

THE LAW OF CONSUMING SNAILS

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

Considering: 1. that along with the dynamics that occur in society, there are

A group of people and restaurants that use snails

as one of the menus for food;

2. that the community needs an explanation of the law of eating

snail;

3. that therefore, the Fatwa Commission of the Indonesian Ulema Council

considers it necessary to establish a fatwa on the law of consuming

snails to be used as a guideline by the community.

1. Qur'an:

a. The Word of Allah which affirms the halalness of all that is good and

commanding to eat what is good, and forbidding all

Bad things, including:

الْمُنْكَرَ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

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

يَأَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ٥١

“O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do.” (23:51)

b. The Word of Allah which affirms the prohibition of eating any type of goods

such as carcasses, including:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ

"Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars." (5: 3)

2. Hadiths of the Prophet PBUH, including:

الْحَالَلُ بَيْنَ وَالْحَرَامِ بَيْنَ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرَضِهِ (رواه مسلم)

"What is halal is clear and what is haram is clear; and in

Between the two there are things that are musyta-bihat (syubhat, vague-

vague, unclear halal haram), most people do not

know the law. Whoever is careful from the matter of syubhat,

indeed he has saved his religion and his pride..." (HR.

Muslim from Nu'man bin Bashir).

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا ضَرَرَ وَلَا ضِرَارَ
(رواه أحمد ومالك وابن ماجه)

"From Ibn Abbas RA, he said: The Prophet PBUH said: No

may harm/harm others and may not (also)

retaliating for harm (harm caused by others) by

danger (of acts that harm him)." (HR. Ahmad)

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا. وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا
 أَمَرَ بِهِ الْمُرْسَلِينَ. فَقَالَ: يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا
 صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ. وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ
 طَيِّبَاتِ مَا رَزَقْنَاكُمْ (رواه مسلم عن أبي هريرة).

"O mankind! Indeed, Allah is tayyib (good), not
 will accept except the tayyib (good and lawful); and Allah
 commands the believers to do all that He commands
 to the apostles. He said, 'O messengers! Eat from
 good food (halal) and do righteous deeds.

Verily, I know what you do' (QS.

al-Mu'minun [23]: 51), and also said, 'O you who believe!

Eat among the good provisions that We have given

to you...' (QS. al-Baqarah [2]: 172) (HR. Muslim of Abu

Hurairah).

3. Rules of Fiqh:

"Getting out of differences is recommended".

1. The opinion of scholars who explain the animal law

In the category of "Gestures", among others:

a. The opinion of Imam An-Nawawi in the book "Al-Majmu' Syarh Al-Muhadzab"
 Maktabah Syamilah, Juz 9, p. 13 and p. 16:

"It is not lawful to eat small animals on earth like snakes,

Scorpions, rats, beetles, soft animals, cockroaches, spiders, geckos, worms, slings,
 because of His word SWT: and it is forbidden

to you al-khobaits"

"The opinion of scholars of the madhhab about small animals of the earth such as snakes,

scorpions, cockroaches, rats and the like, madhhab Shafi'i

forbidden it, as well as Imam Abu Hanifah and the Imam

Ahmad, while Imam Malik is of the opinion that it is halal."

b. The opinion of Imam Ibn Hazm in Kitab al-Muhalla (6/76-77):

"It is not halal to eat land snails, and it is not halal either

eat all kinds of cues such as geckos, beetles, ants, wasps,

flies, bees, caterpillars, both those that can fly and those that can't--, fleas,

mosquitoes, and insects of all kinds, are based on

Allah's word "It is forbidden for you carcasses"... and His words

"... except what you slaughter." The slaughter was in

normal conditions are not possible except in the throat or

Dad. If the animal is not possible to slaughter then no

There is a way to eat, so the law is haram because

prohibition of eating them, except for unnecessary types of animals

slaughtered"...

c. The opinion of Imam Malik in the Book of "al-Mudawwanah" (1/542):

"Imam Malik was asked about the animals in Maghrib that

named "halzun", which lives on land, attached to trees;

Is it edible? He replied: I think that

like grasshoppers. If taken from him in a past life

boiled or roasted, then I think it's okay

to eat. However, if it is obtained in a dead state, it is not

eaten"

d. The Opinion of Imam Abil Walid al-Baji in the Book "al-Muntaqa Syarh al-Muwaththa" (3/110):

"If so, then the law (eating) snails is the same as eating grasshoppers. Imam Malik said: how to slaughter it is by boiling (putting in hot water) or tapped with thorns and needles to death, by mentioning the asthma of Allah when doing it as well as when breaking grasshopper head".

2. The opinion of the scholars on the meaning of "khabits" (dirty) which is forbidden:

a. Sayyid Sabiq in Fiqh al-Sunnah (2/444), as follows:

In the Kitab al-Darari, it is corroborated that there is an opinion that affirms good presumption by humans in general, open limited by Arab community, saying: "Animals that are considered dirty by human beings (in general), not because there is an 'illat, not because of not used to it, but only because it is considered dirty (disgusting) then it is haram. If the perception of dirty (disgusting) it is only in some societies, not in others, then what counts is what is perceived by the majority communities, such as terrestrial creeping animals (gestures) and many types other animals that are generally not consumed by humans Most of the time, however, there is no specific evidence that banning it. Usually, it is abandoned and not consumed

None other than because it is considered dirty (disgusting). Thus he included in the generality of Allah's words: "And He forbids for them all that is bad..."

Included in the "al-khabaits" is anything that is considered dirty such as saliva, snot, sweat, semen, dirt, fleas, mosquitoes, etc. and so on.

"Al-Khabaits (all that is bad that is forbidden by Allah

SWT) is everything that is disgusted by those who have a normal dzauq (taste), even if there is between

those who individually (do not look at disgust thus)

allow it".

b. The opinion of Imam Ibn Rusyd in Bidayatul Mujtahid as

Next:

".... The fourth type is the one that is considered dirty by feelings humans, such as creeping animals, frogs, crabs, turtles, and which and the like. In this matter Imam Shafi'i forbade it,

while others allow it. And some others

Makruh it. The reason for the difference is the difference

in understanding the scope of the meaning of "al-khabaits" in

His words "and forbid for them all that is bad...".

People who think that their intention is that it is forbidden

with nash shar'i, it is not forbidden what is considered to be

dirty (disgusting) by human feelings in general, which are not

explained by Nash about its illegality. Who is

argues that the meaning of "al-khabaits" is all that considered dirty (disgusting) by human feelings in general, then it is classified as prohibited. As for what Abu told Hamid of al-Shafi'i about animals that are forbidden to Killing it like swallows and bees is a claim.

I don't know where the atsar narrated about

It is possible to exist in other than the famous books in the Us.

c. The opinion of Al-Buhuti in the Book "Kasysyaf al-Qina" (21/177):

In His words "..... And He made it lawful for them to do all things.

good and forbidding for them all that is bad...",

Allah SWT makes "thayyib" the nature of all things that

allowed in general, which distinguishes from that which

forbidden, and make "khabits" the nature of everything that

which is prohibited which distinguishes from what is permissible.

The meaning of "khabits" here is anything that is considered dirty

(disgusting) by habit ('urf)

Fatwa al-Majelis al-Islami lil-Ifta, Palestine on 7 Rajab 1430 H/29

June 2009 which affirmed that eating a type of land snail (al-halzun al-barri), by referring to the opinion of a number of scholars, is the law

illegal; 4. Expert Explanation and Statement of LP POM MUI in the Fatwa Commission meeting regarding snails and their use. 5. Opinions of the participants of the last meetings of the Fatwa Commission on May 31, 2012.

By trusting in Allah SWT

FATWA ON THE LAW OF CONSUMING SNAILS

First: Legal Provisions

1. Snails are one of the types of animals that are categorized signal.
2. The ruling of eating salat is haram according to the majority of scholars (Hanafiyyah, Shafi'iyah, Hanabilah, Zhahiriyyah), while the Imam Malik stated that it is halal if there are benefits and not harmful.
3. The ruling of eating snails is haram, as well as cultivate and use it for consumption.

Second: Recommendations

1. So that LPPOM MUI can make this Fatwa as a guideline in carrying out halal certification of related products.
2. So that people selectively choose consumer goods that are comply with the provisions of shari'ah.

Third: Closing Provisions

1. This fatwa comes into force on the date specified, provided that if In the future, it turns out that it needs refinement, 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 : 10 Rajab 1433 H

May 31, 2012 M

INDONESIAN ULEMA COUNCIL

FATWA COMMISSION

ATWA SUMMARY: Snails (Bekicot)

□ 1. Authority

► Fatwa Commission of the Indonesian Ulema Council (MUI)

- Issued due to the growing use of snails in food and restaurants.
- Aim: to provide guidance on the permissibility of eating and cultivating snails.

□ 2. Qur'anic Basis

- Eat what is **lawful and good (halal and thayyib)**, forbid the impure:
 - 7:157 – Allah permits lawful things and forbids the impure.
 - 23:51 – Eat what is good and act righteously.
 - 5:3 – Forbidden: carrion, blood, swine, animals killed improperly, sacrifices to others.

□ 3. Hadith Basis

- “What is halal is clear, and what is haram is clear; between them are syubhat (doubtful matters). Whoever avoids doubtful matters preserves his religion.” (HR. Muslim)
- “No one may harm or retaliate unnecessarily.” (HR. Ahmad)
- Emphasis on consuming **good and lawful (tayyib) food**.

□ 4. Fiqh Opinions on Snails and Similar Animals

- **Majority of scholars** (Hanafi, Shafi'i, Hanbali, Zahiri): eating land snails is haram.
- **Imam Malik:** can be halal if benefits exist and no harm results.
- **Imam Ibn Hazm:** land snails and similar creeping animals are haram due to impossibility of proper slaughter and general “disgust” (al-khabaits).
- **Al-Buhuti & Sayyid Sabiq:** animals considered **dirty or disgusting by general human perception** are haram.

Examples of “dirty/forbidden” creatures: snakes, scorpions, rats, cockroaches, worms, frogs, crabs, fleas, mosquitoes, and other terrestrial creeping animals.

- **Fatwa from Palestine (2009):** land snails (al-halzun al-barri) are **haram**.

□ 5. Expert Input

- LP POM MUI (halal certification body) confirmed snails are not compliant with Shari'ah for consumption.

□ 6. Legal Provisions (Hukm)

1. Snails are categorized as “**al-khabaits**” (dirty/forbidden).
2. **Eating snails is haram** according to the majority of scholars.
3. **Cultivating and using snails for consumption is also haram.**

□ 7. Recommendations

1. LPPOM MUI should use this fatwa as a guideline for halal certification.
2. Muslims are encouraged to **select products that comply with Shari'ah.**

□ 8. Closing Provisions

- Fatwa is effective from the date of issuance.
- May be updated in the future if new evidence arises.
- Muslims are encouraged to **disseminate the fatwa.**

☑ **SUMMARY RULING:**

- Snails (land snails) → **haram** for eating, cultivating, and consumption purposes.
- Considered “dirty” (al-khabaits) and cannot be consumed under Shari’ah.