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## Comparative Study of the Permissibility (Being *Halal*) of Consuming Animal Meat in the Quran and the Bible

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### Abstract

Divine laws have provided recommendations for various aspects of human life, including his nutrition. Among these directives are the commands of God regarding the permissibility (*Halal*) and prohibition (*Haram*) of consuming animal meat. According to the individual and social interests of humans, considering the benefits and harms of animal meat for human body and soul, God has deemed the consumption of animal meat as permissible or forbidden. The present study aims to analyze the rulings on the permissibility and prohibition of consuming meat of certain animals in Judaism and Islam through a comparative-analytical method. The findings of this study reveal significant similarities between Islam and Judaism regarding the regulations concerning animals, including the prohibition of consuming non-slaughtered animal meat, the prohibition of consuming many insects, reptiles, and mammals. However, differences exist in areas such as consuming blood pudding and combining meat with dairy products. Generally, Jewish laws are strict, while Islamic laws are lenient and moderate, not burdening individuals beyond their capacity.

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**Keywords:** *Halal*, Kosher, Quadrupeds, Birds, Aquatic Animals, Quran, Torah.

### Introduction

Nutrition has a significant impact on the physical and spiritual well-being and growth of humans. The type of food consumed not only affects the body but also influences the soul of an individual. The consumption of certain foods can either propel a person towards perfection or hinder them from reaching their human excellence.

The Supreme Creator, who is the Creator of the universe, has complete authority over all beings. On one hand, He has knowledge about humans and their food, and on the other hand, He is aware of the various animals and their benefits and harms to humans. Among animals, some are beneficial to humans while others are harmful, affecting the health of their body and soul. Therefore, the prohibition of using certain animals has been stated. This is a general rule, and the ruling on the permissibility and prohibition of certain animals or their parts has been articulated for all followers of divine laws. The dietary laws in different religions are categorized as permissible (*Halal*), pure, and lawful (*Mubah*) for consumption, while the laws of prohibition (*Haram*) are described as impure (*Khabith*), forbidden (*Haram*), and unclean. These dietary laws and the consumption of animal meat are explicitly mentioned in religious sources (e.g., al-Ma'idah:3, Leviticus 11:4).

Through scientific studies, it can be understood that consuming forbidden foods can have undesirable consequences on various aspects of human life.

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For example, consuming meat of predatory animals, which possess a predatory and savage nature, instills a spirit of savagery in humans, or consuming pork meat, besides being a carrier of tapeworms, leads to a spirit of immodesty in humans (Daryayi, n.d.:76).

Concerning dietary laws, scattered research has been conducted independently and non-comparatively in Abrahamic religions. This research aims to comparatively analyze the viewpoints of Abrahamic religions on the permissibility and prohibition of meat-based foods based on sacred texts, using a qualitative discourse analysis method.

- The book "Selected Readings from the Torah" by *Yusif Mujtaba Kermani*, which addresses issues such as nutrition, agriculture, animal husbandry, dining etiquette, etc. in the Jewish faith;

- The book "Islamic Laws Regarding Animals" and the book "Heavenly Tables (spread with foods)" which discuss animals and the laws related to their permissibility and prohibition.

It is noteworthy that other research has been conducted in this area, including:

- "A Jurisprudential and Interpretive Study of the Permissibility of Food in Abrahamic Religions Based on Verse Three of Surah al-Ma'idah" by Mahin Shahriwar and Mohammad Ali Rabbi Pour.

- "A Jurisprudential-Interpretive Investigation into the Permissibility of Slaughter as Discussed in Verse Five of Surah al-Ma'idah " by Mohammad Javad Inayati Rad.

- An article titled "A Look at the Laws of Prophets Regarding the Food of Followers in Three Monotheistic Religions: Judaism, Christianity, and Islam," which briefly mentions some dietary laws.

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According to the above mentioned, while several articles have been written regarding the dietary laws in the Quran, there has not been an independent and adequate comparative study of meat foods across religions. The present study aims to analyze the views of Islam and Judaism regarding the permissibility and prohibition of meat foods through a comparative approach based on the Bible and the Quran, using qualitative discourse analysis that is rooted in textual studies.

#### **1. Concept of *Ḥalal* and *Ḥaram***

In scripture texts, various terms are used to describe the permissibility and prohibition of beings and objects. The concept of *Ḥalal* (permissible) and *Ḥaram* (forbidden) in Judaism and Islam will be discussed below.

##### **1.1. Concept of *Ḥalal* and *Ḥaram* in Judaism**

The terms "*Tahir* and *Najis*" are mentioned in the Old Testament (Leviticus 10:10) regarding individuals, animals, and objects. The Old Testament also refers to different types of impurities and their purification methods (Leviticus 11:15). According to the Old Testament, animals were divided into clean and unclean categories before Noah's flood (Genesis 7:2). According to this book, an animal is considered clean if it has two signs: Venomous and herbivorous (Leviticus 11:3-4). According to James Hacks, one of the purposes of dividing animals, insects, and fish into clean and unclean categories is for the Israelites to distance themselves from idolatry (James Hacks, 1998 AD/1377 SH: 576).

One of the terms related to permissibility, the term "Kosher," means readiness or suitability for use in accordance with religious customs (Hamami Lalehzar, 2003 AD/1382 SH: 62). "Kashrut" in terms of vocabulary means

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propriety and conformity with religious customs (ibid). In contrast to the terms *Ḥalal* and Kosher, the term Haram is used. "*Ḥaram*" refers to any food or drink that is prohibited to consume from a religious perspective.

**1.2. Concept of Ḥalal and Ḥaram in Islam**

In the Arabic language, *Ḥalal* is derived from the root "Ḥ L L" which means to open. "Ḥ L L" is the opposite of "A Q D", which means a knot (Raghib Iṣfahani, 1991 AD/1412 AH: 251; Ibn Manẓur, 1993 AD/1414 AH: 11, 169). In terminology, *Ḥalal* is opposed to *Ḥaram* and means freedom in performing an action (Razi, 1999 AD/1420 AH: 5/185; Ṭabarsi, 1993 AD/1372 SH: 1, 459; Ṭabāṭaba'i, 1996 AD/1417 AH: 1, 417; Ibn Faris, 1983 AD/1404 AH: 2, 45; Ṭabarsi, 1957 AD/1377 AH: 3, 211; Alusi, 1994 AD/1415 AH: 10, 260). This article focuses on the terminological meaning of this term.

In the Arabic language, *Ṭayyib* means pure, clean, pleasant, agreeable, and opposite to it is *Khabith* which means impure (Dehkhoda, below the word *Ṭayyib*; Qarashi, 1992 AD/1371 SH: 4, 257). This term is also used to mean *Ḥalal* (Farahidi, 1989 AD/1410 AH: 7, 461). In terminology, *Ṭayyib* means things that are pure, in accordance with human health, and the opposite of it is *Khabith* which humans detest (Makarem Shirazi, 1995 AD/1374 SH: 1, 569). The meaning of *Ṭayyibat* in the verse 51 of Sura al-Mu'minun is that which is *Ḥalal* and pure (Zamakhshari, 1986 AD/1407 AH: 3, 190). This article focuses on the terminological meaning of this term.

"*Khabith*" is derived from the root "Kh B Th" and means the opposite of *Ṭayyib* (Ibn Faris, 1983 AD/1404 AH: 2, 238 - Ibn Manẓur, 1993 AD/1414 AH: 2, 142 - Ṭurayḥi, 1995 AD/1416 AH: 1, 488). "*Khabith*" means impure, vile, and detestable (Qarashi, 1992 AD/1371 SH: 2, 218 and 219).

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In terminology, *Khabith* is also applied to *Haram* (Muṣṭafawi, 1981 AD/1402 AH: 3, 7 - Ṭabarsi, 1957 AD/1377 AH: 1, 475 - Fakhr al-Din Razi, 1999 AD/1420 AH: 15, 379).

## 2. Meat Commandments

### 2.1. Torah

Here, the dietary laws of meat are examined in 5 categories: 1) Quadrupeds; 2) Birds and fowl; 3) Creeping things; 4) Insects; 5) Sea creatures.

Jews have many commandments regarding animals. They divide animals into two categories: animals permissible for meat and animals forbidden for meat (Genesis 9:3-4). It appears that the extensive commandments concerning permissible animals, the conditions of consumption, and the laws of slaughter have been a significant factor in restricting meat consumption in this religion since ancient times.

#### 2.1.1. Quadrupeds

The names of many animals and the rulings of their permissibility and impermissibility are mentioned in the Torah (Deer: Deuteronomy 12:15, Rim Deuteronomy 14:5 Wild Ox: Deuteronomy 33:17, Jackal: Proverbs 30:26, and Leviticus 11:5, Deuteronomy 14:7). Therefore, these animals are examined in two categories: clean and unclean quadrupeds.

#### 1) Clean Quadrupeds

According to the Old Covenant, every Jew is obligated to recognize permissible animals for meat and abstain from eating animals impermissible for meat (Leviticus 10:10, 11:46-47, 20:25-26, Leviticus 11:1-3, Deuteronomy 14:3-6). According to the Torah, only the consumption of ruminant animals and animals with cloven hooves is permissible. From a

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zoological perspective, this category is well-defined and includes various types of cattle, sheep, deer, goats, giraffes, and okapis (Steinmetz, 1383, 273).

"Quadrupeds and birds must be slaughtered according to religious law to be edible, and if these animals are wild, their blood must be [poured on the ground and] covered after slaughter. Release the mother bird when it is sitting on the nest [with eggs or chicks]. Examine quadrupeds, birds, insects, and fish to determine if eating them is permissible or not?" (Soleimani Ardestani, 1382, 160) Even eat the unborn young of quadrupeds (Deuteronomy 14:3-6). According to the commandments and directives of the Jewish people, if slaughter is not performed according to religious principles, eating that meat will be considered Haram (Hamami Lalehzar, 2003 AD/1382 SH: 63).

**2) Unclean Quadrupeds**

In the Torah, animals such as camels, hares (short-eared rabbits), and rock badgers which are herbivores and do not have venom, and pigs which have a split hoof but do not chew the cud, are considered Haram (Leviticus 11:4-8) (Deuteronomy 14:7-8). Jews are prohibited from eating unclean quadrupeds and detestable creatures. Additionally, consuming an ox that has been sentenced to stoning is also forbidden (Soleimani Ardestani, 2003 AD/1382 SH: 160). In the Jewish religion, eating carrion is also prohibited, and it is stated: Do not eat an animal that has died a natural death, and do not eat an animal that has been torn apart or mutilated. Do not eat a limb severed from a living animal (Deuteronomy 14:21). The prohibition of eating carrion includes animals or birds whose slaughter has not been performed according to religious customs (Steinmetz, 2004 AD/1383 SH: 274).

Another forbidden part is the "Chelev" (the fat of cattle and sheep) (Leviticus 22:7-24). Many Talmudic scholars have discussed the distinction

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between permissible and impermissible fat. The consumption of blood and Chelev is prohibited in all sacrifices (Steinmetz, 2004 AD/1383 SH: 274).

"Terifa" means an animal that has been hunted and in Shuhita, it refers to a sick animal whose signs of illness are determined by the Shochet (religious slaughterer) during examination after slaughter; such as cases of bone fractures observed in the animal (Hamami Lalehzar, 2004 AD/1382 SH: 63). "Nevela" means carrion; that is, an animal that has died on its own. In Kashrut, Nevela also refers to improper slaughter. Eating Terifa and Nevela is forbidden in Jewish law (ibid.).

According to the Torah, the simultaneous consumption of milk and meat is also forbidden (Exodus 19:22). This issue is so important for Jews that sometimes groups of religious authorities in Israel inspect restaurants to prevent the serving of forbidden meat or meat along with dairy products to customers (Tofighi, 2005 AD/1384 SH: 111). Additionally, in ancient times, Jews considered leaving food uncovered from sunset to sunrise forbidden due to the possibility of consuming insects or pests from the food, and they would not use it. The preference for eating healthy, albeit forbidden, food instead of spoiled Ḥalal food is permitted to meet the needs in emergency situations in the Jewish tradition.

#### **2.1.2. Birds and Fowl**

The Torah addresses the regulations of permissible and impermissible birds for consumption, which will be detailed below:

##### **1) Permissible Birds and Fowl**

It is stated in the Torah: "Eat any bird that is permitted." (Deuteronomy 14:11 and Deuteronomy 14:20) In the Jewish tradition, permissible birds have certain signs, which include: 1) Having a spur (fifth toe) on the back of their

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feet; 2) Having a crop; 3) Having a beak where the upper part is longer than the lower part; 4) The skin under the gizzard that easily separates from the meat on it; 5) The surface of the feet being rough unlike the smooth skin of a human body; 6) Using only its beak for eating food and grain; 7) When perching on a rope or pole, gripping it tightly with three toes in front and one toe at the back (Hamami Lalehzar, 2003 AD/1382 SH: 25).

#### **2) Birds and Forbidden Meats**

In the Torah, reference is made to types of birds whose consumption is forbidden (Deuteronomy 14:12-19); and some animals such as: the pelican (Leviticus 11:30), the little owl, the cormorant (Psalm 102:6), the stork (Leviticus 11:18), and the ostrich (Leviticus 11:16), and the raven (Song of Solomon 5:11) of the crow family, and the hawk (Leviticus 11:14), and the sea gull (Leviticus 11:16), and the hoopoe (Leviticus 11:19), and the bat (Isaiah 2:20) (translated as night flyer) and the eagle (Leviticus 11:13) are considered impure. Almost since the time of Hillel and Shammai, this prohibition also extended to birds (Steinmetz, 2004 AD/1383 SH: 274).

Jews have numerous regulations regarding birds. Generally, domestic and pet birds are considered permissible, while birds that are predominantly carnivorous and scavengers are forbidden. However, a list of over twenty types of forbidden birds was presented, and scholars sought to discover commonalities and differences between permissible and forbidden birds, thereby restricting the number of permissible birds to certain species and their related families (Steinmetz, 2004 AD/1383 SH: 272; Alice Aliayi et al., 2002 AD/1381 SH: 349). Jews are not allowed to eat impure birds (Soleimani Ardestani, 2003 AD/1382 SH: 160).

#### **2.1.3. Rodents**

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According to the Torah, the meat of various rodents is prohibited. The mole, the mouse, the tortoise; the tropical jerboa, the lizard, the gecko, and the chameleon (Leviticus 11:29, 30) are forbidden and prohibited.

In the Book of Sirach in the Talmud, it is mentioned regarding the regulations of rodents: Generally, rodents are forbidden. The only exception in this matter is various types of locusts mentioned in the Torah. Only a group of Jews occasionally consume locusts. According to dietary laws, all rodents are absolutely forbidden (Steinmetz, 2004 AD/1383 SH: 271). Jews are not allowed to eat winged insects, crawling insects, rodents, or worms in fruits (Soleimani Ardestani, 2003 AD/1382 SH: 160). Explanations about each of these animals are provided in the Bible dictionary and encyclopedia of the Bible (James Hacks, 1998 AD/1377 SH: 831; Alice Aliayi et al., 2002 AD/1381 SH: 355 and 356).

#### **2.1.4. Insects**

In the Torah, generally all insects are impure; except winged insects that walk on four legs and those with bent legs on their feet by which they move on the ground (Leviticus 11:20-23). In the Bible dictionary, locusts are considered among clean animals (James Hacks, 1998 AD/1377 SH: 831).

#### **2.1.5. Marine Animals**

According to the Torah, the category of fish that have fins and scales are considered permissible (Leviticus 11:9-10), while other types of fish including various sharks, underwater insects, lobsters and shrimp are considered forbidden.

In the Torah, the heron (Leviticus 11:18) and the gecko (Exodus 8:2) are among the impure and forbidden animals. Other books also mention regulations regarding various aquatic creatures (James Hacks, 1998 AD/1377

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SH: 791-906; Steinmetz, 2004 AD/1383 SH: 271; Tawfighi, 2001 AD/1380 SH and 2002 AD/1381 SH: 77).

Regarding the commandments of marine animals in the Talmud, it is stated: "The Torah has outlined various ways to distinguish between permissible and forbidden fish; only fish that have both fins and scales are permissible, and all other types are forbidden. This classification is largely in line with the biological classification that divides fish into bony and cartilaginous categories; the latter category (cartilaginous fish) is forbidden." (Steinmetz, 2004 AD/1383 SH: 271)

**2.2. Quran**

In Islam, there are different rules based on the conditions of animals. Whether an animal is alive or dead, domestic or wild, will determine different rules and principles. Ayatollah *Raḍi Khansari* considered the consensus of jurists based on some Quranic verses (cf. al-Ma'idah/1; al-An'am/143) as evidence for the permissibility of many animals (Khansari, 2010 AD/1389 SH: 37-38).

The well-known jurisprudential rule derived from the hadith of Imam Ṣadiq (AS) also supports this ruling: "Everything is considered pure until you know that it is impure. If you know that it is impure, then it is impure; and what you do not know is not your concern." (Ḥurr 'Āmili, 1988 AD/1409 AH: 3, 467). According to the prevalent opinion, this hadith expresses the rule of purity, meaning that everything is pure as long as one is not certain of its impurity (kharj Uṣul Ayatollah Subḥani, on the subject of the implications of the three hadiths on the principle of Istīṣḥāb).

There are other narrations that indicate this principle, but they are beyond the scope of this study. Based on this evidence, proving the actual permissibility is established through some general principles of the Holy

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Quran and narrations that signify the permissibility of all things, except those specifically prohibited by other reasons such as wine, carrion, blood, and others (Hashemi Shahroudi, 2002 AD/1423 AH: 2, 99-100). Therefore, the primary principle regarding meats is their permissibility, except in cases where explicit Quranic verses (al-Ma'idah/3) indicate their prohibition or there are authentic hadiths prohibiting them. Further discussion on this is found in jurisprudential books and beyond the scope of this research.

Animals are divided into several categories based on their specific rules:

- 1) Quadrupeds; 2) Birds and fowl; 3) Insects, Reptiles, and Amphibians; 4) Marine animals; 5) Two-living animals.

#### 2.2.1. Quadrupeds

Generally, quadrupeds are examined in three categories: permissible meat, forbidden meat, and disliked (*Makruh*) meat.

##### 1) Permissible Meat

Some verses indicate the permissibility of quadruped meat (cf. al-An'am/142-143; Ghafir/79; Yasin/71; al-Ma'idah/1). Commentators have presented discussions on verses 142 and 143 of Surah al-An'am, which are referenced:

The term "*Ḥamulah*" refers to large quadrupeds capable of carrying loads, while "*Farshan*" refers to smaller ones, and "*Kulu Mimma Razaqakumullah*" means that eating the sustenance provided by Allah is permissible, and reason also supports this (cf. Ṭabaṭaba'i, 1996 AD/1417 AH: 7, 364; Alusi, 1994 AD/1415 AH: 2, 282; Makarem Shirazi, 1995 AD/1374 SH: 6, 8; Fakhr al-Din Razi, 1999 AD/1420 AH: 13, 166).

Alusi interprets "Min" in the verse as a differentiating factor and considers "R Z Q" to encompass both *Ḥalal* and *Ḥaram* sustenance (Alusi, 1994 AD/1415 AH: 2, 282).

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Commentators have explained the phrase "*Thamaniyata Azwaj*" (al-An'am/143) as an elaboration on "*Ḥamulatan wa Farsha*" (al-An'am/142) (cf. Ṭanṭawi, n.d.: 5, 197; Bayḍawi, n.d.: 2, 186; Alusi, 1994 AD/1415 AH: 4, 284).

Allamah Ṭabaṭaba'i also categorizes the four types of livestock as sheep, goats, cows, and camels, which in total amount to eight pairs, with both male and female included (cf. Ṭabaṭaba'i, 1996 AD/1417 AH: 7, 365; Ṭayyib, 1999 AD/1378 SH: 5, 226). The term "Da'n" refers to sheep and goats (Hosseini Shah-Abdolazimi, 1984 AD/1363 SH: 3, 392).

However, based on verse 1 of Sura al-Ma'idah, commentators agree on the permissibility and *Halal* status of the meat of certain animals. Allamah Ṭabaṭaba'i interprets "*Bahimatul An'am*" as the same eight pairs of animals whose meat is permissible (Ṭabaṭaba'i, 1996 AD/1417 AH: 5, 162).

In the *Tafsir Nemooneh*, after explaining the word "*Bahimah*," it ultimately refers to the legality of the fetus of animals (Makarem Shirazi, 1995 AD/1374 SH: 4, 247). Therefore, various verses have addressed the issue of the permissibility of eating the meat of certain quadrupeds.

**2) Forbidden Meat**

The Holy Quran explicitly mentions the prohibition of certain meats (al-Baqarah/173, al-Ma'idah/3, al-An'am/145, al-Nahl/115). In these verses, "*al-Maytat*" refers to dead animals (cf. Ṭabarsi, 1998 AD/1377 SH: 1, 98; Hosseini Shah-Abdolazimi, 1984 AD/1363 SH: 1, 317). Any animal or bird that has flowing blood, whether domestic or wild, is considered haram if it is dead without proper Islamic slaughter (cf. Ṭabarsi, 1993 AD/1372 SH: 3, 242; 'Amili, 1992 AD/1413 AH: 1, 361; Amin, 1982 AD/1361 SH: 4, 258). Commentators consider "*al-Maytat*" to be something not slaughtered

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according to Islamic guidelines (cf. Suyuṭi, 1983 AD/1404 AH: 29; Mashhadi Qumi, 1989 AD/1368 SH: 2, 219; Mughniyah, 2003 AD/1424 AH: 1, 264). They also outline several conditions for proper Islamic slaughter: 1) The slaughterer must be a Muslim; 2) The slaughter should face the *Qiblah*; 3) The slaughter should be performed with a sharp object; 4) The four main veins should be cut; 5) "*Bismillah*" should be recited at the time of slaughter; 6) Slaughtering should be done in the case of camels (Ṭayyib, 1999 AD/1378 SH: 2, 299).

Regarding the phrase "*Wa ma Uhilla bihi li Ghayri Allah*," some commentators believe it means that a name other than Allah's is invoked during the slaughter; while others believe it signifies slaughtering an animal for other than Allah (Ṭabarsi, 1993 AD/1372 SH: 1, 467). The reason for the prohibition of this type of slaughter is that polytheists used to invoke the names of their idols, *Lat* and *'Uzza*, during the slaughter (Rashid Riḍa, 1993 AD/1414 AH: 6, 111-112). Mentioning the name of Allah during slaughter strengthens monotheism and weakens the polytheism and suppression of their false deities (Qarashi, 1998 AD/1377 SH: 1, 315).

The meaning of "*Faman Iḍṭurra*" is eating carrion out of necessity. This implies that a person is forced to eat carrion in situations of compulsion or extreme hunger (Razi, 1999 AD/1420 AH: 5, 192), provided that they are not unjust and do not exceed the amount necessary, and do not consume it with the intention of enjoying prohibited items (Ṭabaṭaba'i, 1996 AD/1417 AH: 1, 427; Makarem Shirazi, 1995 AD/1374 SH: 1, 583; Qarashi, 1998 AD/1377 SH: 1, 316; Ṭanṭawi, n.d.: 1, 353).

Another verse that refers to the prohibition of certain meats is verse 145 of Sura al-An'ām. The apparent meaning of the verse declares four things as

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forbidden; however, it should be noted that this verse only pertains to the negation of the superstitious laws of the polytheists and is technically an "Additional Restriction." In other words, the verse states: these are divine prohibitions, not what you have concocted, and forbidden matters are not limited to just these four things (Makarem Shirazi, 1995 AD/1374 SH: 6, 15).

The term "*Fisqan*" means raising the voice and mentioning the names of idols at the time of slaughter (cf. Ṭayyib, 1999 AD/1378 SH: 5, 230; Ṭabarsi, 1993 AD/1372 SH: 4, 583; Zuḥayli, 1997 AD/1418 AH: 2, 82). Some others understand it as invoking other than Allah during slaughter (cf. Hosseini Shah-Abdolazimi, 1984 AD/1363 SH: 3, 395; Kashani, 1987 AD/1366 SH: 3, 482; Ḥaqqi Burusawi).

The following verse also refers to the prohibition of certain items. The phrase "*Wa Laḥmul Khenziri*" refers to the prohibition of pork (Ṭabarsi, 1993 AD/1372 SH: 3, 243).

Both pork meat and everything related to it are prohibited (Ṭantāwi, n.d.: 1, 351; Amin, 1981 AD/1361 SH: 4, 258). Also, the term "*Wal Munkhaniqata*" refers to an animal that has been strangled. The term "*Wal Mawqudhatu*" refers to an animal that has been beaten to death and "*Wal Mutaraddiyata*" refers to an animal that has fallen from a height, a mountain, or a deep well. The term "*Wal Naṭīḥata*" refers to an animal that has been gored by another animal and died. The phrase "*Wa ma Akala al-Sabu'u illa ma Dhakaytum*" indicates that eating half-eaten wild animals is prohibited unless they are still alive when you slaughter them (Zamakhshari, 1986 AD/1407 AH: 1, 603; Ṭabarsi, 1993 AD/1372 SH: 3, 243; 'Amili, 1992 AD/1413 AH: 1, 361; Amin, 1982 AD/1361 SH: 4, 258). The phrase "*Wa ma Dhabaḥa 'alannuṣub*" refers to things sacrificed for idols (Ṭabarsi, 1993

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AD/1372 SH: 3, 243; Amin, 1982 AD/1361 SH: 4, 258). It is mentioned about this verse that the disbelievers used to have stones set up around the House of God; they would sacrifice to them, distribute the meat, and seek nearness to those stones (Mughniyah, 2003 AD/1424 AH: 1, 603; 'Amili, 1992 AD/1413 AH: 1, 361). The phrase "*Wa an Tastaqsimu bil Azlam*" refers to seeking sustenance through casting lots, which was a common practice in the pre-Islamic era (Zamakhshari, 1984 AD/1407 AH: 1, 603; Ṭabarsi, 1993 AD/1372 SH: 3, 243; 'Amili, 1990 AD/1413 AH: 1, 361; Amin, 1982 AD/1361 SH: 4, 258). In this way, the ruling of the prohibition of certain animals is mentioned in the Quran, while others are mentioned in the books of narration and jurisprudence.

#### **3) Disliked (Makruh) Meats**

In his book "*Fiqh al-Quran*," the author introduces three animals as those whose meat is disliked to eat based on verse 145 of Sura al-An'am. He writes: "The meat of horses, mules, and donkeys is disliked, but not forbidden. Some scholars find a stronger dislike for eating the meat of these animals compared to others. They argue for the permissibility of eating their meat based on the noble verse: "Say, I do not find within that which was revealed to me [anything] forbidden to one who would eat it." Other jurists have deemed the meat of domestic donkeys as forbidden and have used this noble verse as evidence: "And [He created] the horses, mules, and donkeys for you to ride and [as] adornment. And He creates that which you do not know." (Sura al-Nahl/8) Their response is that riding and adornment do not prevent others from benefiting from them. Most jurists have permitted the consumption of donkey and horse meat, and it is narrated from *Ibn 'Abbas* that he prohibited

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eating donkey meat, and this prohibition, despite the evidence, is based on dislike (Qutb al-Din Rawandi, 1982 AD/1405 AH: 2, 256).

**2.2.2. Birds and Fowl**

In the Quran, the term "Birds" is mentioned as "*Tayr*," (cf. Sura al-Naml/16, 17; Sura Yusuf/41) and some birds such as hoopoe (Sura al-Naml/20) and crow (Sura al-Ma'idah/31) are mentioned, but no specific ruling regarding birds is mentioned in the Quran. Therefore, based on some verses of the Quran (cf. Sura al-Baqarah/168; Sura al-Ma'idah/88; Sura al-Nahl/114; Sura Taha/81; Sura al-Mu'minun/51) where their permissibility is generally stated, it can be said that most birds are considered halal to consume, except for birds that have been mentioned as *Haram* in the hadith and Muslims are prohibited from consuming them.

In most jurisprudential books, bird meat is categorized into three groups: *Halal*, *Haram*, and *Makruh*, and jurists have stated the ruling of *Halal* or *Haram* based on valid narrations. The condition for the permissibility of a water bird is the same as that of an unknown non-sea bird, meaning that its wings flap more than keeping the wings straight during flight, or they are equal in span, or they have one of the three characteristics: a crop, a gizzard, or a spur. Therefore, if they have one of these signs, they are considered permissible to eat, even if their diet is fish. Birds with *Haram* meats are those that have talons and have the power to hunt other birds regarding their talons, birds whose wings are more open during flight as seen in predatory birds, and those that do not have a crop, gizzard, or spur, and finally, those that are forbidden to eat, such as bats, also known as "*Khushaf*." (Muhaqqiq Hilli, 1985 AD/1408 AH: 3, 172; Shahid Thani 'Amili, 1993 AD/1416 AH: 12, 37)

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There is another category of birds that are originally *Ḥalal* but become *Ḥaram* due to certain reasons. Some birds are known as "*Jalal*," which are birds that feed on impurities, making their meat unusable.

#### **2.2.3. Insects, Crawling creatures, and Reptiles**

In the Quran, some insects and crawling creatures are mentioned by name, such as ants (Sura al-Naml/18), flies (Sura al-Hajj/73), snakes (Sura Ṭaha/30), mosquitoes (Sura al-Baqarah/26), locusts and mites (Sura al-A'raf/133), spiders (Sura al-'Ankabut/41), and butterflies (Sura al-Qari'ah/4). However, the *Ḥalal* or *Ḥaram* status of these creatures is not explicitly mentioned. The rulings of *Ḥalal*, *Ḥaram*, and *Makruh* regarding this category are detailed in jurisprudential books based on the narrations.

In the book "*Fiqh al-Ṣadiq*," some crawling creatures are mentioned along with the reasons for their prohibition (cf. Hosseini Rohani Qummi, 1989 AD/1412 AH: 2, 142; Ḥilli, 1982 AD/1405 AH: 379; Kulayni, 1984 AD/1407 AH: 6, 246; Ṣaduq, 1990 AD/1413 AH: 3, 336 and 337). The author of Tafsir al-Munir refers to this category of animals as "Animals that do not have bloodthirstiness" and considers eating them forbidden due to their harmfulness and the presence of poison in their bodies (Zuḥayli, 1995 AD/1418 AH: 2, 82).

Generally, there is not much difference in the treatment of insects and crawling creatures among religions, and most of them are considered *Ḥaram* in religious laws. However, among the mentioned cases, locusts are considered *Ḥalal*.

#### **2.2.4. Marine Animals**

The verse "...so that you may eat fresh meat..." (Sura al-Naḥl/14) and the verse "...from each kind you eat tender meat..." (Sura Faṭir/12) indicate the

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permissibility of eating caught fish. The requirement for the meat (flesh) to be fresh (tender) does not imply its *Halal* status, and its permissibility is not conditional upon its freshness. Therefore, even if the fish is not fresh, eating it is still considered *Halal* (Faḍil Miqdad, 1992 AD/1415 AH: 2, 313). "The catch of the sea" in the verse "Lawful to you is the catch of the sea and its food as provision for you and the travelers, but forbidden to you is the catch of the land as long as you are in Ihram..." (al-Ma'idah/96) encompasses the caught sea creatures, whether they are eaten or not. "*Wa Ṭa'amuhu*" means everything that can be eaten from what is caught (Zamakhshari, 1407 AH, 1, 680; Ṭabarsi, 1998 AD/1377 SH: 1, 354).

Eating dead fish is not permissible (Makarem Shirazi, 1995 AD/1374 SH: 86). One of the conditions for the permissibility of marine animals is that they must be taken alive from the water and die outside of it (Ṭayyib, 1999 AD/1378 SH: 11, 14). Another condition for the permissibility of marine animals, agreed upon by Islamic jurists, is that they must have scales as part of their creation. If a fish naturally sheds its scales, then it is still considered *Halal*, such as the fish "kan'at," which has weak scales and is a mischievous fish that rubs itself against sand to remove its scales (Khansari, 2003 AD/1382 SH: 16, 17).

To clarify the rulings on the permissibility and prohibition of marine animals, one must refer to Islamic narrations. There are extensive narrations and jurisprudential rulings regarding the prohibited aspects of eating fish, which are beyond the scope of this writing.

Therefore, as mentioned, catching sea fish without mentioning their names is generally considered *Halal* for people based on divine verses. However, numerous narrations mention the names of fish, their method of

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catching, and other rulings, through which jurists determine the *Ḥalal* and *Ḥaram* status of each marine creature.

#### 2.2.5. Amphibious Animals

Amphibious animals are creatures that live both on land and in water, such as frogs, turtles, crabs, snakes, crocodiles, and so on. There is no explicit mention in the Quran regarding eating amphibious animals. Zahili writes on this matter: There are three opinions regarding these animals. First, *Hanafi* and *Shafi'i* schools do not consider eating them *halal* because they are impure. Second, The *Maliki* School considers eating frogs and similar creatures' *Ḥalal*. Third, The *Hanbali* school is detailed in its approach, stating that only amphibious animals that live on land are *Ḥalal* to eat after Islamic slaughter, and then it accepts the *Hanbali* theory as the superior view (Zuhayli, 1995 AD/1418 AH: 2, 82).

Table 1. The common features of animal commandments in Judaism and Islam

	Title	Judaism	Islam
Quadrupeds	Islamic slaughter	Necessary	Necessary
	Eating the flesh of a living animal	Ḥaram	Ḥaram
	Carrion and dead animals	Ḥaram	Ḥaram
	The baby inside the belly of the Ḥalal meat quadruped	Ḥalal	Ḥalal
	Mountain goat, mountain sheep, and mountain cow	Ḥalal	Ḥalal
	Deer and roe deer	Ḥalal	Ḥalal
	Cow, sheep, goat, and ram	Ḥalal	Ḥalal
	Giraffe	Ḥalal	Ḥalal
	Pig	Ḥaram	Ḥaram
	Lion, leopard, cheetah, and wolf	Ḥaram	Ḥaram
	Fox, hyena, and jackal	Ḥaram	Ḥaram
	Cat and dog	Ḥaram	Ḥaram
	Monkey and bear	Ḥaram	Ḥaram

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Marine animals	Toad, frog, and turtle	Haram	Haram
	Crab, octopus, blue dog and blue pig	Haram	Haram
	Seashell	Haram	Haram
	Shark	Haram	Haram
	Fish eggs that are Haram to eat	Haram	Haram
	Fish eggs that are Halal to eat	Halal	Halal
	Presence of fish in the stomach of another fish (under certain conditions)	Halal	Halal
Birds and poultry	Pigeon and partridge	Halal	Halal
	Turkey and chicken	Halal	Halal
	Quail and quail	Halal	Halal
	Duck and goose	Halal	Halal
	Sparrow	Halal	Halal
	Peacock	Haram	Haram
	Vulture, hawk, eagle, falcon, and scavenger	Haram	Haram
	Owl and bat	Haram	Haram
	Halal meat animal eggs	Halal	Halal
	Eggshell packaged in the stomach of a chicken	Halal	Halal
	Haram meat animal eggs	Haram	Haram
Insects and arachnids	Grasshopper	Halal	Halal
	Mosquito, bee, and fly	Haram	Haram
	Beetle, louse, tick, and flea	Haram	Haram
	Snake and scorpion	Haram	Haram
	Lizard and all its kinds	Haram	Haram
	Crocodile	Haram	Haram
	Mole and squirrel	Haram	Haram
	Worms and insects in fruits	Haram	Haram
Edibles	Falling impurities in clean food (despite the conditions)	Haram	Haram
Mammals	Hedgehog	Haram	Haram
	Rabbit (all types)	Haram	Haram
	Mouse (all types)	Haram	Haram
Quadrupeds	Issue	Judaism	Islam

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	Louse	Haram	Ḥalal
	Camel	Ḥaram	Ḥalal
	Horse, mule, and donkey	Ḥaram	Makruh
	Some Ḥalal meat animal parts	Ḥalal	15 parts is Ḥaram
	Blood remaining in the slaughtered animal	Ḥaram	Ḥalal
	Scavenger and carrion eater	Ḥalal	Ḥaram
Marine animals	Shrimp	Ḥaram	Ḥalal
	Fish roe caviar	Ḥaram	Ḥalal
	Fishing for fish if they are dead	Ḥalal	Ḥaram
Birds and poultry	Hoopoe	Ḥaram	Makruh
	Ostrich	Ḥaram	Ḥalal
	Crow and raven	Ḥaram	Differences of opinion among jurists regarding their permissibility and dislike

### 3. Analytical Examination of Dietary Commandments in Judaism and Islam

Divine laws have a similar but evolutionary structure regarding their commandments. The legislator of these laws is the unique God who, based on His knowledge, has legislated rules regarding the benefits and harms of creatures. Divine commandments regarding food, which are directly related to the human soul, are almost the same and share common general principles; however, there are some superficial differences between the laws.

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The Almighty in legislating food-related rulings has sought ease and comfort for His servants. In Islamic jurisprudence, there are principles such as the principle of facilitation, the principle of permissibility, the principle of purity, and the principle of innocence derived from verses and hadiths, which have made everyday tasks easier for Muslims.

The principle of facilitation, derived from the verse "Allah intends for you ease and does not intend for you hardship," (al-Baqarah: 185) emphasizes that God seeks ease and comfort for His servants in legislating rules and never burdens them with unbearable obligations. This principle also applies to food.

The principles of permissibility and purity indicate the permissibility and purity of objects, including food, unless there is specific evidence of their sanctity or impurity. While the term "*Ibaha*" is not used in the Quran, jurists and scholars have derived it from the Quran and the traditions of the Ahl al-Bayt, such as the verse "O! Mankind, eat from whatever is on earth [that is] lawful and good" (al-Baqarah: 168).

The principle of innocence emphasizes that a person is innocent of sin and obligation unless there is evidence of his guilt or obligation. This principle is also applied to food, and generally, a person is considered innocent regarding the permissibility or sanctity of food unless there is evidence of his knowledge of its sanctity.

These jurisprudential principles form the basis of food and non-food commandments and adherence to them leads to facilitating matters, moderation, and rationality in all aspects of life.

Nutrition has a significant impact on physical and mental health. God, based on His unlimited knowledge, has made beneficial animals' halal and harmful animals' *Haram* for human consumption. The Holy Scriptures and

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the Quran explicitly mention this and categorize many foods as *Halal*, pure, and permissible, while others are labeled as *Haram* and impure (al-Ma'idah:3; Leviticus 11:4).

In every religious ruling, three aspects are noteworthy. First, the basis of the ruling should be clear. Second, the reason for the commandment should be identified; and third, the philosophy and wisdom behind the ruling should be explained. For example, regarding the basis of the obligatory nature of prayer, verses like "Aqimu al-Ṣalat" are cited.

Regarding the reasons for divine commandments, both love and divine displeasure are involved. For example, there are benefits in prayer such as refraining from obscenities and wrongdoing, which leads to drawing closer to God and this, is what has caused the command to pray. The philosophy and wisdom behind all divine commandments are real benefits and harms, and God, the Wise, does not command or forbid anything in vain.

Since our intellect cannot comprehend all the benefits and harms of the commandments, the Almighty has expressed necessary commandments in the form of Sharia. But the documentary reason and the philosophy of the commandments can be examined from different aspects:

**3.1. Divine decree:** According to this perspective, Islamic commandments have their roots in the divine will and decree, and God, out of His wisdom and absolute knowledge, has established them for the guidance and happiness of humanity. In this view, human reason may not fully grasp the philosophy behind all commandments, but it is the duty of humans to obey them out of faith and obedience. Of course, religious commandments can serve as a test for humans to demonstrate their faith and obedience to the Almighty.

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**3.2. Human welfare:** According to this perspective, the ultimate goal of Islamic commandments is to secure the welfare and good of humans in this world and the Hereafter. Welfare can be divided into various types such as individual, social, ethical, worship-related, and so on. In this view, human reason plays a fundamental role in understanding welfare and the philosophy of commandments and can come to understand their philosophy by examining the consequences and effects of the commandments.

**3.3. Preservation of social order:** According to this perspective, one of the important goals of Islamic commandments is to preserve order and cohesion in society and strengthen its foundations.

Sharia commandments, by establishing laws and regulations in various areas, including legal, ethical, worship-related, and others, aim to create order and justice in society and prevent chaos, injustice, and oppression.

**3.4. Self-discipline:** According to this perspective, Islamic commandments are set for the purpose of disciplining the self and purifying humans. Performing acts of worship and religious duties, such as prayer, fasting, pilgrimage, etc., helps individuals cleanse themselves of moral vices and adorn themselves with moral virtues.

**3.5. Preservation of human nature:** According to this perspective, Islamic commandments are compatible with the pure human nature and aim to develop human inclinations towards goodness, justice, peace, and security. Human nature inclines towards good, justice, peace, and security, and Islamic commandments are designed to strengthen these natural tendencies.

**3.6. Maintaining balance between this world and the Hereafter:** According to this perspective, Islamic commandments aim to create balance and proportion between this world and the Hereafter. Humans are dual beings living in both

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this world and the Hereafter. Islamic commandments are designed in a way that fulfills the worldly needs of humans and guides them towards eternal happiness in the Hereafter.

Based on the research conducted, the commandments regarding animals in Judaism are accompanied by strictness. In contrast, Islam has provided moderate commandments in this regard to its audience. One of the reasons for the strictness in the Jewish religion has been their excuses in personal and social spheres (cf. al-Baqarah, 67-73).

Excuse-making is dishonorable and since it deprives the individual of the opportunity for correction, it is much more dangerous than sin itself. In the Quran, the Children of Israel are extensively mentioned because they had unique advantages in various aspects that made them a perfect example of humanity in their time, honored by God and called the chosen people.

However, their unworthy characteristics such as excuse-making and breaking promises led to their distancing from divine mercy, afflictions befell them, and they were held accountable with strict Sharia laws; in a way that, according to certain verses, they became a lesson and example for humans throughout history.

In comparison to Judaism, Islam is a moderate religion and its followers are also moderate (cf. al-Baqarah, 143). The commandments of this Sharia are based on individual and social interests, set in a lenient manner and within the capabilities of individuals (cf. al-Baqarah, 233; al-Nisa', 84). The commandments related to the consumption of animal meat are also included in this.

**Mahmoud Vaezi, Roshanank Kazemi Moghadam****Conclusion**

The present study was conducted to examine the types of animals and their components in Judaism and Islam in a comparative manner. Many of the commandments regarding animals in Judaism and Islam are common. The main difference between the two religions, Judaism and Islam, is that in Judaism, the simultaneous consumption of dairy products and meat is prohibited and forbidden, which has been addressed in various books, and many different and specific commandments have been stated, but in Islam, there is no prohibition in this regard. One of the crucial differences between Islam and Judaism, which has been discussed in interpretations, is the issue of the prohibition of camel meat in Judaism, which is explicitly mentioned in several verses in the Quran. Another noticeable difference in this regard is the prohibition of eating the hump of a cow, sheep, and goat in Judaism; whereas in Islam, there are no restrictions or prohibitions in this regard. On the contrary, fifteen body parts are mentioned as forbidden for animals. According to the prevailing view, the criterion for the permissibility and edibility of fish is the presence of scales (Muqaddas Ardabili: 11, 187).

The permissibility of marine fish, according to Islamic interpretive and narrative sources, is contingent upon the presence of scales. In the Holy Bible, this general rule is also dependent on the existence of scales and fins, and the presence of both of these conditions leads to the permissibility of marine animals. Another point is the issue of slaughter. This is one of the issues on which both religions (Islam and Judaism) agree, although there are differences in the manner of slaughter and the person performing the slaughter, which is beyond the scope of our discussion.

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The belief of the followers of both schools is that if the slaughter is not done in a Sharia-compliant manner and based on religious principles, consuming the meat of that animal will not be permissible and *Halal*, and it cannot be used. It can be said that one of the important concerns of Muslims and Jews after entering any country is the consumption of meat from animals that must be in accordance with specific customs and legal practices in the religion.

Generally speaking, in the Jewish religion according to the Torah, the main and general criterion for the permissibility of animal meat is that: "Of the animals, whatever has cloven hooves and chews the cud is permissible, and eating anything other than that from wild and predatory animals is forbidden. In the Islamic religion, according to the Quran, the principle is that all meats are permissible except those for which there is an explicit prohibition for consumption based on verses and traditions, including predatory and wild animals, and some other animals.

In Islam, the conditions for the permissibility of bird meat are subject to having three conditions, and in Judaism, the *Halal* of birds is subject to having seven conditions. Having a gizzard in the back of the legs and having a crop in both religions is common, and in other cases, they differ from each other.

In general, there is not much difference in the discussion of insects and reptiles among religions, and most of them are considered *Haram*, although among the above cases, locusts are an exception and are considered *halal*. It seems that the care in consuming foods that are free of insects and abstaining from consuming such fruits and foods in Judaism (especially among their religious communities) is more than in other religions. The belief in the sanctity of insects is the reason for such abstinence.

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