

## LAW OF EXTRACTION OF HONEY FROM THE BEE'S HIVE

The Fatwa Commission of the Indonesian Ulema Council (MUI), after: Considering:

- a. that honey is a product produced by bees;
- b. that in the honey extraction process it is possible to have bees or larvae which then die are mixed with honey;
- c. that questions arise from the public about the law the purity and halalness of honey mixed with bees and/or larvae during honey extraction;
- d. that therefore, the Fatwa Commission of the Indonesian Ulema Council is necessary establish a fatwa regarding the law of extracting honey for use

Guidelines.

### 1. Verses from the Koran, including:

- a. The word of Allah subhanahu wa ta'ala is that bee honey is drinks and medicine:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۖ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ٦٩

And your Lord inspired the bees: "Make 'your' homes in the mountains, the trees, and in what people construct, and feed from 'the flower of' any fruit 'you please' and follow the ways your Lord has made easy for you." From their bellies comes forth liquid of varying colours, in which there is healing for people. Surely in this is a sign for those who reflect. (Nahl 68-69)

- b. The word of Allah subhanahu wa ta'ala regarding the command to

eat halal food and thank Allah

subhanahu wa ta'ala:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١٧٢

O believers! Eat from the good things We have provided for you. And give thanks to Allah if you 'truly' worship Him 'alone'. (2:172)

- c. The word of Allah subhanahu wa ta'ala is that Allah makes it lawful

something that is thayyib and forbids something that is khabits:

الْمُنْكَرَ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“...permits for them what is lawful and forbids to them what is impure...” (A’ráf 157)

d. The word of Allah subhanahu wa ta'ala regarding the command to eating halal sustenance and the prohibition on eating what is haram:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ۝ ١١٤

So eat from the good, lawful things which Allah has provided for you, and be grateful for Allah’s favours, if you ‘truly’ worship Him ‘alone’. (Nahl 114)

e. The word of Allah subhanahu wa ta'ala regarding the implementation of piety is adjusted to the limits of ability:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ ١٦

So be mindful of Allah to the best of your ability, hear and obey, and spend in charity—that will be best for you. And whoever is saved from the selfishness of their own souls, it is they who are ‘truly’ successful. (64:16)

f. The word of Allah subhanahu wa ta'ala regarding no burden burdensome obligations:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ

Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. ‘The believers pray,’ “Our Lord! Do not punish us if we forget or make a mistake. (2:286)

g. The word of Allah subhanahu wa ta'ala is that everyone is in trouble in religion there must be a solution:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

...” and laid upon you no hardship in the religion...” (22:78)

h. The word of Allah subhanahu wa ta'ala regarding giving relief in every difficulty.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

..." Allah intends ease for you, not hardship..." (2:185)

2. Hadith of the Prophet sallallahu 'alaihi wa sallam, including:

a. Hadith about the Prophet sallallahu 'alaihi wa sallam liking sweet foods and honey:

عَنْ عَائِشَةَ، قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْخُلُوءَ، وَيُحِبُّ الْعَسَلَ.» (رواه البخاري)

From 'Aisyah ra, he said: "Rasulullah shallallahu 'alaihi wa Sallam likes sweet foods and honey. (HR. al-Bukhari).

b. Hadith explains that honey, wine, water and

Milk is a drink that was liked by the Prophet sallallahu 'alaihi wa sallam 'alaihi wa sallam:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ بِقَدْحِي هَذَا الْمُرَابَ كُلَّهُ الْعَسَلَ وَاللَّبَنَ وَالْمَاءَ وَاللَّبَنَ. (رواه مسلم)

From Anas ra, he said: "I gave the Messenger of Allah drink sallallahu 'alaihi wa sallam, all available drinks; honey, wine, water and milk. (HR. Muslim)

c. Hadith about the benefits of honey as medicine:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ أَجِي اسْتَطَلَّقَ بَطْنَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْقِهِ عَسَلًا، فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: إِنِّي سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَّاقًا. فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ، فَقَالَ: اسْقِهِ عَسَلًا. فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَّاقًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ فَسَقَاهُ قَبْرًا. (رواه مسلم)

From Said al-Khudri RA, he said: A man came to

The Prophet sallallahu 'alaihi wa sallam, then he said: "Indeed

My brother has a stomach ache." Then he said to him: "Drink him honey." Then he drank it honey. Then he came again to him, and he said: "I gave him honey, but he got sicker stomach." Then he said to him: "Three times." Then he came fourth. Then he said to him: Drink honey on him. Then he said: "I have He drank honey, but his stomach ached even more. So Rasulullah shallallahu 'alaihi wa sallam said: "Most True Allah. Your brother's stomach is not normal." Then he He drank honey and he was cured. (HR. Muslim)

d. Hadith that Allah subhanahu wa ta'ala only accepts charity

the good one:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتَيْتُ النَّاسَ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ" (رواه مسلم)

From Abu Hurairah ra, he said: Rasulullah shallallahu 'alaihi wa Sallam said: "O people, indeed Allah is good who accepts nothing but good. Truly Allah has commanded the believers according to what was once ordered to His messengers." (HR. Muslim)

e. Hadith about everything that is halal, haram and what is

forgiven:

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ، فَقَالَ: "الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ بِمِثْلِ مَا عَقَا عَنْهُ" (رواه الترمذي وابن ماجه والطبراني).

From Salman al-Farisi, he said: Rasulullah shallallahu 'alaihi wa Sallam was asked about ghee, cheese and fur clothes animals, then he said: "What is halal? which is permitted by Allah in His Book, and something which haram is what is forbidden by Him in the Books His. As for something that is kept silent (halal or its prohibition) is among the things that he forgives."

(HR. Tirmidhi, Ibn Majah and Thabarani)

f. Hadith regarding the command to drown flies that fall in

aqueous vessels:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا وَقَعَ  
الدُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لِيَطْرُقْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً،  
وَفِي الْآخَرِ دَاءٌ» (رواه البخاري)

From Abu Hurairah ra, indeed the Messenger of Allah sallallaahu 'alaihi Wa Sallam said: "If a fly falls into a (watery) vessel among you, then let him immerse all organs, then let him throw them away because In fact, in one wing there is medicine, while in the other the other wing has disease." (HR. al Bukhari)

### 3. Fiqh rules

a. The original law is that everything is permissible (permissible)

“The basic law of everything is permissible, so there is a proof which indicates haram law.”

b. There is ease because of difficulty

“Difficulty brings ease.”

c. Something that completes an obligation is obligatory

“Something that is an obligation is not perfect except with it, this something is mandatory.”

Pay attention to: 1. Opinions of Ulama, including:

a. Al-Mawardi's opinion in the book al-Hawi al-Kabir (5/334) that the honey that comes from unclean animals is pure and can be consumed:

“Even if something comes out that is not halal, it is not hindered become holy. Honey is holy even if it comes from bees that are not can be eaten.”

b. Al-Mawardi's opinion in the book al-Hawi al-Kabir (2/251) that animal urine and feces are not halal eaten:

“Honey comes out through the bee's mouth, not through the back hole. Bees are animals whose flesh should not be eaten, by therefore his urine and feces are unclean based on ijma' between us and them.”

c. Ibn Hajar al-Haitami's opinion in *Al-Minhaj al-Qawim*(15) that of an animal carcass whose blood does not flow is najis ma'fu (forgivable):

And among the things that do not make you unclean are: an animal carcass that does not bleed when cut organs while alive. The kind of animal whose blood is not as usual, equated with similar animals on generally. Meanwhile, animals whose blood flow is doubtful sentenced not to bleed, and there is no need to try with how to injure him, this is different from Imam Al-Ghazali's view. Bloodless animal carcasses flowed, like a kind flies, scorpions, lizards, ants, bees, bed bugs, animal fleas, dandruff, lice, beetles, and especially flies based on Sahih hadith regarding the commands of the Prophet sallallaahu 'alaihi wa sallam to immerse a fly in a watery vessel, where it falls. Matter this is to avoid one of its wings becoming pregnant disease, while immersing it in general causing him to die. If the dead fly were unclean, of course not ordered to immerse it. All animals Fatwa Commission of the Indonesian Ulema Council that which does not bleed flows is filled with flies as happened in the hadith of the Prophet sallallaahu 'alaihi wa sallam whose carcass is forgiven (does not cause uncleanness) because it is difficult to maintain it unless it changes the properties of water, although the changes are slight. If changes occur, then uncleanness is not forgiven.

d. The opinion of Ibn Hajar al-Haitami in *Tuhfatu al-Muhtaj* (1/92) that the relief of the excrement of the carcass of an animal is not bloody flow is likened to a fly as the incident in Hadith of the Prophet (peace and blessings of Allaah be upon him):

Every animal that does not bleed is punished with a fly as in the hadith of the Prophet (peace and blessings of Allaah be upon him), although this is not usually the case. This is because the absence of rotting blood determines the removal of uncleanness, even becoming holy according to some of the fuqaha' such as Al-qaffal. Therefore, making the basis of "bloodless decay" is more important. With regard to the leniency of the law regarding the carcass of an animal that does not decompose blood, it is necessary to keep the liquid object from mixing with the carcass because it can make it unclean if there is no need to prevent disease as at that time in the hadith of the Prophet (peace and blessings of Allaah be upon him).

e. Al-Shirbini's opinion in *Al-Iqna'* (1/26) regarding the uncleanness of a carcass that is forgiven:

Unlike uncleanness as usual, the carcass of an animal that does not bleed with evidence that it does not flow blood when its organ is cut off during life. Such animals as flies, scorpions, lizards, flies, dandruff and ticks – not snakes, frogs and rats – do not make water or other unclean provided they are not accidentally mixed and do not change their properties because of the difficulty of caring for them.

f. Al-Bujairami's opinion in Tuhfah al-Habib (1/92) that a liquid object mixed with the carcass of an animal that does not bleed is not mutanajis:

The harm of inserting a bloodless carcass into a liquid object is also the harm of inserting a liquid object into a vessel in which the carcass of the animal is located. If you do not know that there is a carcass of the animal in question in the vessel, and then put a liquid object in it, does the liquid object become unclean? In this matter, the liquid object in the vessel does not become unclean, if it is inserted because there is a need

1. Explanation by Dr. Ir. Purnama Hidayat, M.Sc. on November 4, 2020, including: a. Honey comes from the nectar of flowers that are sucked by bees. b. The honey association strives to realize pure honey, and not mixed with bees, larvae (bee seedlings) and others that are both in the beehive. c. Allows the mixing of honey with bees, larvae and others in the process of separating honey from bees, milling and filtering.
2. Fatwa of the Indonesian Ulema Council number 27 of 2015 concerning the Law on Bee Produced Products;
3. Fatwa of the Indonesian Ulema Council Number: Kep-139/MUI/IV/2000 concerning Food and Cultivation of Worms and Crickets;
4. Fatwa of the Indonesian Ulema Council number 24 of 2019 concerning the Larvae of the Black Soldier Fly (*Hermetia Illucens/Black Soldier Fly*);
5. The opinions and suggestions that developed in the meeting of the Fatwa Commission of the Indonesian Ulema Council on March 24, 2021 AD coincided with the 10th of Shabban 1442 H. By trusting in Allah subhanahu wa ta'ala,

#### **: RULING ON EXTRACTING HONEY FROM HONEYCOMBS**

First: General Provisions

In this fatwa, what is meant by:

1. Honey is a liquid containing sugar produced by bees from the source of the nectar of the flowers it sucks and placed at the top of the nest.
2. Bee larvae are bee chicks that have hatched from eggs.

1. Honey extraction is the purification of honey by separating it from the honeycomb, then grinding or squeezing and filtering it so that it becomes clean of elements other than honey.
2. Second: Legal Provisions
3. Honey as referred to in General Provisions number 1 (one) is sacred and halal as long as it is not mixed with bee carcasses, larvae and/or other unclean objects.
4. The carcass of bees and larvae are unclean.
5. Honey extraction as mentioned in General Provisions number 3 (three) must be ensured not to be mixed with bee carcasses, larvae, and/or other unclean objects.
6. If the honey to be extracted is known to be mixed with bee carcasses or larvae, then honey must be cleaned by disposing of the carcass of the bee and/or larvae.
7. In the condition of cleansing as referred to in number 4 (four) it is very difficult to do (ta'assur/ta'adzdzur) and the number is relatively very small, so the impurity is forgiven (ma'fu).
8. Third: Closing Provisions
9. This fatwa is valid from the date it is set, and if it is needed in the future, it can be corrected and improved as appropriate.
10. Appeal to Muslims to spread this fatwa so that all parties in need can know about it.

## Summary

- **Fatwa:** Indonesian Ulema Council (MUI) – Law of Extracting Honey from Beehives
- **Product:** Honey (during and after extraction from honeycombs)
- **Permissibility:**
  - **Halal and pure (permissible)**
  - **Condition:** Must **not be mixed with bee carcasses, larvae, or impurities**
  - **Exception:** If **tiny, unavoidable traces** of bees/larvae are present and extremely difficult to remove, it is **forgiven (ma'fu)**
- **Proof:**
  - Qur'an: Honey is described as **healing and beneficial** (Surah An-Nahl 16:68–69)
  - General command to consume halal and tayyib (2:172, 16:114)
  - Hadith: Prophet ﷺ loved honey and used it as medicine
  - Fiqh principles: الأصل في الأشياء الإباحة (default permissibility), and hardship brings ease
  - Scholarly opinions:
    - Honey remains **pure even if from non-edible animals (bees)**
    - **Dead insects (like bees)** are often considered **forgiven impurities** due to difficulty in avoidance

