

Indonesian Ulema Council, after :

14

1. that the cultivation of worms and crickets

now many people do it, both for

certain animal foods (feed), medicines,

medicines, herbs and cosmetics, as well as for

consumed (eaten by people).

2. that the community needs an explanation

about the law of cultivating, eating,

and utilize both types of animals

3. that therefore, the Ulema Council

Indonesia considers it necessary to establish

fatwa on cultivating, eating,

and utilize both types of animals

to be used as a guideline by

community.

1. Worm and Cricket Cultivation Paper

in the Fiqh Studies presented

by Dr. KH. Ahmad Munif, at the

Consider:

Notice :

FEEDING AND CULTIVATION OF WORMS

AND CRICKETS

590

Considering :

MUI Fatwa Commission, date

2. The views of worm cultivators and crickets presented at the trial

MUI Fatwa Commission, date

3. Views of the participants of the Fatwa Commission session

MUI, date

2:29

Al Jasiyah 13

Luqman 20

Hadis Nabi saw.:

His book (the Qur'an) is halal, what is it?

what He forbids, the law

His book (the Qur'an) is halal, anything haram, and whatever Allah has kept silent the law is not explained, it is forgiven.

For this reason, accept His forgiveness, because

God never forgets what he is talking about.

either" (HR. al-Hakim).

Rules of fiqh:

"Basically everything that

Beneficial is mubah/halal"

FATWA ON EATING AND CULTIVATION

WORMS AND CRICKETS

First: The law relating to worms

1. Worms are one type of animal that falls into the category al-Hasyarāt.
2. Justifying the opinion of scholars (Imam Malik, Ibn Abi Laila, and al-Auza'i) which legalizes eating worms as long as beneficial and harmless; and the opinion of scholars who forbidding eating it.
3. Cultivate worms for their benefits, not for eaten, not contrary to Islamic law.
4. Cultivate worms to take their own benefits, for bird feed, for example, not to be eaten or sold, The ruling is permissible (mubah).

Second: The law related to crickets.

1. Crickets are insects similar to grasshoppers.
2. Cultivate crickets for their benefit, to drugs/cosmetics for example, to be eaten or sold, the law is permissible (mubah, halal), as long as it does not cause Danger.

Third: This decision is effective from the date it is determined.

FATWA EXPLANATION

ABOUT EATING AND CULTIVATING WORMS & CRICKETS

INTRODUCTION

The world of science is developing so rapidly. Research

for continued research, and new discoveries

It was found. Things that were once considered useless, seemingly trivial, perhaps even disgusting, is now changing to be something of economic value and necessary.

In accordance with the progress of the times and the increasing human life, the human brain seems to be constantly

Innovate and be creative to discover new things in

to meet the needs of his life. The existence of chrysanthemums and

Krisimi brings wisdom and blessings. Not only making you aware

man of his weakness and dwarfism in the midst of the squeeze

and the storm of life, in the presence of the Greatness

al-Khaliq, but also forcing man to blackmail his brains

in order to survive in this life and life scene.

Among the many actual examples of this is the rampant

worm cultivation which continues to increase in interest.

The worm has now risen in degree, from a disgusting beast

hated, becomes a commodity tool that can bring about

money. The slender creature (al-Hasyarat) has now

Named a multipurpose animal. Pharmaceutical manufacturers and

Cosmetics are said to use worms for some of their products.

There is even a medicine for typhus that is popularized from raw materials

worms. In addition, it is also used to fertilize the soil

and tackling the waste problem. Subhanallah, Glory be to God

And the Wisdom of Allah Who makes all things inescapable.

from Hikmah and Faidah.

Another example is crickets. Insects that are nocturnal

often flaunting his loud, full voice abilities

rhythm, and beauty which is why it is called Sharikh al-Lail

It is now very necessary for the feeding of the birds

Parking.

At a time when there were not many bird parks and lovers who

compulsive to keep it, the birds are free to look

The food itself suits his taste. After many gardens

birds and many animal lovers make birds

As his beloved pet, now the birds have

to be a spoiled creature, like a king and queen who lives in the

beautiful palace, singing and rejoicing, by forcing the

his lover became his faithful servant. Inevitably, they

must provide a delicious food menu and enough to

his daily necessities.

Among the types of insects served as a special menu

The bird nation is crickets. There are even birds

certain that when not fed cricket food, his voice hoarse, not good, but once fed crickets, immediately chirping and performing/making a loud and beautiful voice.

It seems that the loudness of the sound of the cricket he eats directly affect the chirping and sound of the bird.

This condition inevitably encourages humans to squeeze his brain, so that in an easy way he can get enough crickets to meet food needs

his favorite pet birds. From here emerges

Cricket Cultivation. Thus, the crickets that were previously can only be enjoyed by his voice, now it has become something that that create jobs and bring in

feathers... Subhanallah... Rabbana Makhalaqta Haza Bathila.

B. FIQH ANALYSIS

Now the question arises, how is the law of cultivation worms and crickets according to Islamic Fiqh glasses?

Can this be justified during the study of Fiqh?

Aren't these two types of animals included in the category al-Khabaits or al-Hasyarat which according to the sum of fuqaha'

Is the law haram? This simple article will try to answer problem.

Imam Shafi'i in ar-Risalah emphasizes that no one

The Problems of Life Faced by Muslims

unless there is a solution (the legal status can be known)

in the Quran al-Karim (some are direct/manshush and there are indirect/ghairu manshush/mascot 'anhu). The

The same applies to the Sunnah in line with the affirmation of the Prophet:

"Know, I have been given the holy book of the Qur'an, and the sunnah which its position is the same as the Qur'an".

From Imam Shafi'i's affirmation, the theory emerged

in the study of Ushul Fiqh that legal cases (cases that want to

known to the law) faced by mankind can

is classified into two. First, the case you want to know

the law has been manshush (affirmed by the law)

direct, firm, and clear) by the text of the Qur'an or Sunnah. Second,

Ghairu Manshush/'Anhu Mascot (Not Yet or Not Affirmed

by the Qur'an or Sunnah.

For the first group, the principle of La majala lahu lil-

ijtihad (does not apply and does not require ijti had); meanwhile

To find out the legal status of the second group, the principle applies

La-hu majal li-ijti had (valid and necessary ijti had).

According to the author, the problem of worm cultivation and

crickets belong to the category of ghairu manshush/mascot 'anhu yang

To find out the legal status, ijti had is required. With

Thus, the problem is ijti hadi. According to the author,

The solution to this problem can be taken through three

The approach is as follows:

Through the approach of the rules guided by the *jumhur*

Fuqaha:

"Basically, everything that is useful is

mubah/halal"

2. Through approach *maslahah mursalah/istishlah*.

3. Through approach *maqasid shari'ah* (the purpose of Islamic law).¹⁰

From the description above, the author can conclude that

throughout the study of *fiqh*, both through the approach of the rules of *al-Ashlu fi al-*

Manafi' al-ibahah, *maslahah mursalah*, and *maqasid shari'ah*,

worm cultivation for medicinal and cosmetic purposes and

The cultivation of crickets for bird feed is clearly justified.

The law is mubah/halal with the argument as it has been

Mentioned.

This mubah/halal is the law of origin. It can shift

to be obligatory, haram, makruh, circumcised in accordance with changes

conditions and situations, in line with the rule²⁰:

"It cannot be inferred that there are changes and differences in fatwas

according to changes in conditions, situations, motivations, and goals"

"The law circulates with its *'illat* regarding the existence and not

There is" .

For example, a head of household who

having to support his family, being laid off. It is difficult to find

new jobs. All his efforts failed. Finally he breeds worms or crickets, and this is the only effort that must be made he was engaged. In this kind of condition, it is mandatory for him to overcome his family's economic problems through worm cultivation or cricket. Because, otherwise, he and his family will die Hunger.

Likewise, the cultivation of crickets can be punished as haram, If the goal is to be pitted, what more if it is accompanied by betting. Of course, the value of the haram will be even heavier. Reasons in This kind of condition has turned into maisir/gambling. and cultivation itself becomes Zari'atan Ila al-Maisir (means of for gambling). According to Sad az-Zari'ah

The law of cultivation is haram, despite this problem is still disputed among the fuqaha'.

It is different for example there is a young man who is very Very much wanted to get married. While he did not find bā'ah (marriage fees). He was also unable to fast to fortify

The Gypsy Violin. For him there is no other ability except for breeding worms or crickets to make a profit his marriage. In this kind of condition, it makes a difference Ma La Yatimm al-Wajib Illa bih fahuwa Wajib,²¹ obligatory for The young man cultivated worms or crickets to overcoming his personal problems.

Likewise, the cultivation of worms and crickets can be sunnat when intended for the preservation of nature, objects research, tafakkur fi alaa' Allah, in order to strengthen faith; so that a sincere word came out of his mouth: Rabbana And Khalaqta Haza Bathila... Wallahu A' lam.

FATWA ON EATING AND CULTIVATING WORMS & CRICKETS – SUMMARY

Background

1. The cultivation of **worms and crickets** has increased in Indonesia, for:
 - a. Animal feed
 - b. Medicinal purposes
 - c. Herbal remedies
 - d. Cosmetics
 - e. Human consumption
2. The community requested clarification regarding the **Islamic ruling** on eating, cultivating, and using these animals.
3. The Fatwa Commission analyzed:
 - a. Expert opinions
 - b. Presentations by cultivators
 - c. Fiqh (Islamic jurisprudence) principles

Islamic References

- **Qur'an & Hadith:**
 - “What Allah permits is halal, what He forbids is haram, and what He does not explain is forgiven” (HR. al-Hakim).
- **Fiqh Principle:**
 - “Anything beneficial is originally permissible (mubah/halal).”
- **Ushul Fiqh Approach:**

- Cases clearly stated in Qur'an/Sunnah → direct ruling.
- Cases not explicitly stated → require ijtihad (scholarly reasoning).

Rulings on Worms

1. Worms belong to the **al-Hasyarat** category (creeping creatures/insects).
2. **Eating worms:**
 - a. Scholars like Imam Malik, Ibn Abi Laila, and al-Auza'i allow it **if beneficial and harmless**.
 - b. Some scholars prohibit it.
3. **Cultivating worms:**
 - a. Permissible **if for non-food benefits**, e.g., animal feed, medicine, or cosmetics.
 - b. Not contrary to Islamic law.

Rulings on Crickets

1. Crickets are insects similar to **grasshoppers**.
2. **Cultivating crickets:**
 - a. Permissible **for benefits** such as bird feed, medicine, cosmetics, or human consumption, as long as it is **safe and not harmful**.
3. **Eating crickets:**
 - a. Permissible under the same conditions: safe, beneficial, and free from harm.

Fiqh Justifications

1. **Maslahah Mursalah / Istislah (public benefit)** → using worms/crickets for feed, research, or health purposes serves the public good.
2. **Maqasid Shari'ah (objectives of Islamic law)** → promotes welfare, prevents hardship, and aligns with human needs.
3. **Original law principle (al-Aslu fi al-Ashya' al-Ibaha)** → everything is allowed unless proven harmful.

Conditions Affecting the Law

- Cultivation becomes **obligatory** if necessary for survival (e.g., to support family).
- Cultivation becomes **haram** if linked to **gambling or sinful purposes**.

- Cultivation is **sunnah/commendable** when intended for research, education, or environmental preservation.

Conclusion

- **Eating worms and crickets:**
 - Permitted if safe, beneficial, and not harmful.
 - Scholars may differ, but general principle: **allowed with caution.**
- **Cultivating worms and crickets:**
 - **Halal (permissible) and encouraged** for beneficial uses such as feed, medicine, cosmetics, or research.
 - Forbidden if used for harmful or sinful purposes.

✓ Practical Summary:

- **Safe, beneficial use → permissible.**
- **Consumption allowed → if safe and beneficial.**
- **Harmful or sinful use → forbidden.**