

THE SHARI’AH RULINGS ABOUT THE PERMISSIBILITY OF REPTILES (AN ANALYTICAL REVIEW)

Dr. Aqsa

*Lecturer, Institute of Arabic and Islamic Studies, Govt. College
for Women University, Sialkot*

Dr. Abdul Basit Khan

*Associate Professor, Sheikh Zayed Islamic Centre, University of
the Punjab, Lahore.*

Abstract: Islamic jurisprudence specifies which foods are lawful and which are unlawful. The commandments found in the Qur'an, and Sunnāh reveals that “God created every living creature from water. Some of them walk on their bellies, some walk on two legs, and some walk on four. God creates whatever He wills. God is Omnipotent”. (Quran 24:45) The basic research question in this article is that Reptiles are lawful or unlawful for the eating purpose of human being. In this perspective it is stated that there are many deviated exegeses for permissible and forbidden of reptiles in each school of thought. Reptiles are tetra pod animals in the class Reptilia, comprising turtles, crocodilians, snakes, and their extinct relatives. The study of these traditional reptile orders, historically combined with that of modern amphibians or reptiles, is called herpetology. The following research question is addressed in this article that the modern zoology divided animals into different classes. According to this all aquatic animals are permissible or forbidden or they are described in details. This objective also addresses that what is the opinion of ancient and modern jurists about the condition and sanctity of animals? In Hanāfi school of thought: all reptiles are forbidden to eat because they are harmful. In Shafaii school of thought: also said that all reptiles are forbidden to eat. Māliki school of thought: all reptiles are forbidden only certain type of frogs may be eaten. But the rule is that everything which we are forbidden to kill, we are not allowed to eat because the correct view is that to be on the safe side. Hanbali school of thought: Crocodile and Frogs are forbidden to eat but turtle is permissible to eat after slaughtering. In Shia school of thought: all are forbidden. In summarized, the rule is that in the case

of animals that live both on land and water, the rules concerning land animals should be given precedence, to be on the safe side.

Keywords: Permissible, Forbidden, Amphibians, Reptiles, Jurisprudence.

Allah Almighty is very wise and He loves his human beings very much because everything that has malevolent in it or things those are harmful to human health and intellect. Their use has been declared Haraam by Allah Almighty. And the pure delicacies which are useful to man their use has been declared Halal. So that man may be thankful for the blessings of Allah and obey the commands of Him. As directed by Almighty:

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا... مومنون﴾¹

Rather, Allah Almighty has included this in the duties of all the Prophets to teach people the difference between Halal and Haram. Allah Almighty says:

﴿يَا مَرْوَمُ بِالْمَعْرُوفِ وَيَنْهَيْهِمُ عَنِ الْمُنْكَرِ... الخبث﴾²

Therefore, man should adopt Halal and avoid permissible things. This article addresses the research question under discussion is that modern zoology that divides animals according to this division, amphibians are all Halal or Haram or they have details about it. More about the condition and sanctity of these animals' what are the differences between the opinion of ancient and modern jurists? Below are some definitions of amphibians:

Amphibians: Amphibians³ are meant by those animals that can survive on both land and water. In Zoology, these groups of animals are called amphibia. The word amphibian means "double life". These animals include crocodiles, turtles, frogs, snakes and sea crabs etc.⁴ amphibians who native habitat is in the water, and which live and eat on land. It does not need to be slaughtered like a fish. However, those whose original abode is on land and also in water will be slaughtered and eaten.⁵

Reptiles: Reptiles are a class of animals, made up of snakes, lizards, turtles, crocodilians and tuatara.⁶

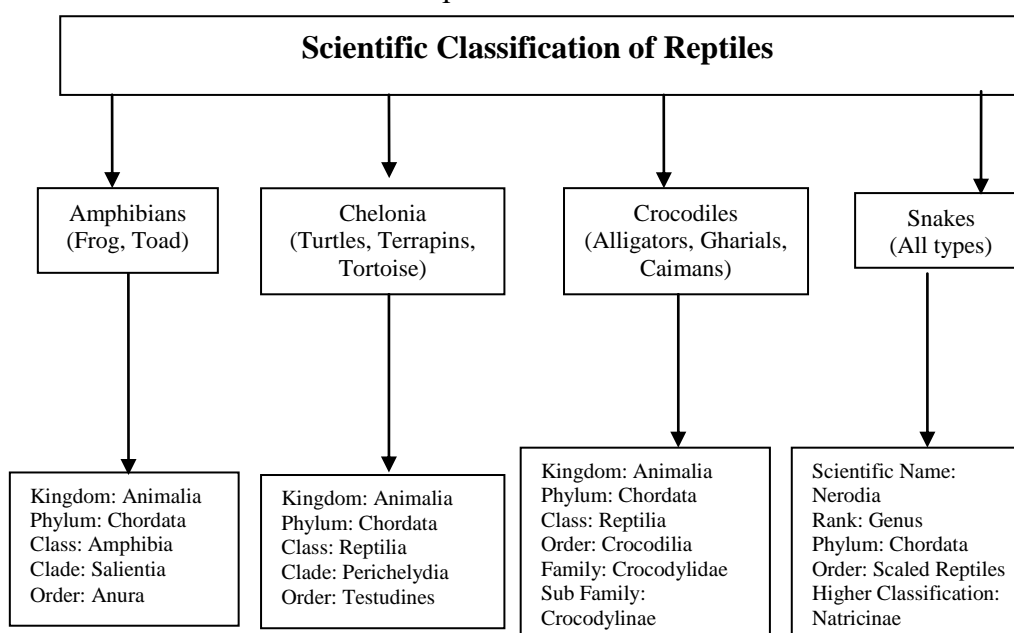
Reptiles: Reptiles are tetrapod animals in the class Reptilia, comprising today's turtles, crocodilians, snakes, amphisbaenas, lizards, tuatara, and their extinct relatives. The study of these traditional reptile orders, historically combined with that of modern amphibians, is called herpetology. Several living subgroups are recognized : Testudines (turtles and tortoises), 350 species; over 10,200 species; Crocodilia (crocodiles, gharials, caimans, and alligators), 24 species.⁷

Vertebrates: are those animals that can easily live in both land and water. They usually live in grasses around ponds, streams and rivers. Vertebrates belong to an ancient breed of animals. This species of animal came into existence about three million years ago. Most vertebrates spent part of their lives in water and the rest on land. About a million years later, some vertebrates became reptiles. They can stay away from water, although many of

their species have become extinct. They contain the spinal cord. Adult vertebrates have four legs, although not all live in water, they have to stay in a moist place.⁸ Vertebrates are cold blooded animals. This means that their body temperature is not specific but corresponds to the environment around them. All the reptiles which found today belong to three groups.⁹ The term Haw'am is also used for reptiles.

1. Apondans¹⁰ 2. Urodeles¹¹ 3. Anurans¹²

This article mentions some amphibians including frogs, turtles, snakes and crocodiles. The following is a brief description of the scientific division of modern Zoology related to amphibians and then the views of the jurists have been mentioned from the shari'ah point of view.



1. Frog:

The frog is called “Zafda” in Arabic and its plural is “zfaadeh”. There are many types of frogs, of which Todd and Bull frogs¹³ are the most famous. The frog is one of those animals that have no bones. They originate in water. Over time, these eggs begin to form organs. They have the longest tail in their body and later their legs and feet start to produce and as they get older, their tail end automatically.

Shari'ah Rulings on Frog:

It is Haram to eat it because it is forbidden to kill it. In hi Sunnan, Allama Bayhaqi has narrated from Sahl bin Saadi that the Prophrt Muhammad (SAW) forbade the killing of five things: Ant, bees, frogs, lizards and beetles.¹⁴ Sunnan abi Dawood, Nisai and Al Hakim have narrated a narration from Abdullah bin Usthman Tamimi which he has narrated from the Holy

Prophet (SAW): when asked about the medicine, the Prophet (SAW) forbade him to be killed.¹⁵ It is Haram to be eaten frogs and they are not among the animals that have been declared permissible. So the same narration also indicates that it is Haram to be eaten.

((ونهى رسول الله عن دواء يتخذ فيه الضفدع))¹⁶

The Prophet (SAW) forbade to killing frogs, lizards and bees.¹⁷ Ibn Addi narrated from Abdullah ibn Umar R.A that the Prophet said ((لا تقتلوا الضفادع فان نغمقها تسبىح-))¹⁸:

You should not kill the frogs, for their trumpet is a rosary. It is narrated on the authority of Hazrat Ans R.A that the Messenger of Allah said:

((لا تقتلوا لضفادع فانها ممرت بنار ابراهيم عليه السلام فحملت في افومها الماء وكانت ترشه على النار-))¹⁹

It is narrated from Hazrat Abdul Rahman bin Uthman that a specialist asked the Prophet (SAW) of about to putt a frog in medicine then Prophet (SAW) forbade him to kill.

((فنهأ النبي ﷺ عن قتلها))²⁰

Analysis and Priority: It is still Haram to eat animals that have been ordered to be killed or not? There is divergence about this; however, this seems to be the case that in fact there is “Abahat” in everything. Then what the Shari’ah has made Haram is Haram and what has not been made Haram is Halal. Similarly, those who are commanded not to kill of these, those which are forbidden by the Shari’ah will be Haram, and all other animals will be Halal.

2. Tortoises:

The tortoises belong to the Chelonidae family of reptiles. The tortoises are called “Salhafa” in Arabic and the turtle is called “Al Salhafat ul Bahriyah”. It is included in the list of aquatic animals. Al Atoum: in Arabs it is called sea turtle. Al Lijja: it is also a type of tortoise that can live on both land and water. It lays its eggs on dry land.²¹ The following three types of turtles are found.

1. Turtles

2. Terrapins

3. Tortoises

- I. **Turtles:** These turtles usually live in water and cannot stay out of water for long. However, most of them are seen getting out of the water and enjoying the sun. They jump into the water immediately in case of danger. In addition to vegetables and moss, their diet includes fish, frogs and a variety of drowned animals. There are generally five species of sea turtles. These turtles use the sandy plains on the shores of Karachi and Makran to lay their eggs.
- II. **Terrapins:** There are eight species of river turtles in Pakistan. Chitra Indica stretches from Pakistan to Thailand. Sandy plains around major rivers are its favorite habitat. It is the largest river turtle in Pakistan. It grows to a length of 1.15 meters and a maximum weight of 120 kg.

III. **Tortoises:** These tortoises live in mountain caves, cracks in the ground and streams. There are two species of tortoises in Pakistan. Tortoises are very harmful to agriculture as they are vegetarians and fruit eaters. Coastal governments have enacted laws to protect these animals from extinction and penalties for tortoise hunting have been laid down. In addition to meeting the need for food, tortoises help in making the environment more conducive in many ways. ArstaTalis wrote in his book *Al Nawout*: from the egg of turtles that hatch to the sea, so they go to the water and those who turn to the land so they stand on land and then later all of them go into the water. Carnivorous tortoises help to keep the environment clean by eating the flesh of poisonous insects and animals that have drowned in the water. That is why it is a sea creature. Zoologists have said that tortoise eats snakes.²²

The Shari'ah Rulings on Turtle:

The prohibition of this animal has been explicitly stated and it has been narrated by Allama Baghawi and Nawawi R.A in *Sharh al Muhdhab* that it is not permissible to eat it.²³ In Hadith the Prophet Muhammad (SAW) ordered Hazrat Sooban R.A to buy a bracelet made of ivory for Hazrat Fatima R.A.²⁴ The Prophet had a comb made of ivory and ivory is the backbone of a turtle. In *Ma'adan al Kinz*, Bakhha is an aquatic animal and in Persian it is also known as "Sang Pusht" (Stone Back or Skull). Turtles are not Halal because they are kind of dirty insects. One of the reasons why this animal is so ugly is that the author has specified it after generalization. The same is the *Mu'ayd al Fadla*. The author has absolutely stated the prohibition of turtles. In this way both land and water turtles will enter in this order.²⁵

الصحيح في امر السلحفاة عندنا الحنفية هو قول من حرّمها: (والسلحفاة برية و بحرية ولقول الزيلعي في شرح الكنز و لنا قوله تعالى ويحرم عليهم الخبائث و ماسوى السمك خبيث ونهى رسول عن التداوى بدواء اتخذ فيه الضفدع وهي عن بيع السرطان).²⁶ لأن الأكل: إلا صل انما أبيح للغذاء، أوللخبث طبعاً كالضفدع والسلحفاة فيما يستخبثه الناس قبل ورود الشرع، واليه أشير بقوله تعالى: (ويحرم عليهما الخبائث)²⁷

Ibn Hazm says that turtle and tortoise both is Halal.²⁸ The tortoise is Haram according to Hanafi school of thought.

الصحيح في امر السلحفاة عندنا الحنفية هو قول من حرّمها لما في الدر المختار في بيان المحرمات والذبح و الثعلب (الى) والسلحفاة برية ولقول الزيلعي في بشرح الكنز قوله تعالى ويحرم عليهم الخبائث و ماسوى السمك خبيث ونهى رسول الله ﷺ عن الله اوى بدواء اتخذ فيه الضفدع ونهى عن بيع السرطان. ولقوله عليه السلام احلت لنا ميتتان ودمان اما الميتتان فالسمك والجراد الحديث.²⁹

The tortoise is one of the vices and the vices are Haram according to the Holy Qur'an. If a mahram kills a tortoise in ihram, there is no punishment for it,

because it is one of the evils.³⁰ The tortoise is Haram³¹ whether it on land or water.³²

3. Crocodile:

This term is used to refer the species belonging to the family Crocodylidae. This giant aquatic reptile is found in tropical regions of Africa, America and Australia. Most species prefer to live in fresh water. They like to live in rivers, lakes and swamps. Some species in Australia, Southeast Asia and the Pacific Islands prefer saltwater and live on beaches. Large number of crocodile's are dangerous to humans. There are two species of crocodiles in Pakistan.³³ **Al Timsa'ah:** this name is used for crocodile which lives in water and even walks on land for some time. Allama Qazvini, while describing the shape and resemblance of this animal, says that it looks like a cow/gooh and it looks very strange and poorer than all other aquatic animals. This animal is found mainly in the river Nile in Egypt and some people think that this animal is also found in the river Indus. Its grip is very strong while in water.

Alligator: Its scientific name is *Gavialis Gangesticus*. Its length is recorded up to 7 meters. Its distinctive long narrow jaws are filled with long pointed teeth. The ugly and heavy body makes it strange. It's called a Gharial because of its pitcher-like snout. It is a carnivorous animal that hunts frogs, fish and waterfowl. But now it is very rare in Pakistan. Its presence has been reported in the area of Run Kuchh. In India, it is found in the Ganga, Brahmaputra and Mahandi. Rather, it extends to Nepal and Burma.³⁴

The Shari'ah Rulings on Crocodile:

To eat crocodile is Haram because it attacks with the help of its pointed teeth. The group of jurists has also stated the same reason for its being Haram. Sheikh Mohib-ud-Din Tabari narrates in his book *Sharh- ul-Tanbiyyah* that the correct thing is that crocodile is Haram. In this regard, I would like to say that we do not accept that of all the aquatic animals, the ones that eat the food with their teeth are Haram.³⁵

Analysis: In short the crocodile is forbidden to eat, as Imam Rafa'i stated in his commentary. The reason why it is Haram is that it has to be self-deprecating and injurious. Here the word warns that the prohibition of a crocodile is due to the fact that it eats with the help of its teeth. However, it is not correct to state the reason for its being Haram with this thing because many animals are found in the ocean; they tear apart other animals with the help of their teeth like Qarshetc even though it is a fish which is Halal. There is no doubt that aquatic animals are in stark contrast to terrestrial animals, and apparently the same is true.

4. Snake:

The word snake is used for reptiles without ellipses and limbs in the order Squanata of the class Reptilia. Most snakes live on the ground but some make burrows and some live underwater. Some snakes can live in both water and

land but most of them water or land has adapted to a single environment. So far, there are 2700 known species of snakes on the planet and 80% of them are not toxic. In addition to New Zealand, Ireland and some isolated islands, snakes are found in tropical and temperate climates around the world.³⁶

The Shari'ah Rulings of Snake:

There is an absolute narration about the Jarith and the water snake. The prophet Muhammad (SAW) said: two dead things are lawful for us.³⁷ This problem is caused by not slaughtering fish and water snakes that if a Majusi hunts or a Muslim does not recite Bismillah while fishing, his food is Halal.³⁸ The meaning of Marmahi is water snake. It is a fish that resembles a snake. Jarith: is a black kind of fish. It is also read Al Jarri in dictionary.³⁹ It has been said in the commentary of Majmah Al Bahrain that Al Jarith is a type of fish. In Turkish it is called "Maran Balk" and the water snake is called "Allan Balk". Although these two types of fish are mentioned separately, despite this it is also a type of fish. Because there was some secret among them as to whether it is of the genus of fish or not. According to Imam Muhammad R.A: all kinds of fish are Halal except "Al Jarith and Marmahi". In Fatawa Sirajia mentioned, all kinds of fish are Halal.⁴⁰

The Prophet (SAW) commanded the killing of snakes, and your command is in the category of Mustahab. It is narrated on the authority of Hazrat Ayesha R.A in Sunan Bayhaqi that Prophet Muhammad (SAW) said: The snake, scorpion, rat and crow all are wicked.

((الحية فاسقة والعقرب فاسقة والفارة فاسقة والغراب فاسق))⁴¹

In Musnad Imam Ahmad, it is narrated from Ibn Mas'ud that the Holy Prophet Muhammad (SAW) said:

((من قتل حية فطنا قتل رجلاً مشركاً بالله ومن ترب حية مخافة عاقبتها فليس منا))⁴²

Al Kinz's commentator Al Aini said: it is Halal to eat water snake. It is actually a fish that resembles a snake. This fact must be taken into account by those who are convinced that it is permissible. Ibn Abi Shaybah has narrated from Abu Sa'eed Al Khudri (R.A) that the Holy Prophet Muhammad (SAW) said:

((بسلط الله على الكافر في قبرة تسعة وتسعين تيناً تنهشه وتلدغه حتى تقوم الساعة لو ان

تيناً منها نفع على الارض ما نمت خضراً قال رسول الله بسلط على الكافر في قبره تسعة

وتسعون تيناً حتى تقوم الساعة ولو ان تيناً منها نفع في الارض ما نبتت خضراء))⁴³

Its ruling is the same as stated by Allama Qazwini that it's forbidden to eat because it is from the genus of snakes and it is also Haram because it is a fish which can harm its teeth. So the fact is that it is forbidden obviously like a crocodile.⁴⁴

Analysis: It is forbidden to eat snakes because they are harmful and poisonous. In the same way, it is forbidden to eat the antidote that is prepared from young snakes. Allama Bayhaqi says that Ibn Sirin has declared the eating

of these snakes to be Makrooh. Imam Ahmad R.A says that for this reason Imam Shafai'i R.A has also declared it Makrooh. He further said that it is forbidden to eat the antidote which is prepared from snakes. Unless it is permissible when there is an extremely severe need and compulsion as for the need for food to the dead is under consideration. The only thing that remains is that the fish which is in the sea and its shape is like that of snake, and then the ruling is that it is permissible.

The views of Jurists about Amphibians:

- i. Opinion of Hanafi jurists: According to their opinion, all these are forbidden. Imam Abu Hanifa said all aquatic animals except fish are forbidden because they are all evil and the Qur'an has declared evil to be forbidden.⁴⁵
- ii. Shafai'i jurists: Imam Nawawi R.A has stated about that according to him, there are different opinions about amphibians.⁴⁶ Shwafi said regarding frogs and crabs that are forbidden. Those aquatic animals which are poisonous like snakes etc are agreed upon by Shafai'i school of thought regarding their prohibition. Crocodiles and turtles are also forbidden to them.⁴⁷ Imam Nawawi has said about the amphibians that every animal which lives in the water is permissible except the frog. Moreover the correct view in their school of thought is that the frog is forbidden. All other animals if they are dead are permissible because in the Holy Qur'an hunting and food of the sea is declared permissible. The second view of Shafi'i school of thought the animals that are forbidden on land their counterparts will be forbidden on water and sea animals will be permissible just like land animals.⁴⁸
- iii. The opinion of the Maliki and Hanbali jurists is that only frogs, snakes and crocodiles are forbidden among the amphibians. The snake is forbidden because of its evil and the crocodile is forbidden because of its crushed. All others are permissible.⁴⁹ Even in the school of thought of imam Malik and Imam Ahmad bin Hanbal, all the aquatic animals except frogs are permissible. In these schools of thoughts the frog is forbidden. All other animals whether dead or not, are permissible. In these schools of thoughts, frogs are forbidden because the Prophet Muhammad (SAW) forbade to killing frogs. If it were permissible, killing would not be forbidden.⁵⁰ According to Maliki jurists, all amphibians are permissible and it is not necessary to slaughter any of them.
- iv. Shia jurists: According to them, animals that can live in both water and land are not allowed to be eaten without slaughter because they are land animals. However, frogs are absolutely forbidden to them.⁵¹

➤ Analytical views of Jurists:

Analysis of the views of Shafi'i jurists: Shafi'i jurists have different opinions about amphibians. Imam Nawawi R.A has mentioned the details in this regard in Al Majmuh, this is what they get: Imam Shafi'i statement about frogs and crabs which has been declared weak, that is, they are Halal. While the correct thing about both of them in Shafi'i jurisprudence which has been adopted by the majority of Shafi's, that is, they are Haram. Those aquatic animals that are poisonous like snakes etc are agreed upon by Shawafe'y are regarding their prohibition. The famous and correct thing about crocodile is that it is Haram and the correct explanation for the tortoise is that it is also Haram. However, Imam Nawawi R.A has said about the amphibians that the correct and reliable belief is that every animal that lives in the water is Halal except the frog.⁵² Khatib and Haithami⁵³ have also relied the same opinion. However, both of them have also exempted from the condition for every poisonous animal like frog.⁵⁴

Analysis of the views of Hanabla jurists: Hanbali jurists are of the opinion that only frogs, snakes and crocodiles are forbidden among amphibians. The frog is Haram because it is forbidden in Hadith to kill it. Snake is Haram because it is evil and the crocodile is crushed. Rests of them are Halal. Of those, waterfowl, turtles and water dogs will be slaughtered and eaten. Animals that do not have blood at all are Halal even without slaughtering, such as crabs etc.⁵⁵

Analysis of the views of Shi'a jurists: according to them, animals that can live in both water and land are not allowed to be eaten without slaughter because they are all land animals. However, frogs are absolutely forbidden to them.⁵⁶

➤ Results:

The following is a summary presented in the form of the following points of the jurist's views regarding the animals that live in both land and water, such as frogs, tortoises, crocodiles, snakes and so on.

- According to Imam Abu Hanifa, all these are forbidden because they are part or the evil.
- According to Imam Shafai, animals that live in both land and water are forbidden.
- However, the opinion of Imam Ahmad, crocodiles and frogs are forbidden, whereas it is permissible to eat turtles after slaughtering them and crabs without slaughtering them.⁵⁷ It is narrated from Hazrat Salman Farsi (R.A) that Hazrat Muhammad (SAW) said:

⁵⁸((الحلال ما احل الله في كتابه والحرام ما حرم الله في كتابه وما سكت عنه فهو مما عفا عنه))

It is narrated on the authority of Abu Dardaa that the Prophet Muhammad (SAW) said: What Allah has made lawful in His Book is lawful, and what He has made unlawful is unlawful, and what He has silenced is forgiven, so accept his forgiveness.

((ما أحل الله في كتاب فهو حلال ، ما حرم فهو حرام ، وما سكت عنه فهو عفو فاقبلوا من الله عافية))⁵⁹

➤ Research Findings:

The summary of the discussion presented in the previous lines are:

Eating crocodile is forbidden because it attacks with the help of its pointed teeth. The marine animals that gnaw food with their teeth are forbidden. The reason why crocodile is forbidden is that it is evil and harmful. Ibn Hazam says about tortoise both of them are permissible whether it is on land or water. Whereas according to Hanafi school of thought it is forbidden because some of them are bad/evil and some evil things are forbidden according to Qur'an. So according to Hanafi jurists all amphibians are forbidden. Moreover in Maliki jurists, all amphibians are permissible and it is not necessary to slaughter any of them. Shafi'i jurists have differing opinion on amphibians. Hanbali jurists are of the opinion that only frogs, snakes and crocodiles are forbidden among amphibians. The snake is forbidden because of its evil and the crocodile is forbidden because of its crushed, rests of them are permissible. According to Shia jurists, animals that can live in both land and water are not allowed to be eaten without slaughter as they are land animals. However, frogs are absolutely forbidden to them. Of the amphibians only the frog is an animal which is considered forbidden by all the jurists except Maliki school of thought. Other jurists have different point of view on the other amphibians. Most jurists are of the opinion that snakes and crocodiles are forbidden. The Hanbali school of thought has argued in this regard, in the light of this opinion seems strong. The rest of the amphibians need more thought.

➤ Recommendations:

- Due to scientific advances in modern times and advances in zoology, animals have been divided into scientific groupings. This scientific division of animals (Taxonomy) has drawn the attention of jurists to many important topics related to animals which prove that zoology can be used in jurisprudential discourses/dialogues on animals. This article needs sources or references that appear in credible, third party publications in their jurisprudential matters have been taken into consideration. Therefore it is recommended that the scientific distribution of animals be standardized and that various orders regarding the trade of these animals be discussed.
- In addition, all jurisprudential discussions with the light of the principles of the four schools of thoughts as far as possible, the Shia school of thought and their views can be explained along with all the details of the principles and rules of apparent jurisprudence.
- By researching any amphibian animal under the research topic, the best work can be done on it in terms of scientific and jurisprudential

comparison, such as domestic and foreign trade and their use in various industries etc.

REFERENCES & NOTES

- ¹. Al- Maidāh 5: 88
- ². Al- Aarāf 7:157
- ³. Barmai is actually a combination of “barri mai” meaning an animal that can live on land and in water. In zoology, this group of animals is called amphibians.
- ⁴. Ameen Mālūf, Mujām-al-Haiwān, (Al Qāhirāh, Hādiyāht ul Māqtif,1932),9-10
- ⁵. Al Bāji, Abu al Wāleed, Sulaimān bin Khalf, Al-Muntaqāh, Sharah Muwatāh, (Mīsār, Mātbāh al Sā’adāh,1332),3:129
- ⁶.<https://www.google.com/search?q=what+is+Reptiles>, Retrieved 29 January, 2021 ; https://en.m.wikipedia.org/wiki/Reptiles_animal, Retrieved 29 January,2021
- ⁷.<https://www.google.com/search?q=definition+of+Reptiles>, Retrieved 29 January,2021
- ⁸. Many reptiles have lungs to breathe but some breathe through their skin. Some sea lizards (salamanders) breathe through the gills like fish. They lay eggs and it is very important to keep them wet. Most of them lay eggs in the water. The eggs that are laid in the water hatch from tadpoles or free floating larva’s. They live in water and breathe through their gills. When they became adult, they came out of the water and start breathing through their lungs.
- ⁹. Jāmeḥ Urdu Encyclopedia,(New Dehli, Govt. of India,2005),1:79-81
- ¹⁰. They do not have legs. They live like earthworms and are found in tropical regions. Some species breed in water but mostly lived in moist soil.
- ¹¹. Tails: Reptiles contain tails. Salamander and Neut are reptiles having tails. Many Eurodels are lived on dry places because they do not have to return to the water. There are some salamanders that never get out of the water like Mudpuppy etc.
- ¹². There are water and land frogs. The two types of frogs are rain frogs and toad or domestic frogs. Frogs can live near land or sometimes in dry places. They can also stay away from water that lives on land.
- ¹³. Bull frog’s belongs to the phylum cordite. It is found in parts of the Eastern and Central America. Its maximum length is 5cm. its color is green. However, this color gets darker on some parts of the body. Its skin is oily and lubricated. Because all the time it has Mucus sticking on it that does not dry out. It belongs to reptiles. Therefore, it lives in water or on land near water.
- ¹⁴. Al Behqī, Al Sunān al Kubārḥ, (Beruit, Dār ul Fikr),9:317
- ¹⁵. Abu Dāwood, Sulaimān bin Ashās, Al Sajastāni, Al Sunnān, (Beruīt, Dār Ahyā Al Turāth Al Islāmi,1421h), Hadith no. 5229; Allama salma says that when I asked dar qutni about this hadith, he said that this hadith is weak. While Allama Damiri says that I say that the correct thing is that it is based on Abdullah bin Umar. The same statement has been stated by allama Bayhaqi and allama Zamakhshari says: the frog says in his trembling voice (subhan al mulk al qudus).
- ¹⁶. Al Dāmeeri, Muḥammād Bin Musa bin Esa, Hayāt ul Haiyawaān ul Kubrāh, (Beruīt, Dār ul Kutāb al Ilmiyāh, 1424h), 2:377; Al Sunnān Abu Dāwood, kitāb ul Tibb, Baāb fil Adwiyāht ul Makruhā, Hadith no.3871,
- ¹⁷. Ahmād Bin Hanmbāl, Al Musnād,(Beruīt, DārulKutāb al Islāmi),5:275
- ¹⁸. Ibn Addī, Al Kāmīl fi Zuāfā,4:238; Ikrimah narrated from Ibn Abbas r.a that the frog had thrown itself into the fire out of fear of Allah, so Allah rewarded him in the form of holding him in the water, and Allah made his trumpet to his glorification.
- ¹⁹. Al Dāmeeri, Muḥammād Bin Musa bin Esa, Hayātul Haiyawaān ul Kubrāh,2:203; Ibn Asba’a in his book “shifa al sadu’r” has narrated a hadith from Abdullah bin Amr bin Aas that the Prophet Muhammad SAW said: do not kill the frogs because their voice is Tasbeeh.

- Moreover, do not kill him because when they passed by the fire of Prophet Ibrahim a.s they had water in their mouth and they started sprinkling this water on the fire.
- ²⁰ Al Qāzwainī, Muḥammad Bin Mahmoodak Kufī, Ajāib ul Makhluqaāt wal Haīwanāt wā Gharāib ul Majudāt, (Beruīt, Moissasāt ul Ilmī lil Mātbuāt, 1421h) ,105; urdu science encyclopedia,2:384;
- ²¹ . Al Dāmeeri, Muḥammād Bin Musa bin Esa, Hayāt ul Haiyawaān ul Kubrāh,1:92
- ²² . Māhīr Ahmād Sufī, Ayattullāh hi fi Khalq al Haīwanāt al Barrīyāh wal Bahrīyāh wa baāthuhā wa Hisābhuḥā, (Beruīt, Al maktabāh al Asarīyāh, 2008),141; Turtle eggs are one of the most sought after dishes in coastal areas. Turtle meat and eggs are widely traded in Southeast Asia. As a result, turtles are becoming increasingly extinct in Southeast Asia.
- ²³ . Al Sindhī, Hāshīm bin Abdul Ghāfoor, Fakihāt ul Bustān fī Masayāl al Zibhāh wā Sāyed ul Haīwān,255
- ²⁴ . Masānd Ahmād, 5:275; it is used to made bracelets and combs. According to imam malik, if it is polished it becomes pure, then it will be permissible. Such a comb is called Zabal. Imam Shafai says that the ivory which is made of elephants bone is Najas whereas according to imam abu hanifa it is pure.
- ²⁵ . Al Aāinī, Muḥammād bin Musā, Sharh ul Kinz fī Sharāh Kanz ul Dāqaīq, (Al Qahirā, Markaz Al Faisāl Al Islamiā wa Drasaāt), 2:314
- ²⁶ Ibn Abidāin, Mūḥammād bīn Amīn bin Umer bin Abdūl Azīz, Rādd ul Muhtār alaā Dūrr ul Mukhtaār, (Beruīt, Dārul Fikr,2000),6:371
- ²⁷ . Al- Aarāf 7:15
- ²⁸ . Al Aāmdī, Saīf ud Dīn Ali bīn Mūḥammād, Al Ihkaām fī Asūllil Ahkaām, (Beruīt, Al maktabāh al Islami,1387h),3:215
- ²⁹ . Al Dāmeeri, Muḥammād Bin Musā bin Esā, Hayāt ul Haiyawaān ul Kubrāh, (Beruīt, Dār ul Kutāb al Ilmiyāh,1424h),2:974; Al Ihkaām fī Asūl lil Ahkaām, 3:215
- ³⁰ . Mūfī Mūḥammād Yūsūf Ahmad, Ashrāf ul Hādaiyāh, (Karāchī, Dār ul Ashaāt, 2009), 11:231
- ³¹ . The hanbali and maliki says that it is halal to kill a turtle. Preferece has been given to declaring it haram.
- ³² . Abdūl Rāhmān Al Jāziri, Kitaāb ul Fiqāhal’ al Mādhāb al Arba’a, (Lāhore, Uālmāh Acādey Matbūaāt,1991),7-8
- ³³ . Al Mosīya tūl Ilmiyāh āl Hadisiyāh āl Haiwānaāt,7:54; They eat crocodiles, reptiles, fish, mammal and snails. Its fur is used to make shoes, purses and belts. This meat is also eaten in some parts of the world. That is why they are also raised on farms.
- ³⁴ . Al Sindhī, Hāshīm bin Abdul Ghāfoor, Fakihāt ul Bustān fī Masayāl al Zibhāh wā Sāyed ul Haīwān,205
- ³⁵ . Al Sindhī, Hāshīm bin Abdul Ghāfoor, Fakihātul Bustān fī Masayāl al Zibhāh wā Sāyed ul Haīwān, (Beruīt, Dār ul Kutāb al Ilmiyāh,2012),206
- ³⁶ . Allāmā Qāzwāinī, Ajaīb ul Mākhluqaāt,78
- ³⁷ . Ibn e Mājāh, Muḥammād bīn Yāzīd al Qāzwāinī, Al Sūnnān, (Beruīt, Dār ul Ma’ārfā),238
- ³⁸ . Al Sindhī, Hāshīm bin Abdul Ghāfoor, Fakihā tul Bustān fī Masayāl al Zibhāh wā Sāyed ul Haīwān,273
- ³⁹ . Al Bābrkī, Muḥammad bīn Māhmood, Aanāyiāh Sharāh āl Hīdāyāh, (Beruīt, Dār Aāhyā al Turāth al Arābī),179; Ali bīn Uthmān, Muḥammad Tamīmī, Fatāwa Sirājiya, (Karachi, zamzam publishers), 7:198 ; Ibn Abbas r.a said: al jarri fish is not eaten by jews and we eat it. Allama Aini says that it is a fish which does not have shell. Al waqaiyah:aljarith is a type of fish.
- ⁴⁰ . Al Ansaari, Alām bin Aa’ālā, Fātawaā al Tātar khānīyā, (Karāchī, Idarā tul Qur’ān, 1395h), 8:496
- ⁴¹ . Ibn e Mājāh, Muḥammād bīn Yāzīd al Qāzwāinī, Al Sūnnān,3249

- ⁴² . Masānd Ahmād,1:230
- ⁴³ . Mūsānīd Ibn ābī Sheebāh,3:418
- ⁴⁴ . Al Dāmeeri, Muḥammād Bin Mūsā bin Esa, Hayāt ul Haiyawaān ul Kubrāh, 1:697
- ⁴⁵ . Ashrāf Alī Thānvī, Amdaād ul Fātawaāh,(Karāchī, Idarāh Ashrāf al Uloom, 1380h), 1:99
- ⁴⁶ . Utmān bin Alī al Zailāyī, Tābyeen ul Hāqāiq Shārāh Kānz ul Daqaiq, (Qāhirāh, Dār ul Kutāb al Islāmi),5:297
- ⁴⁷ . Al Dāmeeri, Muḥammād Bin Musa bin Esa, Hayāt ul Haiyawaān ul Kubrāh, 1:427
- ⁴⁸ . Al Jāhiz, Umr bin Bāhr, Kitaāb ul Hāiwaān, (Beruīt, Dār ul Jeel,1416h),1:297
- ⁴⁹ . Al Kāsaāni, Abu Bakār bin Māsood bin Ahmād, Bādāye us Sānāyeh fī Tārteeb ul Shāraiyyāh,(Beruīt, Dār ul Kutāb al Arābi,1982),6:135
- ⁵⁰ . Muḥāhidul Isālm Qāsmī, Khālīd Sāifullāh Rehmānī, Silsalāh Jādīd Fiqhī Mubahith, (Karāchī, Dār ul Ishaāt,2017),5:175; Ibn Abidain, 9:444; Al Mughni, 11:185
- ⁵¹ . Ibn Hāzām, Abū Mūhāmmād Ali bin Ahmād, Al Mūhallāh, (Beruīt, Dār ul Fikar),7:398
- ⁵² . Al Nāvāvi, Mohiyyudin bin Shārf, Al Mājmu Shārh ul Mūhāzib, (Beruīt, Dār ul Fikār),9:33
- ⁵³ . Ahmad bin Muhammad Bin Ali Haythami was a famous Egyptian Shafa’I jurist and the author of many books. Among them is the famous book of shafai’I jurisprudence Tihfatul Muhtaj li Sharh ul Minhaj.
- ⁵⁴ . Al Nāvāvi, Mohiyyu dīn bin Shārf, Al Mājmu Shārh ul Mūhāzib,9:33; Hayāt ul Haiyawaān ul Kubrāh.1:427
- ⁵⁵ . Al Mūghnī wāl Shārhul Kābīr,1:841
- ⁵⁶ . Ibn Hāzām, Al Mūhallāh,7:398
- ⁵⁷ . Al Mūghnī wāl Shārhul Kābīr,11:185;Al Majmūh,9:30; Silsala Jadid Fiqhi Mubahis,5:175
- ⁵⁸ . Ibn e Mājāh, Muḥammād bīn Yāzīd al Qāzwāinī, Al Sūnnān,2815
- ⁵⁹ . Mājmāh ul Zāwāid,10:171;Mustādrīk Hākīm,2:375