Study of Halal and Haram Reptil (Dhab "Uromastyx aegyptia", Biawak "Varanus salvator", Klarap "Draco volans") in Interconnection-Integration Perspective in Animal Systematics Practicum

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Abstract
Indonesia as a country with the largest Muslim population in the world, halal and haram being important and interesting issues, and will have more value if being related to science and religion. The research aimed to study halal and haram of reptiles by tracing manuscripts of Islam and science, combining, analyzing, and drawing conclusions with species Uromastyx aegyptia (Desert lizard), Varanus salvator (Javan lizard), and Draco volan (Klarap). The results showed that Dhab (Uromastyx aegyptia) (Desert lizard) is halal, based on the hadith narrated by Muslim no. 3608, hadith narrated by Al-Bukhari no. 1538, 1539. Uromastyx aegyptia are herbivorous animals although sometimes they eat insects. Javanese lizards (Varanus salvator) in Arabic called waral, wild and fanged animals is haram for including carnivores, based on hadith narrated by Muslim no. 1932, 1933, 1934, hadith narrated by Al-Bukhari no. 5530. Klarap (Draco volans) cleret gombel/gliding lizard is possibly halal because no law against it. Draco volans is an insectivorous, not a wild or fanged animal, but it can be haram if disgusting. Draco volans has the same category taxon as Uromastyx aegyptia at the family taxon.

Keywords: Halal-haram, Reptile, Interconnection, Integration, Animal Systematics.

Introduction
Indonesia as a country with the largest Muslim population in the world, halal and haram are an important and interesting issues and will have more value if being related to science and religion. According to Sheikh Muhammad Yusuf Qardhawi in his book "Halal and Haram in Islam", explaining that halal-haram issue is like any other matter, where jahiliyah people ever get lost and experiencing enormous chaos, so they dare to justify the haram and forbid the halal. The first foundation of Islam is: that all the things created by God in the world are halal and mubah. Nothing is forbidden (haram), except the legitimate and decisive nas from Shari’ (which is authorized to make the law itself, i.e Allah and the Messenger) forbid it. If there are no legitimate nas, for example, because there are some weak hadiths or no decisive nas indicating haram, that is mubah. Correlated with the word of God contained in the surah of Al-Baqarah verse 29 as follows:

"هَوَيْنَ أَلَّذِينَ خَلَقَ لَكُمَا فِي الْأَرْضِ جِنْسًا نِمَّاءً أَتُمَّ أَسْتَوْىٌ إِلَىَّ الْخَلْقِ ۚ فَسَوْفُ يُبْدِئُنَّ سَعْوَاتً وَهَوْنَ أَيْكُلُوْنَ عَلَيْهِمْ ۚ"

Meaning: “It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things”. (Surah Al-Baqarah: 29).

God not only created human beings as the best creatures, but God has also prepared various facilities for their welfare and prosperity. Therefore, Allah created the earth and heavens and their contents (including the plants and animals that live in them) and then surrendering them to humans, created for the benefit of humans, and used wisely for those who think. In the abundance of plants and animals, the reptile class includes animals in which species that have not been widely known about the status of their habits by society. Examples, the species of Uromastyx aegyptia (Dhhab), Varanus salvator (Biawak), and Draco volan (Klarap).
Integration-interconnection is beginning to emerge
and develop when IAIN (State Islamic Institute) change
became UIN (State Islamic University), the pioneer is
Muhammad Amin Abdullah as rector of IAIN Sunan
Kaliyaga Yogyakarta at that time. Thus far the thinking
of interconnection-integration has been growing, 
although there are still differences in viewing the 
integration of interconnection itself. The problem is 
interesting to be used as a discussion material in the
reptile class on the practicum of animal systematics as
a characteristic of the existence of UIN which carries
one of its core values is the integration- interconnection.

Method

This research is using literature study method. The
literature study conducted by the author is to search on
various written sources, whether in the form of books,
magazines, articles, manuscripts and journals, or
documents relevant to the integration and interconnection of Islam and science. Combine
collected data, analyze, and make decisions.

Discussion

The origin of law of something created by god is halal
and mubah, before any law prohibits or forbids it. There
are three basic laws of Islam: Al-Qu’ran, Al-Hadith and
Ijtihad. The first legal basis in Islam is the Qur’an. All
problem, include the matter of halal-haram, then the
first reference to searching for a solution in the Qur’an.
There is no doubt in the Qur’an and Allah who will
guard the sanctity of this Qur’an.

The second legal basis in Islam is al-hadith. If in the
Qur’an is not found the legal basis or there is still
unclear in the discussion, then the next step is to seek
explanation in as-sunnah (hadith). And if legal basis of
the problem doesn’t exist in hadith then the next step
is in ijtihad to find a solution. Ijtihad in language is
earnest or devotes all abilities. Ijtihad in Islamic law is
dealt with by laws that have not been taught in the
Qur’an, hadiths and ijma’ of the Islamic scholars.

Based on the Qur’an, the law on halal-haram meat
of animals are as follows:

إِنَّا حَرَّمْنَاهُ لِأَنفُضَاءَهُ وَلْيَحْمَلْهُ الرَّجْمُ وَلْيَضْرُّنَّهُ عَنَا فَإِنَّ الَّذِينَ يُشْرَكُونَ بِاللهِ مَنْ يُعِنِّقُهُمْ وَيُمْتَزِجُونَ عَلَيْهِنَّ الْحَرَّمَ

Meaning: “He has only forbidden to you dead animals,
blood, the flesh of swine, and that which has been
dedicated to other than Allah. But whoever is forced [by
necessity], neither desiring [it] nor transgressing [its
limit], there is no sin upon him. Indeed, Allah is
Forgiving and Merciful” (Surah Al-Baqarah: 173).

In another verse Allah justifies the livestock (cattle)
in surah Al-Maidah verse 1, as follows:

وَقُلْ لِلَّتِيْنَ يَخْرُجْنَ مِنْ حَيْبَةٍ أَكْسِفُوا أَوْفُوا بِالْغَفُوْدَةِ أَجْلِسْنَا لَكُمْ بِهِمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ عَلَيْكُمْ أَنْتُمْ أَتَّفَقُوْنَ
it”. Khalid said, “I took it and ate it and the Messenger of God (peace and blessings of Allah be upon him) see it” (Narrated by Bukhari no. 5139).

According to The Animal Diversity Web managed by Zoological Museum of the University of Michigan, the classification of Uromastyx aegyptia is as follows:

**Uromastyx aegyptia**
- **Genus**: Uromastyx
- **Family**: Agamidae
- **Order**: Squamata
- **Class**: Reptilia
- **Phylum**: Chordata
- **Kingdom**: Animalia

**Subphylum**: Vertebrata
**Phylum**: Chordata
**Kingdom**: Animalia

**Species**:
- **Uromastyx aegyptia** in Arabic is called danh which it forms like a lizard, and its size is smaller than lizard. **Uromastyx aegyptia** males usually bigger than female, and its tail is short, rough, tight, and scaly. The color of his body is resemble with the color of soil, and when **Uromastyx aegyptia** is fat it chest become yellow. Small variations are included in the following:

- **Adult**: 2.5 meters (from head to tail).
- **Population**: A large varanus species in Indonesia.
- **Habitat**: In Indonesia it is found in swamps. **Uromastyx aegyptia** does not drink water directly, and only drink dew.

In the book of Al Hayawan by Abu 'Utsman 'Amr bin Bahr Al Jahiz is obtained the information as the following: **Uromastyx aegyptia** is a reptile animal that lives in the desert and from land animals. **Uromastyx aegyptia** can reach 60 to 70 grains once lays. **Uromastyx aegyptia** will experience skin discoloration when hot weather is happened. Besides, **Uromastyx aegyptia** also has 4 legs which all of the palms are like human’s palms hand and some have two tongues.

From the hadiths above it can be seen that meat of **Uromastyx aegyptia** is halal, based on HR. Al-Bukhari no. 5138, 5139, and HR. Muslim no. 3608. Whereas based on the science, **Uromastyx aegyptia** is a plant-eating animal (herbivore) though sometimes eat grasshoppers (insecta). It clawed is used to make a hole as a nest, not to grip his prey.

**Figure 1. Adult Uromastyx aegyptia microlepis at Mahazat as-Sayd, Saudi Arabia. Photo: T. Wilms.**

While the lizard associated with, is as follows:

> حَدَّثَنَا عُبَيْدُ اللََِّّ بْنُ مُعَاذٍ ، حَدَّثَنََّا أَبُو عَوَانَةَ ، عَنْ أَبِي إِدْرِيسَ بْنِ عَبْدِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ، قَالَ : نَهَى رَأَيْنَاهُ طَعَامُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ: كُلُوا فَعَلَى خَلَّالِنَّ وَلَكُنَّهُ لَيْسَ مِنْ طَعَامِي.

> مِنَ الطَّيْرِ وَاللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ، فَنَادَتِ امْرَأَةٌ لَحْمُ ضَبٍّ ، فَقَالَ رَسُولُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ: نَهَى رَأَيْنَاهُ طَعَامُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ: كُلُوا فَعَلَى خَلَّالِنَّ وَلَكُنَّهُ لَيْسَ مِنْ طَعَامِي.

From 'Abdullah bin 'Abbas r.a, that he heard that Rasulullah SAW forbade to eat fangs of beasts” (Narrated Ahmad in Al-Musnad 17394).

> حَدَّثَنَا يَوْنِسُ ، حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ أَبِي إِدْرِيسَ بْنِ عَبْدِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ، قَالَ : نَهَى رَأَيْنَاهُ طَعَامُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ: لَا أُقْتِلُوا لَنِسَاءِ النََّبِيِّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ.

> حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ حَدِيثِ أَبِي إِدْرِيسَ بْنِ عَبْدِ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ، قَالَ : نَهَى رَأَيْنَاهُ طَعَامُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ: لَا أُقْتِلُوا لَنِسَاءِ النََّبِيِّ صَلَّى اللََُّّ عَلَيْهِ وَسَلَّمَ.

From Abu Idris bin Abdullah, from Abu Tsa'labah Al Khusyuni r.a that he heard that Rassulullah SAW forbade a fanged beast and a clawed birds (i.e to eat) (Ahmad in Al-Musnad 2111).

According to The Animal Diversity Web classification of lizards are as follows: species Varanus salvator, genus Varanus, family Varanidae, squamata order, reptile class, subphylum vertebrates, phylum chordata, kingdom animalia. **Lizard** (**Varanus salvator**) is a large varanus species besides komodo which has a length 2.5 meters (from head to tail). They are many populations of **Lizard** (**Varanus salvator**) in Indonesia. This animal has a skin with thick scales and black on the dorsal with a pattern of spheres or yellow lines, while the ventral skin with thick scales and yellow. The skin serves to absorb sunlight during the day where solar radiation is absorbed on the dorsal skin. Approximately 85% is used as energy and the remaining 15% he reflects back on the skin of the os sacrum area as emissions to maintain the temperature in his skin. This is the physiological control of the **Lizard** (**Varanus salvator**) to regulate its body temperature.

The **Lizard** (**Varanus salvator**) has eyes and eyelids as well as an oval shape with a strong jaw, a long and branched tongue. These animals have sturdy legs and sharp nails were usually used for climbing trees,
digging nests underground and to defend themselves. Lizard (Varanus salvator) with a long tail and very strong, usually used to whip in order to defend itself from attacks as well as to assist the movement when swimming in water.

For clause related to (Draco volans) explicitly have not found any nash that haram or halal it either in Al-Qur’an or Al-Hadist. The food haram by the Qur’an and the hadiths is clear, among others, blood, pork, khamr (liquor), fanged beasts, claws preyed with claws such as eagles, animals that are forbidden to be killed, animals that were ordered to be killed, house mules, animals born from cross-breeding, one of which is haram, dogs, disgusting and dirty animals, all foods that are harmful to human health.

Table 1. Classification Dhab (Uromastyx aegyptia), Lizard (Varanus salvator) dan Klarap (Draco volans).

<table>
<thead>
<tr>
<th>Kategori Takson</th>
<th>Dhab (Uromastyx aegyptia)</th>
<th>Biawak (Varanus salvator)</th>
<th>Klarap (Draco volans)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kingdom</td>
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<td>Animalia</td>
<td>Animalia</td>
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<tr>
<td>Filum</td>
<td>Chordata</td>
<td>Chordata</td>
<td>Chordata</td>
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<tr>
<td>Sub Filum</td>
<td>Vertebrata</td>
<td>Vertebrata</td>
<td>Vertebrata</td>
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<td>Reptilia</td>
<td>Reptilia</td>
<td>Reptilia</td>
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<td>Squamata</td>
<td>Squamata</td>
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<td>Varanidae</td>
<td>Agamidae</td>
</tr>
<tr>
<td>Genus</td>
<td>Uromastyx</td>
<td>Varanus</td>
<td>Draco</td>
</tr>
<tr>
<td>Spesies</td>
<td>Uromastyx aegyptia</td>
<td>Varanus salvator</td>
<td>Draco volans</td>
</tr>
</tbody>
</table>

Conclusions

Uromastyx aegyptia/Dhab الصبع Halal, based on HR Al Bukhari no 1538, 1539 and HR Muslim no 3608, Uromastyx aegyptia is also Herbivore (grass-eater), not beast and not fanged. Varanus salvator هرام based on Ahmad’s HR in Al-Musnad no 17394 and 2111, which include carnivora animal (flesh-eating), wild (beast) and fanged. Draco volans/Klarap is possibly halal because there is no law that forbids it, is an insectivorous animal, not beasts and a fanged animal, but it can be haram if disgusting. Klarap (Draco volans) has the same category taxon as Dhabb (Uromastyx aegyptia) at the family taxon.

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