

## THE LAW OF CONSUMING FUR MEAT

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

Considering: 1. that in the development of the food industry, there are ingredients that using fur meat, so the question arises in

the community about the law of consuming fur;

2. that in the midst of society there are pros and cons of the law consuming fur meat;

3. that in order to answer the above question, the Fatwa Commission of the Assembly Indonesian scholars consider it necessary to establish a fatwa on

The law of consuming fur meat to be used as a guidelines;

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

a. QS. Al-Maidah: 4 About 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. QS. Al-A'raf: 157 about everything that is good is halal,

and the bad is haram;

«الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثِ

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

c. QS. Al-Baqarah: 168 on the commandment to eat food

the halal and the good:

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ ۱۶۸

“O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy.” (2:168)

d. QS. Al-Baqarah: 172 on the commandment to eat food

who are halal and grateful to Allah SWT:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُلُوْا مِمَّنْ رَزَقْنَاكُمْ مِنْ طَيِّبٰتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۙ ۱۷۲

“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)

e. QS. Al-Baqarah: 29 about what Allah has created

SWT is for humans:

هُوَ الَّذِىْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِيْعًا

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

f. QS. Al-An'am: 119 about that all that is forbidden has been forbidden

explained:

مَّا رَفَعْنَا لَكُمْ عَلَيْهِمْ اِلَّا مَا اَصْطَرَّتْكُمْ عَلَيْهِ

“when He has already explained to you what He has forbidden to you—except when compelled by necessity?” (6:119)

g. QS. Al-An'am: 145 about the command of Allah SWT to

The Prophet PBUH to say, that in the revelation

that has been received there is no illegal affirmation except

A few things:

قُلْ لَّا أُجِدُّ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا  
أَهْلًا 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. The following hadiths of the Prophet PBUH:

a. HR. Muslims about what is acceptable to Allah is

something good as it was commanded in the past to the Apostles:

عَنْ أَبِي هُرَيْرَةَ، 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

commanding the believers according to what they have been

commanded to His messengers".

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

Pharisees on halal matters:

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سُنِلَ 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, he said: The Prophet PBUH was asked  
About oil of amine, cheese and clothing from wool material  
beast, and he said: "What is lawful  
which is lawful by Allah in His Book, and something that is unlawful  
is what is forbidden by Him in His Book.  
As for something that is not affirmed (halal/haram)  
is included in what is forgiven". (HR. Al-Tirmidhi, Ibn  
Majah and al-Thabarani)

c. HR. Judge of what is not called halal  
or forbidden then includes the forgiven:

مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ فَهُوَ حَلَالٌ، وَمَا حَرَّمَ فَهُوَ حَرَامٌ، وَمَا سَكَتَ عَنْهُ  
فَهُوَ عَافِيَةٌ، فَاقْبَلُوا مِنَ اللَّهِ الْعَافِيَةَ، فَإِنَّ اللَّهَ لَمْ يَكُنْ نَسِيًّا. «هَذَا  
حَدِيثٌ صَحِيحٌ الْإِسْنَادِ وَلَمْ يُخْرِجَاهُ»

"Whatever Allah makes lawful in His book, then it is  
lawful, and whatever He forbids, then He is  
illegal; but what he keeps silent, he is allowed  
(forgiven). Therefore, accept forgiveness from Allah,  
for verily Allah will not forget one thing". (HR.  
Judge, this is a saheeh hadith but al-Bukhari and  
Muslims do not narrate it).

### 3. Fiqhiyah Rules; Among others:

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

"Basically, everything that is beneficial is permissible (mubah), and everything that harms is haram".

Notice:

1. Abul Hasan ibn Muhammad ibn Habib al-Bashri al-Baghdadi (Al-Mawardi) in Al-Hawi al-Kabir Bairut, Dar al-Kutub al-Scientific, Ces. I, Th.1419 H. / 1999 A.D., describes 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 covers halal and haram animals which is divided into three parts. First, the animal that

The halal provisions are in the Qur'an or As-Sunnah.

Second, animals whose prohibitions are in the nash

Al-Qur'an or As-Sunnah. Third, animals that are regulated

Its halalness or haram is not determined by the nash of the Qur'an

or As-Sunnah. In this case, two verses (al-Maidah verse 4 and al

A'raf verse 157) and the hadith of the Prophet (saw) can be used as a basis

to determine its halal or illegality.

The verse in question is in surah al-Maidah verse 4, which mentioning that the halal standards of a food/beverage It depends on whether Thayyib is Thayyib or not. The second verse is in Surah al-A'raf verse 157 which states that it is halal food/drink is because of thayyib and vice versa Food/drinks are haram because of khabits.

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 regarding the halal and haram of the animal based on the Qur'an and the Sunnah of the Prophet PBUH.

Among some of the policies that are used as references regarding Halal and forbidden of something is about thoyyib (good) and khabits (bad). Imam Shafi'i made it as the main basis, and set it based on the verse: "Say, it has been lawful for you, everything that is thoyyib (good)".

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

Th.1411 H / 1990 AD, Page 60 explains animals whose halalness and haram are difficult to know.

There are two animals whose halalness and haram are difficult to know opinions; A strong opinion between the two opinions is halal as said by Ar-Rafi'i. .... Al-Mutawalli said, that such an animal is haram to eat.

While Al-Nawawi argues that the closer and

in line with the opinion of Imam As-Shafi'i is halal".

4. Malikiyah's opinion in the book al-Muntaqa Syarh al-Muwaththa' volume 2 page 247:

According to Imam Malik, turtles are animals that can be hunted by the ihram, because it is a halal animal without slaughtered. Turtles belong to a large type of fish. According to Ibn Nafi' turtles are animals that must be slaughtered before being eaten, Therefore, it is not permissible to hunt for a person who is in ihram.

As for the land turtle (according to Imam Malik), then it is not It is permissible for a person who is in ihram to hunt it (Kitab al-Mabsuth).

1. Presentation by Achmad Farajallah (Molecular Zoology) from the Division of Biological Functions and Animal Behavior, Department of Biology of FMIPA IPB Bogor in the Plenary Session of the MUI Fatwa Commission on October 30, 2019 related to feathers.
2. Opinions, suggestions, and inputs that developed in the Plenary Session of the MUI Fatwa Commission on November 13, 2019.

By trusting in Allah SWT.

### **ESTABLISH: FATWA ON THE LAW OF CONSUMING FUR MEAT**

First: General Provisions

In this Fatwa, what is meant by:

Bulus are land animals that live in water and are not included in animals

who lives in two realms (amphibians), a type of labi-labi (soft-backed turtle)

who are members of the trionychidae. In English, this animal

known as Asiatic soft shell turtle or common soft shell turtle.

Feathers breathe using the lungs.

#### Second: Legal Provisions

1. Fur as referred to in the general provisions is an animal

which is halal for consumption (ma'kul al-lahmi) on the condition that it be slaughtered in sharia.

2. Bulus in an area that is designated as an endangered animal, must be protected.

#### Third: Recommendations

1. Muslims are urged to make this fatwa as a guideline in consumption of food products.

2. Authority holders are asked to make this fatwa as a guideline

In carrying out the halal certification process for food products, beverages, medicines and cosmetics.

3. To protect the bulus ecosystem, the food industry that makes bulus as an industrial material is expected to carry out cultivation and captivity.

#### Fourth: Closing Provisions

1. This fatwa comes into force on the date specified, provided that if

In the future, it turns out that repairs are needed, will be repaired and perfected 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 : 16 Rabiul Awwal 1441 H

November 13, 2019 M

FATWA COMMISSION

CENTRAL INDONESIAN ULEMA COUNCIL

## Summary

- **Fatwa:** Indonesian Ulema Council (MUI) – Ruling on Consuming “Bulus” (Softshell Turtle) Meat
- **Product:** “Bulus” (softshell turtle / Trionychidae – aquatic land animal)
- **Permissibility:**
  - **Halal (permissible)**
  - **Condition:** Must be **slaughtered according to sharia**
  - **Note:** If classified as **endangered**, it must be **protected (not consumed)**

## Proof:

- Qur’an:
  - **الأصل في الطعام الإباحة** (everything lawful unless prohibited) (5:4, 6:145)
  - **معيار الحلال = tayyib (good) vs khabith (impure)** (7:157)
- Hadith:
  - What Allah did not explicitly forbid is **forgiven/permissible**
- Fiqh principles:
  - **الأصل في الأشياء الإباحة** (default permissibility)
  - Harm vs benefit principle

## Opinions (Ikhtilaf):

### 1. General classification of animals

- Al-Mawardi:
  - Animals fall into: halal, haram, and **unspecified** → **judged by tayyib/khabith**
- Al-Juwayni:
  - معيار الحكم = **tayyib (good) vs khabith (bad)**

### 2. On unclear/doubtful animals

- Al-Suyuti:
  - Two views: halal vs haram
- Al-Nawawi:
  - **Stronger opinion: halal** (aligned with Imam al-Shafi'i)

### 3. Related discussion (analogy to turtles)

- Malik ibn Anas:
  - Some turtles treated as **sea animals** → **halal**
- Ibn Nafi:
  - Requires **slaughter** → **otherwise not permissible**

## Key Takeaway

- “Bulus” (softshell turtle) is ruled **halal**, based on:
  - Default permissibility
  - Not clearly falling under prohibited categories
- However:
  - Must be **properly slaughtered**
  - **Environmental/legal protection overrides consumption**