

## The Theory of Sharia Rulings in Halal Meat Production and Slaughtering Practices

نظریۃ الأحکام الشرعیۃ فی إنتاج اللحوم الحلال وممارسات الذبح

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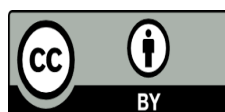
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# The Theory of Sharia Rulings in Halal Meat Production and Slaughtering Practices

## نَظَرِيَّةُ الْأَحْكَامِ الشَّرْعِيَّةِ فِي إِنْتَاجِ اللَّحُومِ الْحَلَالِ وَمُمَارَسَاتِ الذَّبْحِ

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### Abstract

Halal meat and the industry is generally estimated to be worth over about US\$700 billion, with a number of producers, meat products, certification bodies and consumers growing rapidly every year. Unusually, the demand for halal meats and other products has become a global challenge, not only among the Muslim countries, rather, among the non-Muslim countries as well. The exclusive characteristics of halal meat which emphasizes not only on certain rules of sharia, but also on various sensitive and best practices such as cleanliness and hygiene have symbolized the universal value of the product. Hence, the demand that has been established for such products has become a global phenomenal, especially in countries where Muslims are the majority. It should be kept in minds that though these sensitivity and best practices in halal meat production and the management are very important, the understanding of sharia rulings in dealing with halal matters is of paramount significance. This study intends to explore various sharia rulings and principles which are necessary for slaughtering these animals by Islamic concept of slaughtering and the conventional way of stunning in European countries, and in further in the production and management of halal slaughtering and consumption of its meat around the world and Pakistan in particular.

**Keywords:** Halal Meat, Sharia Rulings, Slaughtering Practices, Hygiene Standards, Global Demand.

### 1. Introduction

Islam legitimated for the Muslim community to eat from the wholesome of the meat of halal animals and to get benefits by its various parts. Be that as it may He made this admissibility subjected to the rules of the Holy Quran and Sunnah which are premise of "the Sharia". The laws stress that an animal in its root is like mankind since both have life, and sense through which they undergo joy, pleasure and pain. On the off chance that this normal connection amongst people and animals was to be viewed as, then it ought to have been unlawful to slaughter animals, eat from their meat, and get advantage from their body parts.<sup>1</sup> Besides Allah made people the crown of creation and made the whole universe subservient to them. Everything Allah has made is for the advantage of people, and it was in this setting He says:

"هو الذي خلق لكم ما في الارض جميعا"

"It is He (Almighty) who created for you all that which is on the earth" <sup>2</sup>

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1 Usmani, Muhammad Taqī. *Legal Ruling on Slaughtered Animals*. Karachi: Maktaba Dār al-‘Ulūm, 2005, 10.

2 Al-Baqarah 2:29

The way that animals are made lawful to be devoured in opposition to their unique status, He has kept this admissibility subjected to specific rules which are concerned with worship. According to sharia, at the time of slaughtering, a man recognizes that the animal was made lawful for him only due to Allah's bounty and grace

*In Islamic perspective, slaughtering carries a great significance and even to the status of worship as it does not allow anyone to slaughter according to his own wishes without following the principles of Islam. That is why, a Muslim is bound to follow the principles prescribed in Quran and Sunnah. The rules of slaughtering rules prescribed in Islam are better than those of any religion and community in this world.*<sup>3</sup>

Taking a gander at the Islamic strategies for slaughter, the Islamic decisions distinctly demonstrate that the significance of the religious commitments as to the origin and manner with which our consumable meat are processed is enormous. Along these lines, each Muslim people group where Muslims are either in minority or majority without a doubt require an ordeal and confirmed halal butcher or slaughter-man with a strict supervision and observing by the Sharia master. Abattoirs and slaughterhouses are not new in our neighborhoods but rather the question is to what degree are they agreeing to the principles portrayed by Islamic Jurisprudence. Henceforth the requirement for a certified checking body to manage the procedure of animal slaughtering as per Sharia decisions is more than necessary. Halal nourishment or meat ought not be dealt with as a minor issue as accentuation is made in the Quran: Allah says:

فكلوا مما رزقكم الله حلالا طيبا واشكروا نعمة الله إن كنتم إياه تعبدون

*"So, eat of the lawful and good food which Allah has provided for you and be grateful for the Graces of Allah if it is Her whom you worship"*<sup>4</sup>

And the Prophet (pbuh) said:

*"Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: (O ye messengers! Eat of the good things and do righteous). And Allah the Almighty has said: (O ye who believe! Eat of the good things that we have provided you) then he mentioned the case of a man who, having journeyed far, is disheveled and dusty spreading out his hands to the sky saying: O Lord! O Lord While his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered"*<sup>5</sup>

The quick development of the halal slaughtering industry displays a promising prospect for Muslim world specifically for its broad work in the business and as a proposed Halal center point of the word which concentrate on making mindfulness about halal nourishment all in all, honest to goodness accreditation and supervision of halal nourishment items.

Halal certification is not just constrained to meat and food produce. Different items, for example, non-alcoholic refreshment, raw materials required in food preparing, pharmaceutical and conventional herbal items, beauty care products furthermore, cleaning items, every day consumable merchandise and leather items like shoes, purses and furniture are a great case of the things that must be halal affirmed for Muslim utilization and uses.

3 Qardawi, Al- Yusuf, *The Lawful and the Prohibited in Islam* (Malaysia: Islamic Book Trust, 1995), 13

4 Al-Nahal, 16:114

5 Muslim, Imam, *Sahih Muslim* (Riyad: Maktaba Dar us Salam, 1999), Hadith 1015

Notwithstanding all the said things, places like halal restaurants, slaughter - houses, abattoirs, packing and labeling materials are additionally required to be halal, with halal certification name to guarantee they are reasonable to be gone to or utilized by Muslims. Similarly different things, for example, utensils and machines utilized for food catering and meat processing must not be tainted with anything that are viewed as unsanitary or non-allowed (najis or haram) under the Islamic laws.

### Part I: Slaughtering from the Islamic Perspectives

Allah has perfected the religion of Islam, and its strategy for animal slaughtering. The Prophet (pbuh) through his lessons essentially showed how to slaughter animal for food;

*“When you kill, kill with perfection, when you slaughter (an animal), slaughter it with perfection, you should sharpen your knife and you should give relief to the animal”<sup>6</sup>*

The Islamic way for slaughtering has been the most ideal approach to slaughter in the past and remain the best contrast with different ways. The essential standards of the Islamic laws stay unmistakable and unaltered. In spite of the fact that its interpretation and application may change as per the time, place, and conditions, as far it doesn't conflict with the standards and guidelines energized by the Quran and sunnah. Slaughtering as per in Islamic customs is a divine order by Allah the Creator and the act of the holy prophet may Allah have mercy on him, consequently it would not be fitting to change the conditions laid by the sharia. The Quran says:

فكلوا مما ذكر اسم الله عليه إن كنتم بآياته مؤمنين

*“So, eat of (meat) on which Allah’s name has been pronounced if ye have faith in his signs”<sup>7</sup>*

And the prophet may peace be on him said:

إن الله طيب لا يقبل إلا طيبا

*“Allah is pure and only accepts that which is pure”<sup>8</sup>*

Slaughtering or as it's called in Arabic “dhabh” could be characterized as the strategy for killing an animal for the sole motivation behind making its meat fit for human consumption. The world dhabh in Arabic truly implies cleaning or rendering something great or wholesome. It is additionally called zakat as expressed by Quran;

إلا ما ذكيتم

*“Except that you hath purify”<sup>9</sup>*

Slaughtering or killing of animals according Islamic rituals is truly necessary point of reference towards understanding the criteria of Islamic standards of slaughtering for human utilization. Essentially this activity is required by a rational practicing Muslim adult, whereby he presents the tasmiyyah (invocation of Allah’s name) at the time of slaughtering on live animal. What's more, upon slaughter it ought to be guaranteed that all streaming blood is depleted out of the corpse.

### Part II: Conditions That Validates Islamic Slaughter

The sacred law (sharia) of Islam with respect to slaughtering brought by the Prophet is exclusively to separate between the great and awful of meat implied for utilization. Dead animals were announced haram, and halal animal were subjected to specific guidelines and

6 Muslim, Imam, *Sahih Muslim* (Riyad: Maktaba Dar us Salam, 1999), Hadith 1955

7 Al-Ana'am, 6:118

8 Muslim bin Hajjāj. *Ṣaḥīḥ Muslim*. (Beirut: Dār al-Ma'ārif, 1992.)

9 Sūrah al-Mā'idah 5:3

control, which would guarantee its legitimacy and wholesomeness. some essential conditions for the slaughter to be valid in Islamic point of view.

### Condition Regarding the Method Used to Kill the Animal

Each Muslim ought to know that for the tissue of any animal, except for fish and locusts, to turn out to be halal, it must go through the best possible strategy for Islamic slaughtering techniques, as characterized by the sharia. Consequently, sharia has recommended two techniques for slaughtering for two unique classifications of halal animals

1. Those halal animals that can be quelled either in light of the fact that they are trained or wild animal which human can overwhelm, then it is important to make the blood stream by cutting the veins. These are known as الذكاة الاختيارية otherwise named discretionary or intentional slaughtering.

2. The second technique for slaughtering is for those animals which can't be curbed either on the grounds that it is a wild animal or a trained animal which runs wild. It is adequate to bring about an injury on such animal with a sharp, puncturing object which causes its blood to stream until it bites the dust. It is not important to slaughter or penetrate the lower chest of these animals. This sort of slaughter is viewed as الذكاة الاضطرارية generally named; forced or emergency slaughtering. In any case if the animal can be subdued, either on the grounds that it is trained or wild animal which one can overwhelm then it is important to make the blood stream by cutting the vessels. This is supported by the hadith; "Rafi'h Ibn Khadij reported that his grandfather asked the Prophet peace be on him; can we slaughter using a bamboo? the Prophet replied „Eat from those animals whose blood was drained and upon which the name of Allah was read”<sup>10</sup>

Another hadith says;

*“AdiyIbnHatim narrates; “I said, oh Rasulullah I send my dog and it attacks and animal. And I do not find a knife to slaughter the animal; therefore, I slaughter it using a flint or a piece of stick. The Prophet said, make the blood flow with the instrument of your choice and recite the name of Allah”<sup>11</sup>*

The slaughtering of animal as portrayed by the sharia is the cutting of the throat or slitting the hollow of the throat, which in the long run cause its death. Therefore, the most ideal route is too severe the trachea (hulqum), esophagus (mari'i), and both jugular veins (wajadain) to rush the hasten of bleeding and passing of the animals (Zahraan; 2002 and khan; 2006). However, the four schools of considerations have contrasted somewhat as they would like to think;

*Imam Shafeii R.A says that windpipe and esophagus would be cut. When these two are cut, the slaughtered animal will be valid and legitimated regardless that two jugular veins are not cut.*<sup>12</sup>

With respect to Imam Ahmad different perspectives were likewise described. One of his narrations is the same as Imam Shafi'i. What's more, in another he says; it is important to cut the two jugular veins alongside the esophagus and the windpipe. At the end of the day, it alludes to every one of the four vessels ought to be cut.<sup>13</sup>

*Imam Abu Hanifa holds the view that the animal will be lawful for utilization when any three are cut. Abu Yusuf requires that the esophagus and the windpipe be cut, alongside one of the jugular veins. Imam Muhammad*

10 Al-Bukhārī, Imām. *Ṣaḥīḥ al-Bukhārī*. (Beirut: Dār al-Ma‘ārif, 1992.) ḥadīth 5497.

11 Nasai 4401

12 Asqalani, Ibn e Hajar, *Fath ul Bari* (Riaz: Maktaba Dar ul Salam): 64/9

13 Ibn e abdul birr, *Al-Mughnī*. Vol. 11, 44–45. (Beirut: Dār al-Fikr, 1999.)564



*remains by the sentiment that, the significant piece of each of the four must be cut.*<sup>14</sup>

No questions the researchers of fiqh have varied with respect to the strategy for slaughter, be that as it may they all concurred that the place of slaughter under typical conditions apart from hunting ought to be the upper piece of the chest and throat. Too consistently concurred that no less than two of the four veins must be cut in order for the animal to become lawful for consumption. The rationale behind Imam Abu Hanifa's assessment that cutting three is proportionate to cutting all, in light of the fact that "the larger part suffices for the entire" in those matters of Islamic law which depend on the guideline of leniency. Slaughtering of animals depends on leniency in light of the fact that the researchers have consistently concurred that each of the four do not need to be cut. Their differences are only in regards to particular combination of the four.

Halal meat and the business all in all is evaluated to be worth over US\$600 billion, with the quantity of makers, certification bodies and purchasers developing quickly consistently because of expanding population of Muslims around the globe evaluated to be around 1.8 billion. The broadest concentration inside the halal scene however remains the meat business both with respect to the sorts of meat that are halal and in addition the path in which animals are slaughtered. Present day innovation has conveyed both advantage and bane to the lives of these animals.

On one hand the development of cultivating and motorized techniques for animal raising and slaughter have made an officially wicked industry more brutal. On the opposite side utilizing innovation, for example, shocking animals before slaughtering are generally urged to limit pain and suffering. Henceforth, religious contemplations in request to know about different sharia decisions and standards which are important in halal slaughtering strategies and utilization of its meat are more than should be expected.

### **Part III: Condition Regarding Invoking the Name of Allah (Tasmiyyah) At the Time of Slaughter**

As indicated by four fiqhi Imams and majority of the researcher of fiqh hold the view that animal would be unlawful if the slaughterer deliberately does not recite the tasmiyyah. Be that as it may, at the condition of carelessness to conjure the name of Allah at the time of slaughter remains lawful according the Hanafites and Malikis. The adherents of Imam Ahmad additionally support the perspective of absent mindedness of discussing the tasmiyyah under ordinary conditions, yet hold the perspective of the hunted animal as unlawful if the slaughterer does not read the name of Allah when he shoots the bolt or discharges the hunting dog regardless either he does it purposefully or forgetfully.<sup>15</sup>

*"Ibn Abbas reported that the Prophet peace be on him said; there is no harm in forgetfully leaving out the name of Allah (at the time of slaughter)"*<sup>16</sup>

*"Imam Shaf'iist and by the view that it is not obligatory to recite the name of Allah at the time of slaughter, but it is Sunnah".*<sup>17</sup>

Thus, agreeing him, meat utilization would be halal if the slaughterer deliberately discards the recitation of Tasmiyyah. In spite of the fact that he expressly stated that it is lawful to consume an animal whereupon the name of Allah was purposefully not said.

14 Auzai, *Bada'i 'al-Sanā'i* ' . Vol. 5, 41. (Beirut: Dār al-Fikr, 1984.)245

15 Usmani: 2005

16 Asqalānī, Ibn Hajar. *Fath al-Bārī*, vol. 9, 624. Riyadh: Maktaba Dār as-Salām, n.d

17 Abideen, *Qulūbī wa Umayrah*. Vol. 4, 245. (Beirut: Dār al-Fikr, 1972.).

*"I would like that a Muslim recite the name of Allah when he sends his trained bird or dog to hunt. If he forgets to recites the name of Allah and the bird or dog kills an animal, then it will be lawful to consume. This is because the slaughter which takes place using a trained dog or bird is just like a normal slaughter. In a normal slaughter, an animal is lawful to consume when the slaughterer forgetfully leaves out the name of Allah. The reason for that is a Muslim slaughter on the name of Allah, which is in his heart, even if he forgets"*<sup>18</sup>

Another hadith from Kitabul-Umm also states;

*"An animal is lawful if a Muslim forgets to recites the name of Allah at the time of slaughter. The animal is unlawful if he does not recite the name of Allah because he does not consider it to be important"*<sup>19</sup>

Many scholars and followers of Imam Shafimazhab have also stated that it is makruh (discourage) to intentionally leave out the name of Allah at the time of slaughter and that the slaughter will be sinful for doing so.<sup>20</sup>

The Holy Quran states in favour of reciting the name of Allah and encourages it as:

وما لكم ألا تأكلوا مما ذكر اسم الله عليه - فكلوا مما ذكر اسم الله عليه إن كنتم بآياته مومنين

*"Why should you not eat of (meats) on which Allah's name has been pronounced-so eaten of (meats) on which Allah's name has been pronounced, if you have faith in His signs"*<sup>21</sup>

ولا تأكلوا مما ذكر اسم الله عليه وإنه لفسق

*"And do not eat of (meats) on which Allah's name has not been pronounced: that would be impiety"*<sup>22</sup>

ولكل أمة جعلنا منسكا ليذكروا اسم الله على ما رزقهم من بهيمة الانعام

*"For every nation We have appointed a rite of sacrifice that they may mention the name of Allah over the beast of cattle that He has given them for food"*<sup>23</sup>

وأنعام لا يذكر اسم الله عليه افتراء عليه

*"And the cattle on which the name of Allah is not mentioned (at the time of slaughter) –inventions against Allah, soon He would punish them for their own invention"*<sup>24</sup>

As said by Yusuf Ali (1934), since the sharia has clarified what is lawful and unlawful in food, it will not be right to raise scruples and misdirect the ignorant. Burj (2004) likewise emphasized in (Ahkaamal-dhabh) that what is implied by the invocation or reading of tasmiyyah at the time of slaughtering is warning and an arousing for the heart. In addition, in the specified verses of the Quran, it has been emphasized that recitation of the name of Allah is an essential prerequisite for the validity of the slaughter. It has likewise been said in numerous Hadith e.g.

18 Al-Umm. Vol. 2, 227. (Cairo: Dār al-Ma'ārif, 1999.)287

19 Al- Umm, vol. 2, pg. 131

20 Rawdhatu At-Talibin, vol. 3, pg. 205 & Rahmatu Al-ummah, pg. 118

21 An'ām 6:118–119.

22 An'ām 6:121. Al-Quran 6:121

23 -Mā'idah 5:4

24 -An'ām 6:138.

*“Rafi’hlbnKhadij reported that the Prophet peace be on said: „Eat from those animals whose blood was drained and upon which the name of Allah was read”<sup>25</sup>*

*“Abu Thalabah Al-Khushaniyy narrates that he asked the Prophet peace be on him some question regarding animal hunting. The Prophet said in reply to his question, recites the name of Allah on the animal which you have hunted with your bow and eat from it. Recite the name of Allah on that animal which you hunted using your trained dog and eat from it”<sup>26</sup>*

*A“bayah IbnRifa“h narrates from his grandfather that the Prophet peace be on him said; “Eat from that animal whose blood has been made to flow and upon which the name of Allah was mentioned”<sup>27</sup>*

The need said quantities of content from the Quran and Hadith to demonstrate the authenticity of specifying Allah’s name as an essential condition for the validity of slaughter is to set up that it is an absolute fundamental condition in Islamic law. With the exemption of the condition of forgetfulness, recitation of the Allah’s name is vital as one is not obliged to do that in that circumstance, and since that has been disregarded by Allah in the hadith;

*Al-Awzai“y reported from Ata IbnAbiRabah who narrates from Abdullah Ibn Abbas that the Prophet said, “Allah has overlooked the mistakes and forgetfulness of my Ummah (nation), and He has overlooked those actions which they did under compulsion”<sup>28</sup>*

The followers Imam Shafii have proved their view with this hadith; “as long as he does not intentionally leave it out”. The hadith reads: Ayesha reported that a group of people said to the Prophet (peace be on him):

*“Some people bring us meat and we do not know if they recite the name of Allah upon it (during slaughtering). The Prophet answered, „You should recite the name of Allah upon the meat and eat from it. Aisha thereafter comments that these people (who came with the meat) were new Muslims”<sup>29</sup>*

Different names other than Allah’s ought not be mentioned over the animal at the time of slaughter and ought not be precluded deliberately aside from at the condition of forgetfulness. The Arabs during the times of ignorance looked to satisfy their objects of worship by giving up animals to them, either by the invocation of their names while slaughtering or by immolating them on holy places determined for them. Islam restricts this as the dominant part of researchers of fiqh as said above hold the view that the slaughterer must recite the name of Allah at the time of slaughter aside from in the condition of forgetfulness. The tasmiyyah distinguish the Islamic slaughter from different techniques for slaughtering.

#### **Part IV: Condition Relating to the Slaughterer**

Slaughtering must be performed by a Muslim who is of sound personality, develop, and completely comprehends the Islamic rights and states of animals slaughtering. The individual must be of clear mind and not under the impact of any intoxicants, very much prepared in the job, with mindfulness and information of what he is doing. The Quran too made lawful the animal slaughtered by the Christians and the Jews and the prophet supported that in his

25 Al-Bukhārī, Imām, *Sahih Al-Bukhari*: ḥadīth 5498

26 Al-Bukhārī, Imām. *Ṣaḥīḥ al-Bukhārī*. ḥadīth 5496.

27 Al-Bukhārī, Imām. *Ṣaḥīḥ al-Bukhārī*. ḥadīth: 5503

28 Ibn Mājah, Imām. *Sunan ibn Mājah*, ḥadīth 2043; and An-Nawawī, Yahyā ibn Sharaf. *Riyāḍ al-Ṣāliḥīn*, ḥadīth 39.

29 Al-Bukhārī, Imām. *Ṣaḥīḥ al-Bukhārī*. ḥadīth 5507.



sayings as they are the people of the book. It just means just animal slaughtered by a Muslim on the other hand a man from among the people of book is took into account utilization. For animal slaughtered by an idol worshipper is not lawful. The scholars of the four schools of thought unanimously agreed to this condition, and according to Usman (2005) the consensus of the opinion has been recorded in (Mawduat Al-Ijmaa vol. 2 pg. 912, 948)

*"It has also been reported; Al-Jassas says; we know that the meat of animals slaughtered by the pagan will not be lawful even if they recite the name of Allah"*<sup>30</sup>

The following paragraph clarifies it further who really are the people of the book in order to grab better understanding of their identity.

### **Slaughter of the People of Book**

The people of the book here allude to the Jews and the Christians as both communities were sent heavenly books through their Prophets, Moses and Jesus Christ separately, peace be upon both of them. The Quran says:

*"Today whatever is good is made lawful to you and the food of those who were given the scripture (Jews and Christians) is lawful unto you and yours unto them"*<sup>31</sup>

It is said in a hadith that; Anas R.A said that a Jew invited the Prophet to a meal and he accepted the invitation<sup>32</sup>

The Islamic researchers and Jurist have agreed on the permissibility of the slaughter by the two groups with proves from the Quran and Sunnah as stated. In this context it is comprehended that activity of the Prophet accepting the invitation of a Jew to share in his meal, hence builds up a social setting where Muslims, Jews and Christians could communicate with each other and live together. Emphasizing on the two sides of the issue firstly, "the food of the people of the book is lawful for you and secondly, your food is lawful for them".

The researchers of fiqh (Four schools of thought) additionally agreed to the way that "food" in this verse refers to slaughtered animals (Usmani, 2005). Since it has not been prohibited by Allah, the food of the Jews furthermore, Christians is allowed to the Muslim on the basis of the original admissibility of good things (Al-tayibaat) in the first segment of the verse as long of it doesn't violate the text.

However, there is a body of opinion which has not been set up to express that all food of Jews and Christians is totally and unrestricted lawful for Muslims. These include companions of the Prophet like Ali, Aisha and Ibn Umar, Khan (1982). Notwithstanding that Sheikh Ibn Baz had stated: "it is permissible to eat their slaughtered animals as long as it is not known that they were slaughtered by a technique other than the Islamic technique"<sup>33</sup>

Majority of the Islamic jurists are of the opinion that the food of the Jews and Christians must carry the conditions of halal as prescribed in Islamic sharia as: (al-tayibaat), but it should also bear the proper slaughter of animals. The Quran refers:

*"And eat not of that whereupon Allah's name has not been mentioned, for lo! It is abomination"*<sup>34</sup>

Regenstein and Chaudry (2003) have analyzed the understanding of modern slaughtering of the people of the book and the followings were noted;

30 Qartabi, *Ahkām al-Qur'ān*. Vol. 3, 6. (Riyadh: Dār al-Qur'ān, 1998.).

31 Al-Qur'an. Sūrah al-Mā'idah 5:5.

32 Al-Bukhārī, Imām. *Ṣaḥīḥ al-Bukhārī*. vol 3: pg124, Zahraan, 2002, Tareeqi, 1983

33 *Fatawa Islāmiyyah*. Vol. 6, 248. Riyadh: Dār aṣ-Ṣalāḥ, 1988.

34 -An'ām 6:121

1. Christians don't take after a strict food code.
2. Jews are isolated into 3 noteworthy groups:
  - I. Orthodox Jews slaughter animals in their endorsed way and set up all "kosher" meat accordingly.
  - II. Conservative Jews who take after the kosher rules in light of Jewish law, yet who have a tendency to be more lenient than orthodox Jews.
  - III. Reforms Jews don't by and large consider kosher laws as a fundamentals issue for modern Jewish practices.
3. Orthodox Jewish slaughterers say a blessing at the beginning of slaughter session for numbers of animals, yet don't pronounce the name of God at the time of killing of every animal .
4. Investigating the examination above it might be said that for Muslim who need to take after and maintained the prerequisites in the verse of the Quran;

ولا تاكلوا مما لم يذكر اسم الله عليه وانه لفسق

*"And eat not of that whereupon Allah's name has not been mentioned, for lo! It is abomination"*<sup>35</sup>

The meat of the people of book here may not met and satisfy the halal standard. Also, notwithstanding that, dairy and cooked kosher items may contain alcohol e.g., in flavors, and some lenient kosher supervision as characterized will allow items that contain animal-based ingredient that may likewise be inadmissible to the halal observing consumers.

#### Part IV: Kosher of the Jews

Kosher is a Hebrew word which literarily implies fair or lawful, or could be named fit or appropriate and its inverse is Trefah (Hussaini, 1983 and Zahoor). At the point when connected to food, the term demonstrates that a thing is fit for utilization as indicated by Jewish law similarly as the Muslim utilize the term halal. Furthermore, the word kosher is an separate from the word kashrut meaning the collection of Jewish law managing what can be eaten or something else, and how those foods must be prepared and eaten. The kosher way of slaughtering and processing animal is fundamentally the same as the Islamic strategy for slaughtering. By and by the slaughter of the Jewish is allowed also, permitted to be consumed by the Muslim referring to the verse of the Quran;

اليوم أحل لكم الطيبات وطعام الذين أوتوا الكتاب حل لكم وطعامكم حل لهم

*"Today I have made it lawful to you all kind of (lawful) foods, and the food of the people of Book (Jews and Christians) is lawful unto you and yours unto thee."*<sup>36</sup>

Kosher are foods or any items took into account utilization in the Jewish faith. And, normally in kosher slaughterhouses and abattoirs, even restaurants and diners, a qualified individual in the field is legitimately bound to be kept to guarantee the meats been created or suppers arranged there are in conformity with kosher food laws. In any case it must be noticed that if an item is kosher confirmed, it doesn't imply that the item is consequently halal. There are kosher certification firms that ensure items which are not by any stretch of the imagination considered kosher by numerous Jews.

#### Condition Relating to the Animal Meant for Slaughter

Qardawi (2005) had stated, all animals ashore are allowable, until proof is built up asserting its preclusion or the slaughtering procedure has not left content. The Quran says;

*"This day all good things have been made lawful to you, and the food (slaughtered meat) of those to whom the book was given, and yours (food and slaughtered meat) is lawful to them equally"*<sup>37</sup>

35 Sūrah al-An'ām 6:121

36 Mā'idah 5:5.

The Quran further elaborates:

*“So, eat of the lawful and good food for which Allah has provided, and be grateful for the graces of Allah, if it is Her whom you worship”<sup>38</sup>*

Animal ought not be subjected to brutalities in their breeding, transporting and slaughtering or in their general welfare. As concurred by the four schools of considered flesh of animals executed by pitiless techniques is considered carrion. Regardless of the possibility that these animals were slaughtered in the strictest way, if savageries were exacted on them generally, the flesh is still illegal<sup>39</sup>

The animals to be slaughtered must be from the allowed species and not forbidden as mentioned in the verse of the Quran.

*“حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما أكل السبع إلا ما ذكيت وما ذبح على النصب وأن تستقسموا بالأزلام، ذلكم فسق”*

*“Forbidden to you are: dead meat, blood, the flesh of swine, and that on which other name than Allah’s has mentioned, that which has been killed by choking, or by violent blow, or by headlong fall, or by being stabbed to death; or that which has been partly eaten by a wild animal, unless you are able to slaughter it, and that which is sacrificed on stones, also is the division of meats that was torn apart by arrow; that is impiety”<sup>40</sup>*

Sympathetic treatment ought to be given to the animals as the Quran and the maxim of the Prophet supported the way that the care and welfare of the animals before they are slaughtered are similarly as critical as the path in which they are killed. The holy Quran does not see animals as simple assets but rather as individual and communities of its own. The Quran says;

*“There is no beast that moves on the earth, no bird that flies with its two wings, but they are communities like your own”<sup>41</sup>*

### Condition Relating to the Tools Used in Slaughter

The consensus of the scholar of fiqh (Imam Malik, Imam Ahmad Bin Hanbal, Imam Shafii and Imam Abu-Hanifah) have concurred that animal could be slaughtered or killed with any sharp objects that can put an end to the animal’s life or deplete its blood e.g. blade or sword, and whatever other sharp object that could quickly cut the throat immediately<sup>42</sup>

*Usmani (2005) has additionally cited; it is redundant that the device ought to be a blade; the slaughter would be valid utilizing any sharp instrument, regardless of whether it is made of iron, rock or wood. The evidence is in Sahih Al-Bukhari and Muslim and it reads; Rafi Ibn Khadij narrates that he said, Oh Prophet of Allah, we will confront the enemy tomorrow, whereas we do not have any swords. Can we slaughter using a bamboo, the Prophet of Allah replied, “Eat from that animal whose blood was made to flow and upon who the name of Allah was recited, (on condition that the instrument used) is not a tooth or claw”<sup>43</sup>*

37 -Mā'idah 5:5.

38 -Nahl 16:114

39 Tareeqī, Muḥammad. *Principles of Halal Animal Slaughter*. Lahore: Dār al-Islām, 1984.

40 Mā'idah 5:3.

41 -An'ām 6:38

42 Tareeqī, Muḥammad. *Principles of Halal Animal Slaughter*. Lahore: Dār al-Islām, 1984; and Zahrān, 'Abd al-Hamīd. *Fiqh of Halal Meat*. Beirut: Zahrān Publications, 2002.

43 Ibn e Abdul Birr, *Jāmi' al-Usūl*. Vol. 4, 489. (Beirut: Dār al-Ma'ārif, 1999.).1276

It is unsuitable and opposed to utilize blunt object as that builds the torment the animal needs to go through, and on this sake the prophet peace be on him had advised us with:

*“Sharpening of the blade meant for slaughtering and relieving the animal from its pain”<sup>44</sup>*

#### **Part V: Why Halal Slaughter?**

During the time of obliviousness, the people of Mecca used to slaughter their animals on the symbols they worshiped set in the Ka‘aba, and afterward sprinkle the blood on it Zaharaan (2002). These were done as it were with the expectation of worship and satisfaction of their commitments to their divine beings. However, with the ascent of Islam this demonstration was made unlawful regardless of the possibility that the slaughtering was to be done presenting tasmiiyyah to the extent it’s done on the symbol or something else. The Quran says:

*“حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما أكل السبع إلا ما ذكيت وما ذبح على النصب وأن تستقسموا بالأزلام، ذلكم فسق”*

*“Forbidden to you are; dead animals, blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for other than Allah, or that which has been killed by choking, or by a violent blow, or by headlong fall, or by being repeatedly stabbed; or that which has been partly eaten by a wild animal”<sup>45</sup>*

As per Qardawi (1995), Usmani (2005), Zaharaan (2002), and Hussaini (1984) and numerous other remarkable Islamic researchers and law specialist; the wisdom behind the Islamic decisions of slaughtering in the customary way as mentioned in the Quran and Sunnah is to end the life of the animal in the speediest and slightest difficult way. In this manner the primary plan here is to be caring to to be kind to the unfortunate animal and spare it unnecessary suffering.

Among the insight in the Islamic slaughter with the state of cutting the animal from its neck and depleting of its blood is a signal to separate the lawful meats and fats from the unlawful. Besides it’s a reprobation and a warning for the rest of the animal blood in its body which renders the animal perilous for utilization due to bacteria’s and miniaturized scale life form in the blood. As noted by Khan (1982), blood carries organism is responsible for different sicknesses and these organisms circulate in the blood without the body showing any manifestations of the disease. It is in this manner basic to eat certifiable halal slaughtered meat, whereby the technique utilized in slaughtering the animal guarantees the greatest extraction of blood. It is appropriate to state here that meat without blood tastes better and preserves longer. Then again, the presence of blood in meat impacts its rot and result in none fulfillment of the halal idea.

#### **Halal Slaughter Concept and its Wisdom**

Islam is a comprehensive religion managing the lives of its devotees through the revealed principles in the Quran and sunnah which administers the individual, social, public and financial parts of life. And since devouring of meat and its items is an important part of day by day life, accordingly halal slaughtering laws convey an extraordinary significance. The life of Muslim is guided by Islamic law or sharia and the latter have given clear direction in the part of halal and haram. These laws are extremely straightforward and clear, and its essential objectives are for the benefit of humanity. Sharia with respect to slaughtering expels from

44 Ibn e Abdul Birr, *Jāmi‘ al-Usūl*. 1276

45 Al-Qur’an. Sūrah al-Mā’idah 5:3

people, difficult traditions and superstitions, aiming to simplify and ease the day-to-day activities of humanity<sup>46</sup>

As expressed by Burj (2004) in his book *Ahkaam Al-zabih*, for any person who foresees the Islamic law of slaughtering to be the method for making the allowed animal's halal, it would be watched that there are number of hidden wisdoms in the Islamic method for slaughtering which could be condensed in three ways. The first wisdom about Islamic slaughtering as an obligation uncovers it as an advantage to the human beings in the matter of well being; whereby one is spared from the small scale life form and microbes in the blood which may bring about a genuine sickness or ailment. Secondly as a generosity to the animal for slaughter whereby the life of the animal is taken quickest way to decrease the torments it experiences during the killing of the animal. Thirdly, the capacity to separate the allowed meat for utilization from the prohibited, which subsequently makes one, understands the limit of halal food and avoidance of the haram.

Consuming haram creates in one, terrible conduct, abhorrent soul, haziness of heart and a wide range of awful activities. Furthermore, utilization of the unlawful gets one off track and hopeless and the fire of hellfire should be the home the body supported with haram in the next world Burj

For this sake the Prophet peace be on him said to ka'ab; „Oh ka'ab he would not enter paradise, flesh and blood nourished with haram<sup>47</sup>

Incomprehensibly Muslims around the world concur that Islamic standards revealed by the Quran and Sunnah administer the lives of each Muslims, likewise impact the patterns and their beliefs towards issue like the utilization of halal meat or keeping away from unlawful stuffs.

The life of Muslim rotates around the idea of halal. Consequently, every Muslim must consume halal food. The idea of halal in Islam has the accompanying noteworthy motives;

1. To protect the purity of Religion.
2. To defend the Islamic mindset.
3. To protect life.
4. To defend property.
5. To defend future generations
6. To keep up self-respect and respectability (HDC, 2020)

#### **Discourage Practices in Halal Slaughter**

Since the advent of man, eating of meat and meat item has been a part of day-by-day life, as meats were consumed from the early times. Before Islam during the times of ignorance each conceivable means were utilized by the Arabs and non-Arabs to gain the meat of animals for utilization.<sup>48</sup> Fleshes of dead animals were consumed, sometime parts of a living animal's body would be cut and eaten, animals were choked to death, gutted, killed by rough and people would drink blood and utilize it as food. Nothing was considered to keep the torment and suffering to the vulnerable and innocent animal.

The issue of slaughtering animals is not a conventional and mundane issue, in which an individual may act as desire without being confined of a few practices which is profoundly discouraged in the slaughtering of animals and among the practices are:

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46 Usmani, Muhammad Taqī, and Khan, Muhammad. *Modern Islamic Jurisprudence on Food*. Lahore: Dār al-Kutub, 1982; and Usmani 2005

47 Al Bani, *Attargeeb wa Attarheeb*. Vol. 3. (Beirut: Dār al-Fikr, 1999.). 15

48 Qardāwī, Yusuf. *Halal and Haram: A Contemporary View*. Cairo: Dār al-Shurūq, 1985.



1. sharpening of the devices implied for slaughtering before the animal ought to be condemned, as this dispenses more agony and discipline on the animal before the real slaughtering. The Prophet said to a man sharpening the knife in front of animal intended for slaughter after making it lie on its side that; you could have sharpened your knife before making it lie on its side, do you wish to kill it twice<sup>49</sup>
2. Slaughtering of animal before another should be maintained a strategic distance from as this likewise increases the pain it has It was said by Ibn Umar that the Prophet commanded the sharpening of the tool (e.g., knife) and to keep animal for slaughter away from others at the time of slaughter<sup>50</sup>
3. It is exceptionally debilitated to do the processing or skinning of the animal while it is shaking. The Prophet has stated: “do not deal hastily with the souls of animals before the life departs”<sup>51</sup>
4. It is bad to give the blade a chance to reach to the spinal marrow or to remove the head of the animal, as all this perpetrates more pain on the animal<sup>52</sup>

Another issue that stands a test in the halal slaughter industry, and should be explained is the utilization of animal slaughtered by the non-Muslims, should it be the people of the Book (Christian and Jews), slaughtering of the polytheist, imported meat and derivatives and so forth.

From the prior depiction, it would be noticed that belief and an exact technique are conditions for the validity of halal slaughtering. The emphasis on pronouncing the name of Allah before killing an animal is intended to stress the sanctity of life and that all life belongs to Him. Pronouncing the tasmiyyah, withstanding by the standards and controls of appropriate Islamic slaughtering and taking note of the specified demoralized acts actuates sentiments of delicacy and sympathy and serves to prevent cruelty (Khan, 1982).

### **Slaughtering and Halal Meat Industry**

At the tenth session of the Islamic Council of Jurisprudence of the world Islamic league held in Mecca in between 17th and 21st October 1987, the issue of the utilization of electric releases (electro-narcosis) during the slaughter of animals was considered. The board issued a fatwa that endures electro-narcosis or shocking under entirely controlled condition; animal shocked or staggered, should not pass on before the real slaughtering, neither ought to the animal endured any pain during use of such an electrical current (Usman, 2006 & Asidcom, 2008).

Stunning the animal before slaughtering is a typical practice in the meat business. It is thought to be additional soothing and bringing on less pain to the animal. A significant number of animal rights activist hold the view that stunning before slaughter is the main compassionate technique for slaughtering. They keep up that stunning is the demonstration of rendering the animal unconscious before a physical cut is made to the neck with the belief that it will wipe out pain, inconvenience and stress. On the other hand another group of vegan activist (e.g. Brahmins and Hindus) as specified prior who trust that both the demonstration of shocking and slaughtering are cruel. Requiring the restriction on animal items altogether, however this thought had less critical effect on government strategies, but the stunning incumbent group has been relatively influential<sup>53</sup>

49 al-Hākim. *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*. Vol. 3, 233. Beirut: Dār al-Kutub al-Ilmiyyah.

50 Ibn Mājah, Imām. *Sunan ibn Mājah*. Vol. 2, 1059. Beirut: Dār al-Fikr, n.d.

51 al-Daraqutnī, Abū al-Ḥasan. *Sunan al-Daraqutnī*. Vol. 4, 283. Beirut: Dār al-Kutub al-Ilmiyyah.

52 Qardāwī, Yusuf. *Halal and Haram: A Contemporary View*. Cairo: Dār al-Shurūq, 1985.

53 Shazāna, N., and Agha, M. *Contemporary Halal Food Laws*. Islamabad: Halal Research Institute, 2006.

Pre-slaughter stunning was initially introduced to protect abattoir personnel, as opposed to the animals themselves. The thought was to immobilize the animal to encourage killing methods.<sup>54</sup> But today, the guideline of shocking has now developed to incorporate animals ought to be rendered unconscious before they are slaughtered. An incredible number of scientific studies and observations of devoted and concerned Muslim, researchers, and Jurist from the sharia board or advisory group in halal slaughter industry or something else, have contended that staggering or electro-narcosis of any shape is of no advantage to either people or animals.<sup>55</sup>

The study demonstrates that religious slaughter by direct cutting of the animals by its neck without stunning is the most advantageous technique for the animal welfare, the meat quality, and natural wellbeing, and in addition people's health.

As per Islam-base of the United Kingdom (2005), contend that stunning is not permitted as an Islamic strategy for slaughtering as it causes damage to the animal also confines spilling of the blood from the animal. Once the sharp edge is connected to its veins, as that causes atrocious suffering, death of animals before the slaughtering, leftover blood in the corpse, blast of the veins, and scattering of the brain in the meat. In 1991, the European board of fatwa and research made it unlawful for Muslims to eat meat originating from poultry and dairy cattle stunned earlier the real slaughtering.

Undisputedly numerous Islamic communities and groups around the world, even Malaysia consumers, as well as the Jewish similarly contradicts stunning with the conviction that the conventional halal and kosher respectively, remain the most empathetic and others humane method for taking animal's life. And with the range of religious conclusions and elucidations, and the expanding potential for globalization of the halal food industry, with the market blasting, the most fundamental partner the consumer has been sidelined. In fact the Muslim consumer knows pretty much nothing or literally nothing about the utilization of stunning in the preparation of halal meat. From observation it is found out that the Muslim consumer is awkwardly bewildered when he learns of the utilization of such stunning procedure for halal slaughter.

Islam is a lifestyle, controlled by what is endorsed in the Glorious Quran and the traditions of the Prophet (Peace be in him). The guidelines and controls in Islam are very much characterized and cleared. While the utilization of meat is permitted, this concession is not without duties. The grouping of animals as indicated by their characters and also the consent and denial of its utilization, are unmistakably expressed in the Quran. The consent to kill or slaughter animals, cited in the religious writings is went with rules concerning their food and great treatment of animals amid their raising and of their ritual killings. Having pronounced the name of Allah, the basic and to a great degree compassionate system of slaughtering in Islam comprises of, cutting of the trachea, two carotids' arteries, the esophagus and the two jugular veins of the animal in the meantime with a quick cut utilizing a sharp knife.<sup>56</sup>

In a study conducted by Katme (2004) he said; Contemplating on the issue of stunning earlier the animal slaughter and mechanical slaughtering, one truly requires a second thought and investigate the introduction of this innovation and the explanation for its endorsement by a few researchers. Since the animals additionally suffers as man do, executing or slaughtering them with the goal of food, must be legitimized because of an exclusion allowed by Allah to man, via completing the executing appropriately as clarified by the Quran and sunnah. In

54 El-Awady, Abdullah bin 'Abdul-Moḥsin. *Modern Challenges to Halal Industry*. Riyadh: Dār al-Fikr, 2003

55 Khan, Muhammad. *Halal Food Laws and Guidelines*. Lahore: Dār al-Kutub, 1982; and Katme, Majid. *Slaughtering and Animal Welfare in Islam*. London: Islamic Medical Association, 1986

56 Zahrān, 'Abd al-Hamīd. *Fiqh of Halal Meat*. Beirut: Zahrān Publications, 2002, 287

each Muslim people group today an open deliberation worried to allow stunning animals earlier its slaughter or not as turned into a major controversy, subsequently points of interest and actuality of these advancement requires clarification for who does not know keeping in mind the goal to handle what is everything about.

There are three main types of stunning or electrical technologies available that is been used in the mutilations of animals before the actual slaughtering in the halal industry;

I. Captive Bolt pistol stunning

II. Electrical stunning

III. Electrified Water-bath stunning

IV. Carbon dioxide Gas stunning

#### **Part VI: The Scholars Opinion on Modern Slaughter Method**

A few researchers of "fiqh" and fatwa bodies the world over, who comprehend, translate and clarify the sharia have most likely differ on the lawfulness of a stunned animals for utilization. Discussion remain reply to the admissibility of meat got from stunned animals, accordingly a bound together standard halal slaughtering standard couldn't be built up. However, all have their proof and support for proclaiming the animal shocked Halal or Haram. The accompanying is some of numerous fatwas expressing the admissibility or non permissibility of animal stunning. Here are the fatwa with respect to consent for stunning;

#### **The Use of Electrical Stunning in the Slaughtering of Cattle**

The 22<sup>nd</sup> Muzakarah (Conference) of the fatwa committee of the national council for Islamic religious affairs Malaysia held on 24th November 1988 has discussed the use of electrical stunning in the slaughterhouse of cattle. The conference decided that the use of electrical stunning in the slaughtering of cattle is permitted.

#### **The Slaughtering of the Chicken Using the Water Stunner**

The 22<sup>nd</sup> Muzakarah (Conference) of the fatwa committee of the national council for Islamic religious affairs Malaysia held on 24th November 1988 has discussed the slaughtering of chicken using the water stunner. The conference decided that the use of water stunner in the process of slaughtering chicken is permitted.

#### **The Ruling on the Stunning of Animals**

In Malaysia, a conference was held on 29<sup>th</sup> September 2005. The conference decided in detail the following decisions:

1. The method of stunning of animals using penetrative captive bolt and non-penetrative captive bolt (Mushroom Head Gun) is unlawful (Haram) and not permitted as it can cause the death of an animal.

2. Only the electrical stunning method is allowed with the following conditions:

The type of stunner used is the head only stunner.

The velocity of the electrical current must be controlled (not to exceed the specified limits) that is around 0.75 ampere for goats, 2.0 amperes for cow and the duration of the electrical current is between 3 to 6 seconds. Procedures must be supervised by accredited Muslim personnel.

3. The water-bath stunning method for poultries (chicken and duck) is permitted with the following conditions: The velocity of the electrical current must be controlled so as not to kill the animals.

4. The use of drugs and carbon dioxide in the slaughtering procedures is permitted with the condition that it does not torture or kill the animal.

#### **The Ruling on Thoracic Sticking Method in the Slaughtering of Animal**

The same conference has discussed the thoracic sticking method in the slaughterhouse of animals. The conference decided that the thoracic sticking method, an additional procedure after slaughtering an animal is permitted and its meat is lawful (halal).

### **The Use of the Pneumatic Percussive Stunning from the Islamic Perspectives**

The special Muzakarah (Conference) of the fatwa panel of the national chamber for Islamic religious issues Malaysia hung on 13<sup>th</sup> walk 2006 has talked about the utilization of the pneumatic percussive stunning from the Islamic points of view. The meeting chose that the utilization of pneumatic percussive stunning in slaughtering of cows and other lawful animal is allowed with the condition that the skull of the animal stunned must not break and its death brought about by the slaughtering.

### **Decisions of the Council for legal Verdicts at Dar al-Mustafa Yemen**

The decisions were issued on the 11 th Dhul-Qaida 1427 (7 th December 2006) and it reads; Exposing the animal to an electric shock is unlawful in itself. Concerning the lawfulness of the meat if the animal recover and come back to its normal state twenty seconds after been shocked, then it is lawful (halal) regardless of the possibility that the animal is in a dead state at the time of slaughter ((such that it cannot see or hear and is unable to move). This is on the grounds that the shock in itself is not a reason for the animal"s demise. Be that as it may if the animal does not come back to its regular state after been stunned then the meat is unlawful unless one is sensibly sure that the animal is alive at the time of slaughter. The proof of which would be things, for example, violent movement, the gushing or spurting of blood or a sound coming from the throat or any other signs. The decision additionally says it is not important to be sure beyond a shadow of a doubt that the animal is still alive in light of the fact that what is required by the holy law in this occurrence is that there be a few indications of life in the animal at the time of slaughter. Notwithstanding, on the off chance that one is uncertain whether the animal is alive or not at the time of slaughter the meat would then be unlawful.

### **Decisions of the Egyptian Fatwa Committee**

On the 18 th of December 1978, the Egyptian fatwa advisory group chose seeing animal stunning as hence; "If the electro narcosis of the animal or some other anaesthetic procedure helps bleed the animal, while debilitating its resistance during the bleeding, and if this electro narcosis has no impact on its life (i.e., on the off chance that the animal returns to typical life when the bleeding has not occurred). At that point it is permitted to turn to electro narcosis or some other comparative sort of anaesthetic procedures before the bleeding. The meat of the animal bled in that way is lawful". Below is the non-permissibility of stunning;

### **Resolution of the International Islamic Fiqh Academy Jeddah**

The academy decision numbered (IIFA No.: 95-3/10) on application of stunning pre-slaughter reads:

*"The genuine strategy for Islamic slaughtering is that the animal is slaughtered without being paralyzed in light of the fact that the Islamic technique for slaughtering is the perfect strategy with its conditions and etiquettes. In the Islamic strategy of slaughtering, least pain is brought on to the animal because of benevolence and adherence to the rules of sharia. It additionally says; if the animals are slaughtered after stunning then the meat will get to be distinctly halal just in the event that it is guaranteed through specialized implies that the animal did not bite the dust before being slaughtered. The foundation too says; as indicated by the experts, the electric shock ought to be given towards the forehead or the sides of the head. The voltage ought to be between 100 to 400 volts. It is not passable to make electric shocks the chickens because it has been demonstrated through*

*experience that an expansive number of chicken pass on all the while before the genuine slaughter.”<sup>57</sup>*

### **The Decision of Makkah Fiqh Academy on Stunning**

Fiqh Academy of Makkah a part of the Muslim World league issued a resolution (Resolution of Fiqh Academy: 191) and its reads

*"Inflicting electric shocks on the animal before slaughtering causes unnecessary pain to the animal which is not permitted in Islam". On the off chance that the electric shocks are light and brief which cause less pain to the animal and the reason for this shock is to decrease the pain of slaughtering for the animal also, to diminish the resistance then there is no mischief in utilizing this technique for slaughtering.”<sup>58</sup>*

### **The European Council of Fatwa Research Sarajevo Bosnia Hersek**

On the 25 th to 26 th June 2013 the council issued a resolution;

"The principal premise of slaughter in Islam is to do the slaughtering without stunning the animal, since this sort of slaughter is the best for the mercy of the animal and for the health of human consumers. For huge size animals present day slaughter-houses are asked for to enhance their method for slaughter to satisfy this fundamental basis. Be that as it may, under circumstance where it is hard to satisfy this crucial premise it is a condition that when stunning is used it ought not prompt to death of the animal before its slaughter. Since the meat of an animal will just get to be distinctly lawful if its slaughter as per Islamic law, subsequently to maintain the tradition is crucial. Appeal of halal meat and its industrialization ought not take Muslims far from completing the slaughtering custom concurring the sharia. In addition, sharia researchers of halal information in light of individual visits to slaughter-houses ought to assess current slaughter-houses practices. Sharia specialists ought not disregard issues like feeding the Muslim era with honest to goodness halal meat or poultry and sparing them of being tricked by purchasing non-halal foods. In light of this test more mindfulness ought to be set up on what is truly halal and fatwas that“s was beforehand affirmed for the traditional slaughtering methods need to be reviewed.”<sup>59</sup>

### **Fatwa of Darulifta, Darululoom Karachi Pakistan**

On the 9 th of April 2005 (30 th of Safar 1426 AH), Mufti TaqiuUsmani issue a fatwa with respect to stunned meat in this manner; If the stunning makes the animal feeble (contrasted with its typical and normal condition) and at the time of slaughter the animal is not at its full physical quality, then there is a hazard that the strategy of the electrical current will bring about a diminishment in the measure of blood that will be depleted from it at the time of slaughter contrasted with what may have been depleted on account of the animal being completely conscious and in full ownership of its sense and physical strength, and to attempt such a game-plan intentionally is to restrict and question the sharia necessity of slaughter. The Mufti additionally says; with respect to the decisions in regards to the meat of animal slaughtered this way, if the animal was unquestionably alive at the time of slaughter and was slaughtered accurately, it would be considered Halal. In any case, because of the reasons layout above, and the many sorts of questions that emerge, it is appropriate for Muslims to

<sup>57</sup> International Islamic Fiqh Academy. Resolution No. 95-3/10

<sup>58</sup> Resolution of the Fiqh Academy. No. 191.

<sup>59</sup> European Council of Fatwa and Research. Final Statement, Sarajevo Conference. Bosnia-Herzegovina, June 25–26, 2013



keep away from such meat quite far, on the grounds that avoiding suspicious things is a part of faith.<sup>60</sup>

### Sharia Critical Control Points

Critical Control Points is an idea from which Hazard Analysis and Critical Control Points depends on. HACCP is a food safety administration framework that is perceived worldwide and is as of late known as ISO 22000. CCP is a phase or a procedure that would characterizes where any painful or inadmissible practices may be experienced in the food or meat industry (Al-Mazeedi, 2009). Also, it is now inside the meat handling chain that potential inadmissible dangers ought to be controlled. Muslim food specialists have closed the utilization of food safety wordings to serve the human eating routine, particularly in giving halal meat on the other hand food, and hence, they have included another class for peril which has a religious nature that would controls the halal, haram, dirty (najs) and suspicious (shubha) of the food/meat generation named „Halal Critical Control Points or Sharia Critical Control Points“ (Halal CCP). Sharia CCPs are any recognized focuses inside the operation, slaughtering, handling, of halal meat that generally may prompt to a religious unacceptable circumstance which at last prompts to judgment of the halal meat item. In the event that a distinguished Halal CCP were not watched and controlled inside the meat/food chain, it would bring about the sully of the meat/food as it might be non - halal in view of its inclination or may contain unlawful ingredients. If such situations do exist, halal CCP must be watched and controlled for each slaughtering and handling by both food preparing managers. Also, must be completely administered by the Halal or Sharia CCP facilitator most likely Islamic scholar or the sharia board of trustees to guarantee the whole procedure is finished as per the sharia as expressed by the Quran and Sunnah.<sup>61</sup>

### 5. Conclusion

The issue of Islamic slaughter is not a normal issue like the technique utilized as a part of cooking which is most certainly not governed by any law. Rather, it is a matter identified with worship which is subjected to the laws specified in the Quran and Sunnah in other words sharia. The Islamic technique for slaughter is one of the extraordinary elements of Islam which recognizes animal slaughtering of a Muslim from the non-Muslim. It was in such manner, the prophet (peace be on him) said “He who performs our salah (prayer), faces our qiblah (direction of worship), and eats our slaughtered animals is a Muslim, who deserves the protection of Allah and his messenger”. The meat of an animal will just get to be distinctly lawful if it is slaughtered accurately as per Islamic law, and for a slaughter to wind up distinctly valid, the sharia decisions must be established. There are a few basic issues of high interest and controversy that might need appraisal, change or aggregate improvement in the halal meat industry. Among this are abuse and pitiless way of raising the animals, and the non-Islamic and insensitive method for taking care of the slaughtering methods. In like manner the cruelty confronted by the animals during the transportation both via air, ocean or arrive and on farm, for example, grazing feedlots and breeding. One of the greatest difficulties confronted by the halal business particularly the slaughter sector is the absence of institutionalization of items and administrations. Another essential issue is the foreign made meat and poultry that need a constant review in order to check on the lawfulness.



60 *Fatwa of Darulifta*, Darululoom Karachi Pakistan On the 9 th of April 2005 (30 th of Safar 1426 AH), Mufti TaqiuUsmani

61 *Dar al-Iftā'*, Darul Uloom Karachi. Fatwa issued April 9, 2005 (30 Safar 1426 AH), Mufti Taqī al-Usmānī

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