

## RULING ON EATING KANGAROO MEAT

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

Consider: 1. that the kangaroo is a typical Australian animal that

breed wildly, and has begun to breed

through livestock business;

2. that kangaroo meat is delicious and many beneficial for

health is increasingly popular with local consumers, and more

increased export demand to various countries;

3. that kangaroo hunting is tightened after the number of kangaroos

decreasing;

4. that the community asks about the law of consuming meat

kangaroo;

5. that the Fatwa Commission of the Indonesian Ulema Council considers it necessary

Establish a fatwa on the law of consuming kangaroo meat.

: 1. The Word of Allah SWT; Among others :

a. The Word of Allah SWT which explains everything that is

good is halal.

«يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتِ

“hey ask you, ‘O Prophet,’ what is permissible for them ‘to eat’. Say, “What is good and lawful.” (5:4)

b. The Word of Allah SWT which explains everything that

good is halal, and bad is haram.

الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“permits for them what is lawful and forbids to them what is impure,” (7:157)

c

. The words of Allah SWT which explain the commandment to eat halal food and be grateful to Allah SWT.

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)

d. The Word of Allah SWT which explains what has been created by Allah SWT is for humans.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

“He is the One Who created everything in the earth for you.” (2:29)

e. The words of Allah SWT which explain about livestock created among other things to eat.

اللَّهُ الَّذِي جَعَلَ لَكُمْ مِنَ الْأَنْعَامِ لِيَتَرَكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ٧٩

“It is Allah Who made cattle for you so that you may ride some and eat others.” (40:79)

f. The Word of Allah SWT which explains about livestock created among other things to eat.

وَاللَّائِمَةَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ هـ

“And He created the cattle for you as a source of warmth, food, and ‘many other’ benefits.”  
(16:5)

g. The Word of Allah SWT which explains the commands of Allah SWT

to the Prophet PBUH to say, that in

revelation that has been received there is no unlawful affirmation except

several things.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ؕ

“Say, ‘O Prophet, ‘I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine—which is impure—or a sinful offering in the name of any other than Allah.’” (6:145)

## 2. Hadith of the Prophet PBUH; among others:

a. HR. Muslims regarding what is acceptable to Allah is a good thing as it was commanded to the Apostles.

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

From Abu Hurairah ra, he said: The Prophet PBUH said:

"O people, verily Allah is good who does not

accept except for the good. Indeed, Allah has commanded the believers according to what has been

commanded to His messengers".

b. HR. Tirmidhi, Ibn Majah and Thabarani of Salman al-Farisi

## About Halal Matters

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُنِيَ 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 مِمَّا عَفَا عَنْهُ" (رواه الترمذي وابن ماجه والطبراني).

From Salman al-Farisi ra, he said: The Prophet PBUH was asked about amine oil, cheese and animal fur clothing, then he said: "Something that is lawful is what is lawful by the Allah in His Book, and what is unlawful is what is unlawful forbidden by Him in His Book. As for something that not affirmed (halal/haram) is included in what is included who forgives him".

c. HR. Bukhari and Muslim from Abu Tsa'labah ra. About prohibition of eating the flesh of wild animals that have fangs.

عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ» (رواه البخاري ومسلم).

From Abu Tsa'labah ra.: "Indeed, the Messenger of Allah (PBUH) forbade eat every wild beast that has fangs".

d. HR. Muslim from Abnu Abbas ra. About the Prohibition of Eating the flesh of wild animals that have fangs, and birds that have a grip (strong claws for prey).

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، «أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ ، وَعَنْ كُلِّ ذِي  
مِخْلَبٍ مِنَ الطَّيْرِ» رَوَاهُ مُسْلِمٌ.

From Ibn Abbas ra.: "Indeed, the Prophet PBUH forbade  
eat wild beasts that have fangs, and every bird  
who has a grip".

e. HR. Muslim from Abu Hurairah ra. About its ban  
eat the flesh of wild animals that have fangs.

From Abu Hurairah ra. from the Prophet PBUH said: "Every animal  
A beast that has fangs, it is forbidden to eat".

f. HR. Abu Dawud, Tirmidhi, Ibn Majah and Hakim of Ibn Umar  
day. On the prohibition of eating animals that eat dirt/  
Unclean.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ: «نَهَى رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْجَلَالَةِ وَالْبَانِيهَا» رَوَاهُ أَبُو دَاوُدَ  
وَالْتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالْحَاكِمُ.

From Ibn Umar ra. said: "The Prophet PBUH forbade eating  
the flesh of an unclean animal, and drink its milk".

### 3. Fiqhiyyah Rules; Among others:

"The origin of everything is permissible (mubah) until there is evidence that  
show the haram law".

"The policy of the leader (imam) for the people is related to

benefits".

1. Abul Hasan ibn Muhammad ibn Habib al-Bashri al-Baghdadi (Al-Mawardi) in Al-Hawi al-Kabir of Bahir, Dar al-Kutub al-Scientific,

Ces. I, Th.1419 H. / 1999 AD, explains three groups of animals related to halal and haram laws.

As for land animals, there are two types, living on land and flying.

The discussion in this chapter includes halal and haram animals that

It is divided into three parts. First, animals whose halalness

there is nash in the Qur'an or As-Sunnah. Second, the animals that

It is unlawful to have nash in the Qur'an or As-Sunnah. Third,

Animals whose lawfulness or harammanship does not have nash. In

this, Allah SWT affirms the basis that can be used to

know its halal or haram in the two verses of Al-

The Qur'an and the Sunnah of His Messenger".

2. The opinion of Abdul Malik ibn Abdullah ibn Yusuf al-Juwaini (Imam al-Haramain) in Nihayah al-Mathlab Fi Dirayah al-Madzhab, Dar

al-Minhaj, Print I, Th.2007/1428 H, Volume 18, Pages 209-110 on Halal and Haram Animals  
Itu berdasarkan Al-Qur'an dan Sunnah Nabi SAW.

Among some of the policies that are used as a reference regarding halal

and the haram of something is good and dirty. Imam Shafi'i

pay attention to that main basis, and establish it based on

(sentences in verses with meaning) "Say, it has been lawful for you,

everything is good".

3. Abdur Rahman ibn Abi Bakr, Jalaluddin Al-Suyuthi in Al-Asybah wa Al-Nadzair, Bairut, Dar al-Kutub al-Ilmiyah, Cet. I, Th.1411

H / 1990 AD, Page 60 describes the elusive beast

halalness and its haram.

There are two animals whose halalness and haram are difficult to know

opinions; A stronger opinion between two opinions

is halal as Ar-Rafi'i said. .... Al-

Mutawalli said that eating it is haram. Imam

disagreement, that which is closer and more harmonious about what

narrated from Imam As-Shafi'i as before

is halal".

4. The opinion of Muhyiddin Yahya ibn Syaraf al-Nawawi, in Raudlah al-Thalibin wa 'Umdah al-Muftin, Bairut, Al-Maktab al-Islami, Th. 1991 / 1412 H, Volume 3, Page 271 about the prohibition of fanged animals because their fangs are strong for prey.

"It is forbidden to eat every fanged wild animal, and animal

poultry that cling'. What is meant by wild beasts is

animals that prey on other animals, and conquer them with

fangs. Therefore, it is unlawful; dogs, lions, wolves,

tigers, bears, leopards, monkeys, elephants and panthers.

5. The opinion of Abu Muhammad al-Husain ibn Mas'ud ibn Muhammad ibn al-Farra' al-Baghawi in Al-Tahtizib fi Fiqh al-Imam Ash-Shafi'i, Dar al-Kutub al-Ilmiyah, Print I, Th.1997 AD/1418 H, Volume 8, Pages 65-66 regarding excrement-eating animals.

"It is not lawful to eat "jallalah", which is an animal that eats excrement,

if there is a change in the taste of the meat. Narrated from Ibn Umar, he said: "The Prophet PBUH forbade eating "jallalah" and Drink its milk. If there is no change, then The law is halal. Similarly, the young goats that are given water with dog milk, if the lamb has a smell of dog meat, then it becomes non-halal. And if there is no dog smell, then halal. When the jallalah is fed holy food, until it is delicious smells, then it is halal to eat. By trusting in Allah SWT.

### **Stipulates : FATWA ON THE LAW OF CONSUMING KANGAROO MEAT**

First: General Provisions

1. What is meant by kangaroo in this fatwa is the meyusui animal (mammal), marsupial (marsupialia), and has two legs

The back is longer than the two front legs.

2. Kangaroos as above are animals:

a. Plant eaters (herbivores).

b. excludes wild animals.

Second: Legal Provisions

1. Kangaroo as referred to in the general provisions

It is an animal that is halal for consumption (ma'kul al-lahmi).

2. Kangaroos as referred to in number 1 are halal

after the slaughter was carried out according to sharia.

3. Kangaroos in areas designated as endangered, mandatory

protected.

Third: Closing Provisions

1. This fatwa comes into force on the date set by the

If in the future it turns out that repairs are needed, it will

improved and refined as it should be.

2. So that every Muslim and those in need can

to know this, appealing to all parties to disseminate

fatwa.

Established in : Jakarta

On : 03 October 2018 AD

23 Muharam 1440 H

FATWA COMMISSION

INDONESIAN ULEMA COUNCIL

## **FATWA SUMMARY: Eating Kangaroo Meat**

### **1. Authority**

#### **► Fatwa Commission of the Indonesian Ulema Council (MUI)**

- Issued a ruling on the law of consuming kangaroo meat in response to public questions.
- Considerations include:
  - Kangaroos are typical Australian animals, bred in the wild and through livestock.
  - Kangaroo meat is nutritious, tasty, and increasingly in demand.
  - Hunting is restricted due to population decline.

- Public inquiry about its consumption.

## 2. Qur'anic Basis

- Halal (lawful) food is anything **good and beneficial**:
  - 5:4 – “Say: What is good and lawful.”
  - 7:157 – Allah permits what is lawful, forbids what is impure.
  - 2:172 – Eat from good things and be grateful.
  - 2:29, 16:5, 40:79 – Allah created animals and livestock for human use, including food.
  - 6:145 – Forbidden: carrion, flowing blood, swine, or offerings to other than Allah.

## 3. Hadith Basis

- Prophet Muhammad ﷺ emphasized:
  - Only good things are accepted by Allah.
  - Lawful/forbidden determined by Quran and Sunnah; unclear cases forgiven.
  - Prohibition of wild animals with fangs and birds of prey.
  - Prohibition of animals that eat unclean substances if it affects meat/milk quality.

## 4. Classical Scholars

- **Al-Mawardi** – Animals divided into:
  - Clearly halal
  - Clearly haram
  - Unclear → rely on benefit and Qur'anic principles
- **Al-Juwaini (Imam al-Haramain)** – Halal/haram determined by goodness and impurity; the stronger opinion in doubtful cases leans to halal.
- **Al-Nawawi** – Fanged wild animals and birds of prey are haram.
- **Al-Baghawi** – Animals eating filth are haram if meat taste changes; otherwise halal.

## 5. Fiqh Principles Applied

- **Al-Asl fi al-ashya' al-ibahah (The origin of things is permissible)** until proven haram.
- Policy of leaders (imam) should consider public benefit.
- Animals that are herbivores, not predators, are generally halal.

## 6. Definition in Fatwa

- **Kangaroo:**
  - Mammal, marsupial, bipedal (longer back legs).
  - Herbivore, not wild predator.

## 7. Legal Provisions (Hukm)

1. Kangaroo meat is **halal to eat** (ma'kul al-lahmi).
2. Must be slaughtered according to **shariah rules**.
3. Kangaroos in endangered areas must be **protected**; hunting prohibited.

## 8. Closing Provisions

- Fatwa effective immediately from the date issued.
- Can be revised if needed in the future.
- Muslims and relevant parties encouraged to **disseminate this fatwa**.

### ✓ SUMMARY RULING:

- Kangaroo meat → **halal** if slaughtered properly.
- Only herbivorous, non-endangered kangaroos may be consumed.
- Endangered species → **haram to hunt/eat**.