

CHAPTER III

**INTERPRETATION AND COMPARATIVE ANALYSIS OF
FORBIDDEN FOOD IN THE QUR'AN AND THE BIBLE**

A. Terms of the Prohibition of Food in the Qur'an

In this section, the author will explore the terms that refer to forbidden foods in the Qur'an. In the Qur'an itself there are many commands and prohibitions for Muslims. Among them are the command to eat halal and good food and the prohibition to eat forbidden food. In accordance with the subtitle, the author will discuss the terms that refer to forbidden foods. Although the mention of the term referring to forbidden food does not guarantee specifically what foods are forbidden, it does indicate that there are indications of forbidden foods in the Qur'an. After the author conducted a search in the book *Mu'jam Mufahras li Alfâz Al-Qur'ân*, found terms that refer to the prohibition of food, among others, namely *akala* (أَكَلَ), *ḥaruma* (حُرْمًا) and *rajasa* (رَجَسًا) as follows:

1. *Akala* (أَكَلَ)

The word *akala* and its derivations are repeated 110 times in the Qur'an. However, not all forms refer to unclean foods. The word *akala* means to eat. *Akala* in the form of *fi'il mâdhi* is found in Q.S. *al-Mâidah* (5): 3, *akala* in the form of *fi'il*

mudhari' is found in Q.S. *al-Baqarah* (2): 275, Q.S. *an-Nisâ'* (4): 10, *akala* in the form of *mashdar* is found in Q.S. *an-Nisâ'* (4): 161, *akala* in the form of *fi'il nâhi* is found in Q.S. *al-Baqarah* (2): 188, Q.S. *Ali Imran* (3): 130, Q.S. *an-Nisâ'* (4): 2, 6, 29, Q.S. *al-An'am* (6): 121 and *akala* in the form of *fi'il amr* found in Q.S. *al-A'raf* (7): 19.¹⁰⁰

From some of the terms above, it can be seen that Allah only commands humans to eat halal and good food from all the sustenance that He has sent down to us and forbids eating food that can harm oneself. and food obtained through vanity means.

2. *Haruma* (حُرْم)

The word fragrance and its d n

erivations are repeated 83 times in the Qur'an.¹⁰¹ The word forbidden is a syara' term. What is forbidden is what Allah has forbidden in His book.¹⁰² Based on the author's search in the book *Mu'jam Mufahras li Alfâz Al-Qur'ân*, there is a term with the origin of the word fragrant which mentions food that is forbidden either because of the way it is obtained or because of its essence, namely in Q.S. *al-Baqarah* (2): 173, 275, Q.S. *al-Mâidah* (5): 3, Q.S. *al-An'am* (6): 145, and Q.S. *an-Nahl* (16): 115.

3. *Rajasa* (رَجَس)

¹⁰⁰Muhammad Fu'âd 'Abd al-Bâqi, *Mu'jam Mufahras li Alfâz Al-Qur'ân Al-Karîm* (Kairo: Dar Al-Hadîth, 1364), 35-36.

¹⁰¹Muhammad Fu'âd 'Abd al-Bâqi, *Mu'jam Mufahras li Alfâz Al-Qur'ân Al-Karîm...*, 197-199.

¹⁰²Bachtiar Nasir, *Al-Alfaazh: Buku Memahami Kata-kata dalam Al-Qur'an* (Jakarta: Pustaka Al-Kautsar, 2017), 206.

The root of the word *rajasa* and its derivation is found 10 times in the Qur'an.¹⁰³ *Rajasa* is a root word consisting of the letters *ra* (ر), *jim* (ج), and *sa* (س). The derived form found from the root *rajasa* is (*rijs*). *Ar-Rijs* according to language is isim for every dirty deed, then Allah confirms it to be something despicable as *rijs*. Thus, *rijs* is everything that is dirty, both according to the senses, reason, and *syara'*. It also means something that has no good value.¹⁰⁴ As for the verses of the Qur'an that contain the term *rijs* which refers to forbidden food, namely: Q.S. *al-Mâidah* (5): 90 and Q.S. *al-An'am* (6): 145.

Such is the term that refers to foods that are forbidden in the Qur'an. Furthermore, the author will describe the verses of the Qur'an which are the object of research. The focus of the author's research object is about the forbidden foods mentioned in the Qur'an and the Bible. The following is the classification of the verses of the Qur'an regarding forbidden foods in the order in which they were descended:

Num.	Name of Surah	Verse	Number of Decending Surah	Surah Group
1.	<i>Al-A'raf</i>	19	39	<i>Makkiyyah</i>
2.	<i>Al-An'am</i>	121	55	<i>Makkiyyah</i>
3.	<i>Al-An'am</i>	145	55	<i>Makkiyyah</i>
4.	<i>An-Nahl</i>	115	70	<i>Makkiyyah</i>
5.	<i>Al-Baqarah</i>	173	87	<i>Madaniyyah</i>
6.	<i>Al-Baqarah</i>	188	87	<i>Madaniyyah</i>
7.	<i>Al-Baqarah</i>	275	87	<i>Madaniyyah</i>
8.	<i>Ali Imran</i>	130	89	<i>Madaniyyah</i>
9.	<i>An-Nisâ'</i>	2	92	<i>Madaniyyah</i>

¹⁰³Muhammad Fu'âd 'Abd al-Bâqi, *Mu'jam Mufahras li Alfâz Al-Qur'ân Al-Karîm...*, 301.

¹⁰⁴Bachtiar Nasir, *Al-Alfaazh: Buku Memahami Kata-kata dalam Al-Qur'an...*, 305.

10.	<i>An-Nisâ'</i>	6	92	<i>Madaniyyah</i>
11.	<i>An-Nisâ'</i>	10	92	<i>Madaniyyah</i>
12.	<i>An-Nisâ'</i>	29	92	<i>Madaniyyah</i>
13.	<i>An-Nisâ'</i>	161	92	<i>Madaniyyah</i>
14.	<i>Al-Mâidah</i>	3	112	<i>Madaniyyah</i>
15.	<i>Al-Mâidah</i>	90	112	<i>Madaniyyah</i>

B. Terms of Prohibition of Food in the Bible

As in the Qur'an, forbidden foods are also found in the Bible. After the author explores the terms that refer to unclean foods, then the author will also explore the terms that refer to unclean foods in the Bible. The terms that refer to unclean foods in the Bible are as follows:

1. Eat

The word *eat* in the Bible is repeated 414 times.¹⁰⁵ Similarly, in the Qur'an, not all terms refer to food that is forbidden. Some are only in the form of explanations, some lead to orders, and some lead to prohibitions. Those referring to unclean foods include Leviticus 11:4, 8, Leviticus 17:12, Leviticus 19:26, Leviticus 22:8, Deuteronomy 14:7, and 8.

2. Unclean

The word *unclean* is repeated 24 times in the Bible. The term forbidden which refers to the prohibition of food is found 13 times, namely in Leviticus 11: 4, 5, 6, 7, 8,

¹⁰⁵Aplikasi Alkitab Indonesia.

26, 27, 29, 31, Deuteronomy 14: 7, 8, 10, and 19.¹⁰⁶ The word *unclean* that found in the Bible has the same theme, namely ‘Clean and Unclean Animals’. The verses that contain the term forbidden include:

- a. Except you are not to eat the following animals that have divided hooves or ruminate their cud: the camel (because it chews the cud but doesn’t have divided hooves, it is to be unclean for you). (Leviticus 11:4)
- b. The rock badger (because it chews its cud but its hooves aren’t divided, it is to be unclean for you). (Leviticus 11:5)
- c. The hare (because it chews its cud, but its hooves aren’t divided, it is to be unclean for you).¹⁰⁷ (Leviticus 11:6)
- d. However, you must not eat these animals that chew the cud or have a divided hoof: the camel, hare, and rock badger. Even though they chew the cud, their hooves are not divided. Therefore, they are unclean for you. (Deuteronomy 14:7)
- e. And also the pig, because even though its hoof is divided, it does not chew the cud. It is therefore unclean for you. You must not eat their meat or even touch their carcasses.¹⁰⁸ (Deuteronomy 14:8)

C. Interpretation of the Qur’an on Forbidden Food

¹⁰⁶Aplikasi Alkitab Indonesia.

¹⁰⁷*The Holy Bible: International Standard Version...*, 285.

¹⁰⁸*The Holy Bible: International Standard Version...*, 486.

Food is a very important thing that must be considered by humans. Everything that goes into the mouth can have an effect on both the body and the spirit. Good and halal food will certainly have a good influence. On the other hand, foods that are forbidden or forbidden to eat are customary foods that contain bad substances that can damage the body. Therefore, the Qur'an instructs Muslims to eat good and lawful food and forbids eating unlawful food. In this section the author will describe the interpretation of the verses of the Qur'an which contains a discussion of the forbidden food as follows:

1. Prohibition of eating carcass, blood, pork, and slaughtered animals in the name other than Allah

Q.S. *al-Mâidah* (5): 3

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَالْحَنْزِيرُ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَحْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣)

“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. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to

transgression, Allah is indeed Oft-Forgiving, Most Merciful.”¹⁰⁹ (QS. *al-Mâidah* (5): 3)

According to a narration from Ibn Mandah in the Book of aṣ-Ṣaḥâbah from the path of Abdullah bin Jabalah bin Hibban bin Hajar from his father from his grandfather, Hibban, he said, “We were with the Messenger of Allah, and I was lighting a fire under a cauldron containing carcass meat, so a verse came down that forbids carcass, and I turned the cauldron (to remove its contents).”¹¹⁰

In the previous verse it was explained several actions that were forbidden, in this verse described in detail the halal and non-halal foods to be eaten as an explanation for the exceptions contained in the previous verses. In this verse Allah inform His servants of a message which prohibits them from eating it. What is forbidden is carcass, blood, pork, meat of animals slaughtered in the name other than Allah, and various kinds of animal carcasses such as munkhaniqah, mauqûdzah, mutaraiyah, naṭîhah, and those that were torn or eaten by wild animals. The interpretation of the food that is forbidden above is as follows:

a. Carcass

Carcasses are animals that die by themselves without going through the slaughter and hunting process. Carcasses are forbidden solely because they contain danger, considering the blood of these animals is still trapped in their bodies. This is what can

¹⁰⁹Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 244-245.

¹¹⁰Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II (Jakarta: Lentera Abadi, 2010), 354.

harm the body and religion so that Allah forbids it.¹¹¹ According to the analysis put forward by scholars and scientists, carcasses are also forbidden because it is feared that their death will be caused by the disease they are suffering from, so that if humans eat them, the germs will be contagious and can harm the human body. In addition, the time of death of an animal is often not known with certainty so it is possible that the death was long enough.¹¹² Besides containing harmful germs (diseases), carcass is also disgusting.¹¹³

b. Blood

Blood is blood that flows out of the animal's body due to slaughter or other things.¹¹⁴ So that does not include the heart and heart.¹¹⁵ Blood that flows is forbidden because it smells rotten when exposed to air and because it flows throughout the body carrying germs that are in the body. In fact, also because it can have a negative influence on human behavior. It is said that murderers and criminals often drink blood before carrying out their crimes so that their souls do not hesitate and do not worry

¹¹¹Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-'âzhîm*, Vol 2 (Beirut: Dar Al-Kotob Al-Ilmiyah, 2012), 7.

¹¹²M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 3 (Jakarta: Lentera Hari, 2002), 22.

¹¹³Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II..., 354.

¹¹⁴Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II..., 354.

¹¹⁵M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 3..., 18.

when they step in their crimes.¹¹⁶ Blood that is released from the body will be dangerous if eaten or drunk because it is overgrown by various kinds of germs.¹¹⁷

Although carcass and blood are forbidden to eat or drink, but there are two kinds of carcass and there are two kinds of blood that are lawful.¹¹⁸ As the Prophet P.B.U.H said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُحِلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ، فَأَمَّا الْمَيْتَتَانِ، فَالْحُوْتُ وَالْجَرَادُ، وَأَمَّا الدَّمَانِ، فَالْكَبِدُ وَالطَّحَالُ. ¹¹⁹ (رواه ابن ماجه)

“From Abdullah bin 'Umar, that the Messenger of Allah. said: “It has been made lawful for you two kinds of carcass and two kinds of blood. As for the two kinds of carcass, namely fish and locusts, and two kinds of blood, namely the liver and spleen.” (Narrated by Ibn Mâjah)

c. Pork

All pork is forbidden, both tame pigs and wild pigs. According to the external understanding, linguistic terminology and prevailing traditions, the word ‘flesh’ has a meaning that includes all members of the body.¹²⁰ Pork is the meat of one of the filthiest and filthiest of all animals. Pigs are considered as animals that suffer from various types

¹¹⁶M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 3..., 23.

¹¹⁷Hamka, *Tafsir Al-Azhar*, Vol2 (Jakarta: Gema Insani, 2015), 594.

¹¹⁸Hamka, *Tafsir Al-Azhar*, Vol2..., 593.

¹¹⁹Imâm Ibnu Mâjah, *Sunan Ibn Mâjah*, Vol 4 (Beirut: Dar Al-Kotob Al-Ilmiyah, 2009), 34.

¹²⁰Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-âzhîm* Vol 2..., 8.

of germs and worms that are very dangerous for human health.¹²¹ So this animal is forbidden because it is dirty.¹²²

d. Animals slaughtered in the name other than Allah

Animals that are slaughtered in the name other than Allah, such as mentioning the name of an idol, are haraam. The animal is not forbidden because it is dirty, but because of its slaughter.¹²³ Because Allah requires His creatures to be slaughtered in the name of His Most High.¹²⁴ While it is an act of associating partners with Allah.¹²⁵ In another verse Allah has also said:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (١٢١)

“Eat not of (meats) on which Allah’s name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.”¹²⁶ (QS. *al-An’am* (6): 121)

e. *Munkhaniqah*

Munkhaniqah is an animal that suffocates to death, either intentionally or by accident.¹²⁷ What is meant by suffocation is death from being tied up and so on, so that

¹²¹M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, Volume 3..., 23.

¹²²Hamka, *Tafsir Al-Azhar*, Vol 2..., 594.

¹²³Hamka, *Tafsir Al-Azhar*, Vol 2..., 594.

¹²⁴Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur’an Al-‘âzhîm* Vol 2..., 8.

¹²⁵Departemen Agama RI, *Al-Qur’an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II..., 354.

¹²⁶Abdullah Yusuf Ali, *The Holy Qur’an: Text, Translation and Commentary...*, 329.

¹²⁷Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur’an Al-‘âzhîm* Vol 2..., 9.

the animal dies in a state of helplessness.¹²⁸ Choking causes the retention of blood in the body parts which then causes the meat to become hard and can be dangerous for people who eat it.¹²⁹

f. Mauqûdzah

Mauqûdzah is an animal that is beaten to death, including being hit with a hard object or heavy object,¹³⁰ but not sharp. According to Ibn Abbas and others, *mauqûdzah* is an animal that is beaten with wood until it dies, then dies. The target animal that is subject to arrows and spears and the like, namely with the sharp part, is lawful. Meanwhile, an animal that is hit by its side, then the animal is sentenced to death because it was hit, so the law is not lawful.¹³¹ Spanking contains animal abuse. The prohibition to eat them is partly because of the prohibition on torturing animals.¹³²

g. Mutaraddiyah

¹²⁸Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II..., 354.

¹²⁹M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 3..., 23.

¹³⁰Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II..., 354.

¹³¹Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-âzhîm Vol 2...*, 9.

¹³²M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 3..., 23.

Mutaraddiyah is an animal that falls from a height or a high place and then dies.¹³³ The animal law is not halal. Another opinion says, *mutaraddiyah* is an animal that dies because it falls from a high place like falling from a hill.¹³⁴

h. Na'îhah

Na'îhah is an animal that dies from being gored by another animal. The law of this animal is haraam, even if it is injured by the horns and the blood comes out and even from the part of the slaughter.¹³⁵

i. Animals that were devoured by wild beasts

An animal that is attacked by a wild animal means an animal that is attacked by a lion or a tiger or a leopard or a wolf or a wild dog, then part of the animal's body is eaten and died. So the animal is forbidden, even though its blood has flowed and what was injured was part of the slaughter. The law is still not halal according to the agreement.¹³⁶

Munkhaniqah, mauqûdzah, mutaraiyah, na'îhah, and animals that are torn or eaten by wild animals are all included in the meaning of carcass. This is deliberately stated explicitly because when this verse came down the legal notion of carcass was not yet known by the public and the forbidden species were allowed to be eaten. Then

¹³³Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, Tafsîr Al-Qur'an Al-'âzhîm Vol 2..., 11.

¹³⁴Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol II..., 355.

¹³⁵Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, Tafsîr Al-Qur'an Al-'âzhîm Vol 2..., 11.

¹³⁶Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, Tafsîr Al-Qur'an Al-'âzhîm Vol 2..., 11.

Allah said, except that which you had slaughtered. The exception goes back to the things above that have been determined to be the cause of the death of the animal, namely the strangled, hit, fallen, horned, and eaten by wild animals.¹³⁷ If the animals are found still alive, then immediately slaughtered, then that is lawful to eat.¹³⁸

Apart from the Q.S. *Al-Mâidah* verse 3 above, the prohibition of eating carcass, blood, pork, and animals slaughtered by mentioning names other than Allah is also contained in other verses, such as in Q.S. *al-Baqarah* (2): 173, Q.S. *al-An'am* (6): 145 and Q.S. *an-Nahl* (16): 115.

2. Prohibition of drinking *khamr*

Q.S. *al-Mâidah* (5): 90-91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١)

“O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan’s handiwork; eschew such (abomination), that ye may prosper. Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: Will ye not then abstain?”¹³⁹ (QS. *al-Mâidah* (5): 90-91)

In the previous verses Allah has forbidden those who believe to forbid what is good and what He has made lawful for them. He has also commanded them to eat what

¹³⁷Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur’an Al-‘âzhîm* Vol 2..., 11.

¹³⁸Hamka, *Tafsîr Al-Azhar*, Vol 2..., 595.

¹³⁹Abdullah Yusuf Ali, *The Holy Qur’an: Text, Translation and Commentary...*, 276-277.

is lawful and good which He has given them. In this verse Allah explains His laws regarding four kinds of actions, including drinking alcohol. Regarding the prohibition of drinking *khamr*, the commentators argue that this verse is the last stage in determining the law of drinking *khamr*.¹⁴⁰ They argue, the Qur'an states the law of drinking *khamr* in four stages, as follows:

First, in the form of information about the presence of alcohol content in grapes in Q.S. *an-Nahl* (16): 67:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّعَٰقِلُونَ (٦٧)

*“And from the fruit of the date plam and the vine, ye get out wholesome drink, and food: behold, in this also is a Sign for those who are wise.”*¹⁴¹ (Q.S. *an-Nahl* (16): 67)

Second, regarding the benefits and disadvantages of liquor in Q.S. *al-Baqarah* (2): 219:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)

*“They ask the concerning wine and gambling. Say: “In them is a great sin, and some profit, for men; but the sin is greater than the profit. They ask thee how much they are to spend; say: “What is beyond your needs.” Thus doth Allah make clear to you his Signs: in order that ye may consider.”*¹⁴² (Q.S. *al-Baqarah* (2): 219)

Third, regarding the prohibition of praying when drunk in Q.S. *an-Nisâ*' (4): 43:

¹⁴⁰Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol III (Jakarta: Lentera Abadi, 2010), 13.

¹⁴¹Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 654.

¹⁴²Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 87-88.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُومًا غَفُورًا (٤٣)

“O you who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.”¹⁴³ (Q.S. *an-Nisâ*’ (4): 43)

Fourth, regarding the determination of the prohibition of alcohol in Q.S. *al-Mâidah* (5): 90. After the faith of the Muslims is getting stronger and their mentality is getting stronger to leave what is not allowed by religion, then verse 90 of Surah *al-Mâidah* is revealed which gives firmness about the prohibition of drinking khamr, namely by saying that drinking khamr is a dirty, illegitimate act and includes the devil’s actions that should not be done by humans who believe in Allah.¹⁴⁴ Ali bin Abu Talhah has narrated from Ibn Abbas that rijsun is an act that is displeasing to Allah and is included in the actions of the devil.¹⁴⁵

Khamr is any drink that causes and causes intoxication because it contains alcohol which is formed from yeast.¹⁴⁶ Anything that, when drunk or used in normal levels by a normal person, then makes him drunk, then it is khamr and the ruling is

¹⁴³Abdullah Yusuf Ali, *The Holy Qur’an: Text, Translation and Commentary...*, 198-199.

¹⁴⁴Departemen Agama RI, *Al-Qur’an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol III..., 14.

¹⁴⁵Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur’an Al-‘âzhîm* Vol2..., 122.

¹⁴⁶Hamka, *Tafsir Al-Azhar*, Vol3 (Jakarta: Gema Insani, 2015), 24.

forbidden, whether a little or a lot.¹⁴⁷ *Khamr* is one of the most deprived ways of wealth and this is a heinous act.

Alcohol or alcoholic beverages are prohibited because the harm outweighs the benefit. In developed countries, such as America and Australia, more than 55% alcohol is the cause of traffic accidents and a source of various diseases. Alcohol is a drink that is easily absorbed, so excess food such as sugar, fat and protein is stored in the form of fat which can then cause the body to be overweight.¹⁴⁸ *Khamr* or wine can come from grapes or dates, it can also come from sap (which is taken from palm or palm trees), and so on.¹⁴⁹

3. Prohibition of consuming property in a vanity way

Q.S. *al-Baqarah* (2): 188

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْءَلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ
(١٨٨)

“And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people’s property.”¹⁵⁰ (Q.S. *al-Baqarah* (2): 188)

Allah always remind His servants about food that is lawful and good, which is clean and suitable for us as humans. In verses 172 and 173 a special warning has been

¹⁴⁷M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, Volume 3..., 235.

¹⁴⁸Departemen Agama RI, *Al-Qur’an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol III..., 15.

¹⁴⁹M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, Volume 3..., 235.

¹⁵⁰Abdullah Yusuf Ali, *The Holy Qur’an: Text, Translation and Commentary...*, 75.

given to believers to eat good food and stay away from evil foods. After that, it is discussed about fasting and its law, then in this verse it is explained the law of consuming or using one another's property in a vanity or illegal way.

Ali ibn Abu Talhah narrated from Ibn Abbas that this verse was revealed regarding Ibn Asywa al-Hadrami and Imri'il Qais who were involved in debts for which neither of them could provide solid evidence. Then Imri'il Qais denied his debt and complained to the judge, even though he knew that he was dealing with a right case and he was on the wrong (sinful) side and ate the forbidden property.¹⁵¹

In the first part of this verse Allah forbids eating other people's property by vanity. "Eat" here means "to use or take advantage of", as is commonly used in Arabic and other languages. Batil is a method that is carried out not according to the law that has been determined by Allah,¹⁵² such as falsifying speech or accusations of an actual problem. Hamka interprets, eating property in the wrong way is not according to the proper and right way. So, including here all kinds of fraud, counterfeiting, advertising and excessive advertising with the sole purpose of gaining profit. Therefore, Islam strictly forbids usury because usury is really an extortion of human power by humans.¹⁵³

¹⁵¹Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-'âzhîm*, Vol 1 (Beirut: Dar Al-Kotob Al-Ilmiyah, 2012), 207.

¹⁵²Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol I (Jakarta: Lentera Abadi, 2010), 281.

¹⁵³Hamka, *Tafsir Al-Azhar*, Vol 1 (Jakarta: Gema Insani, 2015), 356.

This verse invites believers to unity, kinship and brotherhood. Here it is implanted that our theme's possessions are our property as well. So when we persecute their property, it is the same as persecuting our own property. Thus, there is a prohibition against consuming property in a vanity way, let alone bringing the matter before the judge.¹⁵⁴ The verse above can also mean that some of you should not take other people's property and control it without rights, and do not also hand over property matters to a judge who has the authority to decide cases not for the purpose of obtaining your rights, but to take the rights of others by committing sins and in a state of knowing that you really have no right.¹⁵⁵

It is also explained in this verse that the judge's decision must not change the nature of something, he cannot forbid what is lawful and cannot justify what is unlawful, but he only decides based on what appears outwardly. For this reason, if the decision is in accordance with the nature of the problem, then that is what is expected. However, if the decision is not in accordance with the nature of the problem, then the judge will only get the reward, while the one who bears the sin is the party who falsifies evidence and commits fraud in his case.¹⁵⁶

4. Prohibition of eating usury property

Q.S. *Ali Imran* (3): 130

¹⁵⁴Hamka, *Tafsir Al-Azhar*, Vol 1..., 356-357.

¹⁵⁵M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keresasian Al-Qur'an*, Volume 1 (Jakarta: Lentera Hari, 2002), 499.

¹⁵⁶Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-âzhîm*, Vol 1..., 207.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠)

“O you who believe! Devour not usury, doubled and multiplied; but fear Allah that ye may (really) prosper.”¹⁵⁷ (Q.S. *Ali Imran* (3): 130)

In the previous verse Allah prohibits Muslims from being close friends with polytheists, Jews and infidels who are hostile to Islam and orders them to remain vigilant against their actions. In this verse Allah forbade His servants to do usury as the Jews and the ignorant people used to do when the time for repayment of debts had come. Sometimes the solution is to pay interest or usury. If the debtor pays, then there is no problem. But if he is unable to pay his debt, then he must increase his payment in exchange for delaying the payment of the debt. So that a little debt can be a lot and many times the actual debt.¹⁵⁸

This verse is the first verse that was revealed regarding the prohibition of usury. Other verses that discuss the prohibition of usury are contained in Q.S. *al-Baqarah* (2): 275, 276 and 278 which were revealed after this verse. Riba is a great extortion from the debtor to the debtor, namely *ad'âfan mudâ'afatan*. *Ad'âfan* means many times. *Mudâ'afatan* means to multiply again; multiply, multiply.¹⁵⁹ Also called usury nasi'ah, because there is a delay in payment. Riba nasi'ah is an additional payment of debt given by the debtor due to a request for a delay in payment of the debtor. The additional

¹⁵⁷Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 161.

¹⁵⁸Al-Imâm Al-Hâfizh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-'âzhîm*, Vol 1..., 364.

¹⁵⁹Hamka, *Tafsîr Al-Azhar*, Vol 2..., 69.

payment is requested by the debtor every time the debtor requests a delay in paying his debt.¹⁶⁰

Besides usury *nasi'ah*, there is also what is called usury *fadal*, which is exchanging goods with similar goods of different quality, such as exchanging 1 liter of high-quality rice for 1.5 liters of low-quality rice. Mufassir Hamka argues that usury is the most evil life and destroys all fraternal structures. That is why in this verse it is commanded that people who believe to fear Allah, because people who are pious will not be able to make a living by extorting sweat and sucking the blood of others. At the end of this verse it is also explained about usury, namely do not eat usury and be pious, so that you may gain victory.¹⁶¹

Riba is the biggest economic crime. It is the oppression of the needy and the continuous killing of the human side of man and his honor. So it is not surprising that so many scholars judge as unbelievers those who practice usury. Even though they admit their prohibition, pronounce the creed and formally perform the prayer, they are still similar to the disbelievers who are threatened with eternal life in hell.¹⁶² Thus, we should abandon the act of usury in order to establish a harmonious relationship between members of the community and foster cooperation and mutual assistance which will eventually lead to happiness.

¹⁶⁰Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Vol I..., 421.

¹⁶¹Hamka, *Tafsir Al-Azhar*, Jilid 2..., 70.

¹⁶²M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 2 (Jakarta: Lentera Hari, 2002), 261-262.

5. Prohibition of eating the property of orphans

Q.S. *an-Nisá'* (4): 2

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا (٢)

*“To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.”*¹⁶³ (Q.S. *an-Nisá'* (4): 2)

After the order that humans always fear Allah By maintaining and carrying out all that He commands and staying away from everything He forbids, as well as connecting friendship, then in this verse and the next Allah commands humans to maintain and protect the rights of orphans. Allah ordered to hand over the property of orphans when they have reached the age of perfect puberty and adulthood. Allah prohibits eating the orphan’s property and combining it with other assets. That’s why Allah said: *“...do not exchange the good for the bad.”*¹⁶⁴

This verse is addressed to the recipients of the mandate to take care of orphans and their property. An orphan is every child whose father has died and is still small (not yet reached adulthood).¹⁶⁵ This verse provides an explanation that an orphan deserves the inheritance of his father. Because it is still an obligation for the guardian to take care of the child's property as well as possible and give it to him honestly. “Do not exchange something good for something bad.” It is a sin when we exchange or mix

¹⁶³Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 183.

¹⁶⁴Al-Imâm Al-Hâfîzh Ibnu Katsîr Ad-Dimasyqy, *Tafsîr Al-Qur'an Al-âzhîm* Jilid 1..., 407.

¹⁶⁵Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, Jilid II...,

up our property with the property of an orphan. Either exchange their good property with our bad property, or mix their property with ours with the intention of taking it or losing it.¹⁶⁶

God's Word: with your property, does not mean that if you combine it with other people's property, it can be justified. This fragment of the verse is not a prohibition requirement, but merely an illustration of cases that often occur. Likewise, the prohibition of eating does not mean that if it is not eaten, it becomes permissible. The word eat is used because usually the most urgent use of property is to eat, and if it is intended for something very urgent, it is forbidden, especially not urgent.¹⁶⁷

Then again warned the entire Muslim community about the property of orphans, namely in Q.S. *an-Nisâ'* (4): 10 as follows:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (١٠)

*“Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing Fire!”*¹⁶⁸ (Q.S. *an-Nisâ'* (4): 10)

The verse above contains a threat to those who are responsible for surrounding orphans so that cheating does not occur. Cheating on an orphan's property means eating fire, filling one's own stomach with fire. Using the orphan's property fraudulently will burn other property that is not the orphan's property. “And they will enter into the fiery fire.” The deceitful self will all fall into the fire and will be clothed with fire. The food

¹⁶⁶Hamka, *Tafsir Al-Azhar*, Jilid 2..., 173.

¹⁶⁷M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Volume 2..., 406.

¹⁶⁸Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 186.

or food they eat will bring them into the fiery fire because the wealth they get is the property of persecution.¹⁶⁹

The prohibition of eating the property of orphans is addressed to the guardians who manage the assets of orphans because the property is not allowed to be handed over to people (owners) whose minds are not perfect like orphans. Guardians should pay attention to their condition, so that when the owners are judged to be able to manage their own property properly, their property must be handed over immediately. There is a prohibition to eat the property of orphans because some of the guardians are greedy so that they use the property beyond the proper limit, both for personal gain and so on.

The verse above describes the threat to those who eat the property of an orphan in a righteous manner. Meanwhile, in verse 6 it is explained that if the guardian is a capable person, then refrain from using the orphan's property. However, if among the guardians are poor people, then it is permissible for them to eat or use the property, and they may also take wages or rewards in an appropriate manner. The property of the orphan that the guardian uses can be capital for him. If he manages to maintain and develop it, then he is obliged to return his property to the orphan.

From the discussion of the interpretation of the verses of the Qur'an related to the forbidden food above, we can see that the forbidden food in the Qur'an is specifically mentioned. In addition to the food that is mentioned directly, there are also

¹⁶⁹Hamka, *Tafsir Al-Azhar*, Jilid 2..., 212.

prohibitions regarding things that lead to prohibited assets, because food obtained from unlawful assets is also unlawful. This shows that there are a lot of good foods that have been made lawful by Allah. Thus, there is no reason for us to eat the foods that have been mentioned as forbidden and we should be grateful for the breadth of good and lawful sustenance that Allah has given us.

D. Interpretation of Forbidden Food in the Bible

Just as there is an explanation of forbidden food in the Qur'an, in the Bible there is also an explanation of forbidden food. These explanations include the book of Leviticus chapter 11 and Deuteronomy chapter 14 about clean and unclean animals. The interpretation is as follows:

1. Prohibition of eating fat and blood

Leviticus 3 has a general rule, "*All the fat belongs to the LORD.*"¹⁷⁰ (Leviticus 3:16) Based on this the law was also laid down that they "*You are not to eat any fat and blood.*"¹⁷¹ (Leviticus 3:17)

The above verse is the law regarding the sacrifice of salvation. This verse is given instructions that the sacrifice of salvation must have enough fat to be burned on the

¹⁷⁰*The Holy Bible: International Standard Version*..., 266.

¹⁷¹*The Holy Bible: International Standard Version*..., 266.

altar, such as goats or sheep. Fat and blood should not be eaten at all.¹⁷² The fat referred to here is not the part that is tucked in between the layers of meat, which they are allowed to eat (Nehemiah 8:11), but the fat inside the belly, which is the fat around the pelvis of the sacrificial animal which is always God's part. Therefore, they were not allowed to eat it, even from the animals they slaughtered for their own use. They were not only forbidden to eat the fat that was to be burned on the altar, but also any fat like it, lest the table of the LORD (the altar) be despised and the food that was there may be despised because something reserved for his table was not appreciated.¹⁷³

As with fat, blood is also prohibited for everyone. For blood is God's share in every sacrifice. God does not allow the blood that makes peace to be treated as unclean. He also does not allow even though we have received comfort through the peace that is made to take part in taking the honor that belongs to Him in making that peace.¹⁷⁴

In Leviticus 7 there is also an explanation about the prohibition of eating fat and blood. The following prohibitions are found in Leviticus 7:22-27:

“The LORD told Moses, “Tell the Israelis, ‘You are not to eat the fat of an ox, a lamb, or a goat. The carcass of an animal that died of its own and an animal torn by wild beast may be used for any purpose except for eating. Anyone who eats the fat of an animal that has been offered by fire to the LORD is to be eliminated from contact with his people. You are not to eat any form of blood in any of your dwellings, whether it’s from birds or animals. Any person who eats any form of blood in any of your dwellings,

¹⁷²Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary* (Malang: Gandum Mas, 2014), 257.

¹⁷³Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat* (Surabaya: Momentum, 2019), 620-621.

¹⁷⁴Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 621.

whether it's from birds or animals. Any person who eats any form of blood is to be eliminated from contact with his people.”¹⁷⁵ (Leviticus 7:22-27)

The prohibition of fat and blood has been mentioned earlier in Leviticus 3 and is mentioned again in Leviticus 7. Fat and blood are types of food that should not be eaten. The prohibition on eating fat was limited to the fat of animals used for sacrifice, such as bulls, sheep, and goats. This prohibition also applies to the fat of animals that are declared unfit for sacrifice because they have died naturally or died from other animals.¹⁷⁶

Regarding fat from the meat of deer, deer, and other clean animals, the fat is allowed to be eaten, because what is mentioned here is only animal fat that is brought for sacrifice. This is so that they keep reverence in their minds for the altar of God. Eating the fat of the flesh of such an animal is twice as unlawful as eating meat from the carcass of an animal that died by itself or was devoured by a wild animal.¹⁷⁷

In Leviticus 17 there is also a repetition and affirmation of the law regarding the prohibition of eating blood which was previously mentioned in the command given to Noah in Genesis 9:4, Leviticus 3:17 and 7:26. The following prohibitions are contained in Leviticus 17: 14:

“Because the life of any flesh is the blood itself. Therefore, I’m saying to the Israelis that the blood of any flesh is not to be eaten, because the life of any flesh is in its blood.

¹⁷⁵*The Holy Bible: International Standard Version...*, 277.

¹⁷⁶Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 262.

¹⁷⁷Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 664.

*Anyone who eats of it is to be eliminated from contact with his people.*¹⁷⁸ (Leviticus 17:14)

The general theme of this chapter is how people maintain a relationship with God. As for blood, neither the Hebrews nor the foreigners living among them were allowed to eat blood. The first reason is that blood is a fluid that transmits life through the body so that it represents the life or life (nepesh) of the animal. Then the second reason or the main reason is that the atonement for sin is carried out by sacrificing an animal, that is, by offering the animal's life in lieu of human life. The shedding of blood as the fluid of life actually means presenting the part that most clearly paints the picture of peace.¹⁷⁹

The penalties imposed for violators of the law are very severe, namely, they will be eliminated. The blood of all animals that are allowed to be slaughtered must be shed on the ground and must not be eaten. The blood of these animals is not only forbidden to eat, but also must be properly buried to appreciate the hidden mysteries that they must believe behind this decree. In addition to blood, here is also explained about the carcass. They are not allowed to eat carcass or the remains of wild animal prey because the blood of the carcass or the remains of wild animal prey is not poured out completely or not in the usual way. Even when the animal is alive it is considered unclean, but the way it dies makes the animal unfit to eat. If a person accidentally eats the meat of an

¹⁷⁸*The Holy Bible: International Standard Version...*, 307.

¹⁷⁹Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 281-282.

animal that has not been slaughtered properly, then he must wash his clothes and wash his body with water and he will be unclean until sunset.¹⁸⁰

The prohibition of eating blood applies to many things. Fat is offered to God only when people make a confession through offerings. But the offering of blood means making peace by means of life, and in so doing it symbolizes Christ's sacrifice far more than the symbolism of burning fat. Therefore, to this blood should be given more respect, until all these symbolisms are fulfilled by the offering of the body of Jesus Christ once and for all.¹⁸¹ The blood of poultry is also not to be eaten at all.¹⁸²

2. Prohibition of eating unclean animals

a. The unclean animals in Leviticus 11

In the book of Leviticus chapter 11 it is explained about the laws regarding food, especially animals. The Bible allows some meat to be eaten as clean food and forbids others as unclean food. The following prohibitions are contained in the book of Leviticus 11:4-8:

“Except you are not to eat the following animals that have divided hooves or ruminate their cud: the camel (because it chews the cud but doesn't have divided hooves, it is to be unclean for you), the rock badger (because it chews its cud but its hooves aren't divided, it is to be unclean for you), the hare (because it chews its cud, but its hooves aren't divided, it is to be unclean for you), and the pig (because it has divided hooves and is therefore cloven-footed, but it doesn't ruminates its cud, it is to be unclean for

¹⁸⁰Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 794-796.

¹⁸¹Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 664.

¹⁸²Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 262.

you). *You are not to eat their flesh or even touch their carcasses. They are to be unclean for you.*¹⁸³ (Leviticus 11:4-8)

In the previous verse, namely Leviticus 11: 3 it has been stated that the criteria for an animal that can be eaten is that the animal must have split hooves and must also chew its food. So if the animal is only one of them, then the animal cannot be eaten. Ruminant animals are plant-eating animals that digest food using two steps: first by briefly chewing the food and putting it into the stomach, then the chewed food is released again into the mouth to be chewed again until smooth and put back into the stomach. Meanwhile, animals with split hooves are animals that have split hooves like cows, and others.

The beasts mentioned specifically in this chapter are for the Israelites. It is forbidden for animals that chew their hooves to ruminate and not have split hooves, such as camels, ducks, rabbits, and so on. A humpback is a rabbit that lives on a rocky mountain, a mongoose on a rocky mountain, which is an animal that is so timid that it lives in caves or rock cracks that form naturally. Neither the humpback nor the rabbit actually ruminate, but constantly moving their jaws gives the impression that the animal is ruminating. Unclean animals are not to be eaten and their carcasses are not to be touched.¹⁸⁴

Some have suggested that the prohibition against these animals as unclean was intended as a warning to the Israelites about the bad qualities of their creatures. We

¹⁸³*The Holy Bible: International Standard Version...*, 285.

¹⁸⁴Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 267.

must not be dirty or wallow in muddy ground like pigs, nor must we be timid and weak like rabbits. Honorable man is forbidden to make himself like the animals that perish. The law forbids not only eating the animals, but even touching them. Because, those who want to be kept away from any kind of sin must be careful and avoid all temptations against it and everything that looks towards it or leads to it.¹⁸⁵

The unclean animals are further described in Leviticus 11:10-12 as follows:

“But anything that doesn’t have fins or scales - whether from the seas or the rivers - any of the swarming creatures and living creatures in the waters are detestable for you. They are to remain detestable for you. You are not to eat of their meat and you are to detest their carcasses. Anything that doesn’t have fins or scales in the waters is a detestable thing for you.”¹⁸⁶ (Leviticus 11:10-12)

The verse in this article explains general rules regarding groups of fish, which are halal and which are forbidden. They were allowed to eat anything with fins and scales, and only strange kinds of aquatic animals such as those without fins and scales were forbidden. The ancients considered fish to be the most delicious food. Therefore, God does not restrict His people from eating fish. Regarding the forbidden fish it is said, they are detestable to you (verses 10-12), meaning you must view them as unclean and not only not to eat them but also to stay away from them. Everything that is forbidden to us must become detestable to us. The Jews were honored with certain privileges so that the rule was intended so that they would not boast about these

¹⁸⁵Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamah...*, 717.

¹⁸⁶*The Holy Bible: International Standard Version...*, 285.

privileges.¹⁸⁷ The restrictions in the verses above regarding living things in water are the prohibition against all kinds of shellfish and eels.¹⁸⁸

The unclean animals are further explained in Leviticus 11:13-19 as follows:

*“These are detestable things for you among winged creatures that you are not to eat, because they are detestable for you: the eagle, vulture, osprey, red kite, falcons of any kind, every kind of raven, ostrich, nighthawk, seagull, hawks of every kind, owls, cormorants, the ibis, waterhens, pelicans, carcass, storks, herons of every kind, the hoopoe, bata.”*¹⁸⁹ (Leviticus 11:13-19)

Regarding birds, there is no general rule given in this verse, except for the birds which have been specifically mentioned as unclean food which they should not eat. This implies that all other birds not mentioned may be eaten. Matthew Henry observes that the birds above are:

- 1) Some are birds of prey, such as eagles, red eagles, and so on. God wants His people to hate all things that are savage and cruel, not to live on blood, and spoils. A dove that is preyed upon is worthy of being used as food for humans and an offering to God. But the black eagle and the attitude eagle that prey on it must be viewed as an abomination to God and man. For the condition of those who are persecuted for the truth seems better in all respects to the eyes of faith than the condition of those who persecute them.
- 2) Some of the other birds are birds that live alone, who live in dark and lonely places, such as humps and hooves, water hummingbirds and crows. For the Israel

¹⁸⁷Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 718.

¹⁸⁸Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 267.

¹⁸⁹*The Holy Bible: International Standard Version...*, 286.

of God must not be a sour-faced people and must not be carried away by sorrow and loneliness.

- 3) Others eat what is unclean, like the stork that eats snakes and other birds that eat worms. And we must not only keep ourselves from all uncleanness, but also from fellowship with those who allow themselves in it.
- 4) Still others were used by the Egyptians and other Gentiles in their divination. Some birds are considered to bring good luck and some to bring misfortune. And their astrologers paid great attention to the flight of this bird, for it must all be an abomination to God's people who do not learn the ways of the pagans.¹⁹⁰

Certain types of birds that are forbidden to eat are mentioned by name in Leviticus 11:13-19 above. However, there is no mention of the reason why the birds were banned.¹⁹¹ The prohibition against these birds is also mentioned in Deuteronomy 14:11-18 which will be explained in the next discussion.

The unclean animals are further mentioned in Leviticus 11:20 as follows:

*“And any winged insect that crawls on four legs is detestable for you.”*¹⁹² (Leviticus 11:20)

At Leviticus 11:20 there is a law regarding animals that are not to be eaten, namely animals that creep and have wings and walk on all fours. All animals that creep and have wings and walk on four legs referred to in the above verse are all winged

¹⁹⁰Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 719-720.

¹⁹¹Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 267-268.

¹⁹²*The Holy Bible: International Standard Version...*, 286.

insects that walk on all four legs, even though insects actually walk on six legs.¹⁹³ Insects with wings, such as flies, bees, etc., should not be eaten because they are considered unfit to eat. But there are some of the winged animals that are allowed to be eaten, namely several types of grasshoppers such as the picture grasshopper, turmeric grasshopper, and rice grasshopper.¹⁹⁴

Then, it is also mentioned in Leviticus 11:29-31 as follows:

*“These are unclean for you among the swarming creatures that crawl over the land: the rat, a mouse, lizards of every kind, the gecko, crocodile, lizard, sand lizard, and chameleon. These are unclean for you among the swarming creatures, so anyone who touches them when they’re dead becomes unclean until evening.”*¹⁹⁵ (Leviticus 11:29-31)

All the animals mentioned in Leviticus 11:29-30, is all the animals that creep and swarm on the earth or the ground such as blind mice, rats, frogs, porcupines, monitor lizards, bengkarung, snails, and chameleons are animals that are prohibited because these animals it is a curse to the snake, which it travels with its belly. As explained in the book of Genesis chapter 3, that God cursed the snake to crawl on its belly and cursed dust to be food for the snake for life and made enmity between the snake and a woman because the snake had deceived the woman. Therefore the animals above are considered unfit to eat.¹⁹⁶

¹⁹³Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary*..., 268.

¹⁹⁴Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat*..., 721.

¹⁹⁵*The Holy Bible: International Standard Version*..., 286.

¹⁹⁶Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat*..., 721.

After Allah explains and mentions the animals that are forbidden to eat, He also forbids the carcasses of these animals. The prohibition is explained in several verses in Leviticus 11, including Leviticus 11:24-25 as follows:

*“And is unclean - anyone who touches their carcasses becomes unclean until evening. 25And anyone who carries their carcasses is to wash his clothes, since he will remain unclean until evening.”*¹⁹⁷ (Leviticus 11:24-25)

In the following verse it is stated that the animals that will defile a person when exposed to their carcass are the animals that have been forbidden in the previous verses, namely all animals that chew their gums but do not cut their nails, all animals that have split nails but do not chew their gums, all aquatic animals that do not have fins or scales and swarm in the water, all birds that are forbidden and have been specifically mentioned, all creatures that creep and have wings that have four legs and walk on the soles of their feet, and all animals that creep and swarm on the earth. Everyone who touches it will be unclean until sunset. The law is often repeated with the aim of instilling in them a fear of everything that is forbidden, although no specific reason really appears for the prohibition other than that it was simply the will of the Lawgiver.¹⁹⁸

Everyone who comes into contact with animal carcasses, whether water or land animals that have been forbidden and declared unclean makes that person unclean until the sun on that day sets and his clothes must be washed. And everything that is touched

¹⁹⁷*The Holy Bible: International Standard Version...*, 286.

¹⁹⁸Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 721.

by the unclean creatures mentioned above also becomes unclean so it needs to be washed so that it can be reused. But if what the unclean creature touches is a kind of vessel made of clay, then it is not enough to just clean it but to destroy it. If the carcass of an unclean animal enters a well or spring, then the water is still pure because it has a sufficient amount of water so that it has the power to purify itself.¹⁹⁹

In many circumstances, one definitely needs to touch the carcass, among other things to move it. It was the uncleanness associated with the ceremony that prevented those affected by the carcass from entering the tabernacle or eating holy foods or even just associating with their neighbours. However, the uncleanliness only lasted until sunset or evening to signify that all defilements related to the ceremony would end with Christ's death that is in the evening.²⁰⁰

b. The unclean beast in Deuteronomy 14

As explained in Leviticus 11, in Deuteronomy 14 there is also an explanation of clean and unclean animals. The following prohibitions are contained in Deuteronomy 14:

*“You must not eat any detestable food.”*²⁰¹ (Deuteronomy 14:3)

In this chapter Moses taught the Israelites to distinguish themselves from the nations around them by a distinctive feature, namely in their mourning and in their

¹⁹⁹Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 268.

²⁰⁰Matthew Henry, *Tafsiran Matthew Henry: Kitab Keluaran, Imamat...*, 721-722.

²⁰¹*The Holy Bible: International Standard Version...*, 486.

food. They have to be unique in their diet. There are many kinds of meat that are quite healthy, and which other people usually eat but they must avoid according to religious orders as forbidden food. This law has been discussed at length in Leviticus 11:2, and through the connections in this chapter, it is intended as a sign of distinctiveness.²⁰²

The regulations here remind people that they must live according to every word that God says. It is God's Word that gives definition and meaning to everything and humans must interpret everything according to God's interpretation. The prohibition mentioned in this chapter almost repeats the prohibition in Leviticus 11:2-23 and more or less indicates that the Book of Deuteronomy was written in the wilderness, because the environment of the animals that were eaten was along the route of Israel's wandering to Canaan.²⁰³ and not the wooded territory of Canaan. The prohibitions are:

*“However, you must not eat these animals that chew the cud or have a divided hoof: the camel, hare, and rock badger. Even though they chew the cud, their hooves are not divided. Therefore, they are unclean for you. And also the pig, because even though its hoof is divided, it does not chew the cud. It is therefore unclean for you. You must not eat their meat or even touch their carcasses.”*²⁰⁴ (Deuteronomy 14:7-8)

- 1) Regarding the four-legged animals, here is more specifically mentioned the animals that they are allowed to eat. This shows that there is no reason for them to eat pork, wild rabbit and guinea pigs and other animals which were prohibited at that time.²⁰⁵

²⁰²Matthew Henry, *Tafsiran Matthew Henry: Kitab Bilangan, Ulangan* (Surabaya: Momentum, 2019), 713.

²⁰³Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary...*, 479.

²⁰⁴*The Holy Bible: International Standard Version...*, 486.

²⁰⁵Matthew Henry, *Tafsiran Matthew Henry: Kitab Bilangan, Ulangan...*, 713.

*“But you may not eat anything without fin and scale, since it is unclean to you.”*²⁰⁶
(Deuteronomy 14:10)

- 2) Regarding fish, there is only one general rule given, that any kind of fish that does not have fins and scales such as clams and eels, leeches, and other animals in the water that are not fit to eat is forbidden and prohibited.²⁰⁷

*“But you must not eat any of these: the eagle, vulture, osprey, buzzard, any kind of kite, any kind of raven, the ostrich, night hawk, seagull, any kind of falcon, the little owl, great owl, horned owl, pelican, carcass vulture, cormorant, stork, any kind of heron, the hoopoe, and the bat. Any winged, swarming insect is unclean to you - they are not to be eaten.”*²⁰⁸ (Deuteronomy 14:12-19)

- 3) Regarding birds, no general rules are given but are specifically stated. Few birds are prohibited here and anything that is not expressly prohibited is allowed to be eaten.²⁰⁹

*“You must not eat any carcass, a but you may give it to the alien in your cities so he may either consume it or sell it to a foreigner, since you are a people that is holy to the LORD your God.”*²¹⁰ (Deuteronomy 14:21)

- 4) This regulation is a perfection of Leviticus 17:15. The custom mentioned in this verse is prohibited because it is a religious custom of the Canaanites.²¹¹ They are strictly forbidden to eat any carcass, because the blood is not separated from the body. Apart from making people unclean and not allowed to participate in worship services (based on Leviticus 11:39), carcass is not a healthy food and we are not

²⁰⁶*The Holy Bible: International Standard Version*..., 487.

²⁰⁷Matthew Henry, *Tafsiran Matthew Henry: Kitab Bilangan, Ulangan*..., 714.

²⁰⁸*The Holy Bible: International Standard Version*..., 487.

²⁰⁹Matthew Henry, *Tafsiran Matthew Henry: Kitab Bilangan, Ulangan*..., 714.

²¹⁰*The Holy Bible: International Standard Version*..., 487.

²¹¹Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary*..., 479.

used to eating except the poor. They are also prohibited from eating animal meat and milk together.²¹²

All the commands and prohibitions regarding food only apply to the Jews and do not determine the goodness or badness of a person's actions. Nor does it last forever, because it is not obligatory for everyone. What they may not eat for themselves they may give to a foreigner, a new convert to the God of Israel, who has given up idolatry, and is therefore permitted to live among them though uncircumcised. They may also sell it to foreigners and Gentiles, who enter their country to trade but are not allowed to live there. The foreigner was allowed to eat what the Israelites were not allowed to touch. This shows the privilege of the Israelites and their position as a holy people.²¹³

From the interpretation of the Bible verses related to unclean food above, we can see that the forbidden foods are also mentioned directly, among others in the discussion of the theme of unclean and unclean animals. With this, as God's people they should be able to distinguish between good and bad. The laws concerning food are the grand design of all statutes, so that they can purify themselves and learn to be holy, for without holiness they will not be able to see God.

E. Similarities of Forbidden Food in the Qur'an and the Bible

²¹²Matthew Henry, *Tafsiran Matthew Henry: Kitab Bilangan, Ulangan...*, 714.

²¹³Matthew Henry, *Tafsiran Matthew Henry: Kitab Bilangan, Ulangan...*, 715.

After discussing the interpretation of the verses of forbidden food in the Qur'an and the Bible, then in this chapter the author will analyze the comparison between the forbidden food contained in the Qur'an and the forbidden food found in the Bible. The Qur'an and the Bible are two holy books of different religions, namely Islam and Christianity. Even though they are different, it is possible that there are similarities between the two. In this regard, there are similarities regarding forbidden foods in the Qur'an and the Bible. The Qur'an and the Bible state that forbidden food is food that is forbidden by religion to eat. The forbidden foods or foods that are prohibited in the Qur'an and the Bible are as follows:

1. Similarities of Forbidden Food in Substance

a. Carcasses, blood and pork

The prohibition of carcass, blood and pork is not only mentioned in the Qur'an, but also mentioned in the Bible. In the Qur'an this prohibition is mentioned, among others, in Q.S. *al-Baqarah* (2): 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلِيَ بِهِ لَعَيَّرَ اللَّهُ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٧٣)

*“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. But if one is forced by necessity, without willful disobedience, nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful.”*²¹⁴ (Q.S. *al-Baqarah* (2): 173)

²¹⁴Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary...*, 68-69.

Meanwhile, the Bible also mentions the prohibition of eating carcass, blood and pork. The prohibition against carcass in the Bible is stated in Deuteronomy 14:21:

*“You must not eat any carcass, a but you may give it to the alien in your cities b so he may either consume it or sell it to a foreigner, since you are a people that is holy to the LORD your God.”*²¹⁵ (Deuteronomy 14:21)

The prohibition of blood in the Bible, among others, is mentioned in Leviticus &: 26-27:

*“You are not to eat any form of blood in any of your dwellings, whether it’s from birds or animals. Any person who eats any form of blood in any of your dwellings, whether it’s from birds or animals. Any person who eats any form of blood is to be eliminated from contact with his people.”*²¹⁶ (Leviticus 7:26-27)

The prohibition regarding pork in the Bible is stated among other things in Leviticus 11:7:

*“And the pig (because it has divided hooves and is therefore cloven-footed, but it doesn’t ruminate its cud, it is to be unclean for you).”*²¹⁷ (Leviticus 11:7)

The carcasses that are forbidden in the Qur’an and the Bible are the carcasses of all animals, both edible and inedible animals. However, in the Qur’an there is an exception, namely the carcass of fish and grasshoppers. All kinds of fish that are good to eat are still halal even if they die from slaughter or other causes, also because the sea water is pure and purifies so that the carcass is lawful.

Then, the blood that is forbidden in the Qur’an and the Bible is any blood, be it animal blood or anything else. In the Qur’an it is explained that the blood in question

²¹⁵*The Holy Bible: International Standard Version...*, 487.

²¹⁶*The Holy Bible: International Standard Version...*, 277.

²¹⁷*The Holy Bible: International Standard Version...*, 285.

is flowing blood, like the blood of a freshly slaughtered animal. Even if the blood is frozen, it is still unlawful because it comes from flowing blood (liquid), except for the liver and spleen. The exceptions to the two types of carcasses and the two types of blood are not mentioned in the verses of the Qur'an, but are explained through the hadith of the Prophet.

Meanwhile, pork which is forbidden in the Qur'an is meat from all kinds of pigs, be it tame pigs or wild pigs, such as cattle or wild boars. The definition of lahm or meat in the verse above also includes all parts of the pig's body, including fat and others. Even though one of the parts of the pig is intended to be used for other things besides being eaten, the law is still forbidden. Meanwhile, in the Bible, only wild boars are mentioned as forbidden to eat pork. The wild boar is forbidden to Christians because it has split hooves but does not ruminant. Thus, pork other than wild boar they can eat.

Some types of food and drink that have been specified as forbidden in the Bible were removed by Paul. For Paul all food and drink is lawful. These are the statements of Paul that are quite bold and contradict the statements of the prophets and the teachings of Jesus. Thus, Christians argue that what is forbidden is a wild boar, not a domesticated pig or a domestic pig. In fact, wild boars are the same as livestock pigs or domesticated pigs, both in essence and physically. It's just that farm pigs are better cared for than pigs that roam in the forest.

The words "boar" are words that have undergone changes. In the book of Leviticus 11: 7-8 the version of the Indonesian Bible Institute (LAI) in 1971 is: "...and

again a pig, because even though his nails are split in two, he has fingernails, but he does not chew, then it is forbidden to you.” Meanwhile, the same verse in the 2004 LAI issue has changed the word “pig” to “wild boar”: “The same goes for wild boars, because they have split hoofs, which have long hooves but do not chew, it is forbidden for you.”

b. A beast with sharp claws

Allah said in QS. *al-Mâidah* (5):4:

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ...

“They ask you (O Muhammad) what is lawful for them (as food). Say: “Lawful to you are At-Tayyibât (all kinds of Halâl (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits).”²¹⁸ (QS. *al-Mâidah* (5):4)

The verse above does not mention what good foods are permitted. But in his commentary it is explained that among the good foods are all kinds of food for which there is no text that forbids it. With this, Rasulullah P.B.U.H. mentions in his hadith regarding the prohibition of food to be eaten which is not explained in the Qur’an:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. ^{٢١٩} (رواه مسلم)

Meaning: From Ibn Abbas, he said: “Rasulullah P.B.U.H. forbidden to eat every wild beast with fangs and every kind of bird that has claws that grip.” (Narrated by Muslim)

²¹⁸Abdullah Yusuf Ali, *The Holy Qur’an: Text, Translation and Commentary...*, 245-246.

²¹⁹Imâm Muslim, *Ṣaḥih Muslim*, Vol2 (Beirut: Dar Al-Kotob Al-Ilmiyah, 2013) 226.

The types of birds with sharp claws or gripping nails referred to in the above hadith are birds of prey such as eagles, eagles, and so on. Meanwhile, in the Bible there are also prohibitions against birds that have been specifically mentioned, namely the eagle, the beard squirrel, the sea eagle, the red eagle, the black eagle according to its kind, the crow according to its kind, the ostrich, and the owl, seagulls, eagles according to their kind, humpbacks, hummingbirds, great owls, white owls, lotuses, stingrays, storks, storks by type, sparrows, and bats.

The birds of prey that are forbidden above are equally considered as disgusting and dangerous animals for humans if their meat is consumed considering their habit of preying on or molesting other animals. Predatory animals are wild animals that can be trained to be used as hunting animals. The game they get they will bring to their master and they don't eat unless they are allowed to.

2. Similarities of Forbidden Food because of the Cause or Outside the Substance

- a. Any food that is exposed to or mixed with unclean

In the Bible it is explained that anything can turn unclean if it is exposed to or mixed with something unclean. The explanation is contained in the book of Leviticus 11:32-34:

“Futhernore, anything on which they fall when they’re dead becomes unclean, whether on an article of wood, clothing, skin, or a sack. And any vessel used for any work is to be washed in water, because it has become unclean until evening. Any earthen vessel into which any of these things fall becomes unclean, along with everything in it. You

*are to destroy it, along with all its contents. Any food that may be eaten, but into which water has soaked, becomes unclean. Any drink that may be drunk in any of these vessels becomes unclean.”*²²⁰ (Leviticus 11:32-34)

As is explained in the Bible, all forbidden foods and drinks that have been mentioned in the Qur’an are considered impure or unclean. So that all food that is affected or even mixed with it becomes forbidden to eat.

F. Differences of Forbidden Food in the Qur'an and the Bible

In each of the Qur’an and the Bible has been found discussion of forbidden foods. Looking at the previous discussion, we can see that there are some foods that are forbidden in the Qur’an but are not mentioned in the Bible. Likewise in the Bible, there are some foods that are forbidden in the Bible that are not forbidden in the Qur’an. The differences between foods that are forbidden in the Qur’an and the Bible are as follows:

1. Differences of Forbidden Food in Substance

a. Liquor (*Khamr*)

In the Qur'an it has been explained that there are four stages of prohibition of alcohol. *First*, in the form of information about the presence of khamr in grapes in Q.S. *an-Nahl* (6): 67. This verse only explains that humans can make an intoxicating drink from grapes, and there is no mention of the prohibition to drink it. *Second*, regarding the benefits and disadvantages of liquor in Q.S. *al-Baqarah* (2): 219. This verse

²²⁰*The Holy Bible: International Standard Version...*, 287.

explains that in khamr there is a big sin. With so some Muslims began to abandon their habit of drinking khamr.

Third, regarding the prohibition of praying when drunk in Q.S. *an-Nisâ'* (4): 43. Since this verse prohibits Muslims from praying while drunk, it is not permissible for them to drink alcohol before praying, so that they can pray while conscious or not drunk. Fourth, regarding the determination of khamr in Q.S. *al-Mâidah* (5): 90. It is only in this verse that it is emphasized that it is forbidden to drink alcohol at any time for all Muslims, not just when they want to pray.

Meanwhile, in the Bible, the prohibition on alcoholic drinks is only addressed to certain people, including priests who hold services and people who are in Nazirites. On other occasions they were allowed to drink wine or liquor (because not all priests had to be Nazirites), but when they were carrying out their religious duties they were strictly forbidden to do so. While the prohibition was a rule in the Temple, they also had to take note that drunkenness was a bad thing. Especially for God's servants, drunkenness is something that is shameful and destructive, because among all people God's servants should be the ones with the clearest minds and the clearest hearts.

Liquor in the Qur'an and the Bible are both considered as something that is not good. However, in the Bible it is only a rule for certain people and at certain times and is not forbidden for anything else. In Deuteronomy 14:22-29 there is an explanation of the tithing of all the produce of the earth like seed that grows in one's own field once a year. They were to take the tithe both in kind and in money to the sanctuary. They must

spend it in holy celebration before God. If they don't bring the tithe in kind, then they can cash it in and the money should be spent on anything that pleases the heart, such as wine or intoxicating drinks or anything that is cold to eat before God as a form of honor and gratitude.

b. Animal fat

In the Bible there is an explanation regarding the prohibition of eating fat, among others in Leviticus 3:17. They were forbidden to eat the fat of animals that were used as sacrifices, as well as animals that they slaughtered for themselves. The fat in question is the fat around the pelvis of the sacrificial animal which is always part of Allah. Whereas in the Qur'an there is no prohibition against eating fat as long as the fat comes from an animal that is lawful to eat and does not harm the body.

2. Differences in Forbidden Food due to Cause or Outside of the Substance

a. Food from animals slaughtered not for Allah

The prohibition about eating slaughtered animals is not because the author does not find God in the Bible. In the Bible it is explained that animals that are made as guilt offerings, burnt offerings, grain offerings, sin offerings, salvation offerings, and so on, they all offer to God and some of the meat of the animals that are sacrificed they must eat. Whereas in the Qur'an, the prohibition is mentioned in the Qur'an, namely 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. Animals that are forbidden in these verses are animals which when

slaughtered are called names other than Allah, for example mentioning the names of idols, rivals, azlam, and so on commonly mentioned by people Jahiliyah when they slaughter their animals.

b. Food obtained from unlawful means

Something that is basically lawful in essence can change its legal status to become unlawful if it is obtained in a way that is prohibited by Allah, such as the proceeds of usury, the property of orphans taken in a bail way, the proceeds of theft, the proceeds of loot, the proceeds of bribes, the proceeds of betraying, proceeds of fraud, gambling proceeds, prostitution proceeds, and so on. For this reason, Allah strictly forbids Muslims to never eat something that is obtained from an unlawful way.²²¹ The author only finds this prohibition in the Qur'an which is explained in several verses of the Qur'an, including in Q.S. *al-Baqarah* (2): 188, 275, 276, Q.S. *Ali Imran* (3): 130 and Q.S. *an-Nisâ'* (4): 2, 6, 10.

c. All the animals that are forbidden in the Bible that are not in the Qur'an

The animals that are forbidden in the Bible that are not found in the Qur'an are as follows:

- 1) All animals that ruminant but do not have split hooves, such as camels, guinea pigs, rabbits, guinea pigs and so on.

²²¹Thobieb Al-Asyhar, *Bahaya Makanan Haram Bagi Kesehatan Jasmani dan Kesucian Rohani...*, 99-100.

- 2) All animals that have claws but do not chew their hooves, such as wild boars.
- 3) All aquatic animals that do not have fins or scales and swarm in the water, namely all kinds of shells and eels.
- 4) All crawling and winged animals that have four legs and walk on the soles of their feet, such as flies, bees, etc., except for some types of grasshoppers, such as the image grasshopper according to its type, the turmeric grasshopper according to its type, and the rice grasshopper according to its type.
- 5) All the animals that crawl and swarm on the earth, namely blind mice, rats, frogs, porcupines, monitor lizards, bengkarung, snails, and chameleons.