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**Muslim Mindanao Halal
Certification Board, Inc.
(MMHCBI)**



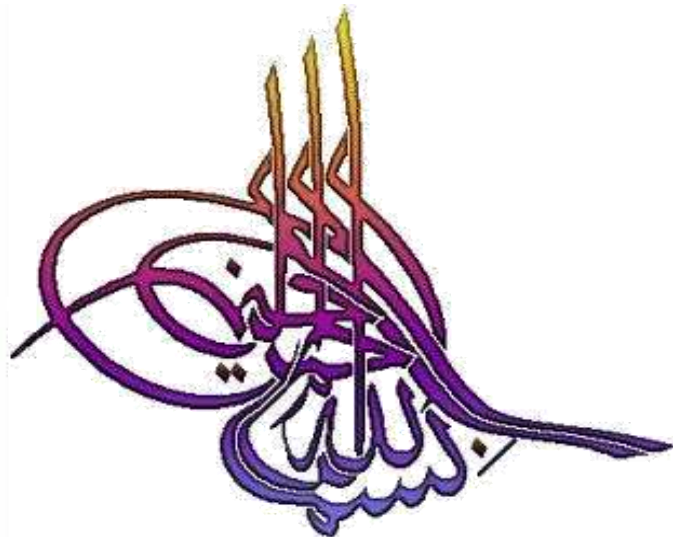
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BASIC MANUAL FOR THE OPERATION OF HALAL SLAUGHTERHOUSE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahi Rahmani Raheem

HALAL SLAUGHTERHOUSE



وَمِنَ الْأَنْعَامِ حُمُولَةٌ وَفُرُشًا كَلُوا مِمَّا رَزَقْنَكُمْ اللَّهُ وَلَا تَتَّبِعُوا خُطُواتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ. (الأنعام-142)

The Holy Qur'an Surah Al-An nam:142 says:

“ And of the Cattle , are produced some are for burden(workmate, draft) and some are for food(beef, chevon, and mutton), Eat of what Allah has provided for you, and follow not the footsteps of Shaitan (Satan). Surely, he is to you an open enemy “

The Holy Bible Deuteronomy 14:3 says:

“ Do not eat anything that the LORD declared unclean, you may eat these animals cattle,sheep,goat, deer, wild sheep, wild goat and antelopes- any animals have devided hooves and also chew the cud (ruminare)”

DEDICATION

This manual is dedicated to my family ,all halal advocates who continuously strive on research, seek knowledge on halal to serve mankind and the creator Allah Subhana o wa ta ala.

“And if all the trees on earth were pens and the sea(were ink where with to write) with seven seas add to its supply, yet the Words of Allah(knowledge) would not be exhausted....”
(Surah Luqman 31 : Verse 27)

The Prophet Mohammad (PBUH) said:

“The one who would have the worst position in Allah's sight on the Day of Resurrection would be a learned man whom people did not profit from his learning”.(Darimi).

FOREWORD

One of the vital components of the halal program of a country is the halal slaughterhouse where animals intended for consumers of halal shall be slaughtered according to Islamic rites. To pass judgment of whether the slaughterhouse meets the necessary requirements for halal compliance, many procedures and protocols will be done.

The slaughterhouse, being a basic facility, needs to be established in a community for various important reasons. It serves as an important component for animal disease prevention, assuring the safety of meat to protect the health of the consuming public as well as maintaining hygiene and sanitation for sustainable environment.

A successful halal slaughterhouse needs support mechanisms such as an enabling law or local legislation, participatory approach of all stakeholders from government, private entities or organizations and consumers.

The vibrant halal food industry needs the necessary tools and strong foundation that connect the country into the international halal market. Towards this, it is essential that there is an available Halal Accredited Slaughterhouse which foreign partners could look into and give their approval.

ACKNOWLEDGEMENT

Completion of this manual provides an opportunity to recognize a number of very important individuals. We particularly express our heartfelt gratitude to Brother Jamil Hamza Olermo ,Halal advisor of the Local Government Support Program for ARMM, his combination of sage advice, the capacity to listen and discuss, the ability to challenge us to expand, and a never ending willingness to share his time will always be greatly valued. He was extremely helpful in providing the most accurate information and critique throughout this work. We express our thanks and gratitude to **Dr.Minda Manantan** of the National Meat Inspection Service for her help with the final editing and organization of this manual. To the members of the Regional Halal Technical Working Group of ARMM, to the Board of Directors of the Muslim Mindanao Halal Certification Board Inc. and Assembly of the Darul Efta of the Philippines headed by respected Grand Mufti **Omar Pasigan** for settling debatable issues on halal methods of slaughtering and several others provided us very valuable assistance in collecting and compiling the information. Thanks are also due to all friends, co-employees, family members, and colleagues, who provided help in numerous ways. My indebtedness is also due to the **Maguindanao Halal Institute**, the institute created by the Office of the Presidential Adviser on Peace Process under the stewardship of Sec. Teresita Quintos Deles thru the PAMANA Program, for providing funds in printing this manual and for her support to the Halal Program that surely the next generation will reap the benefit of it in their lives here on earth and in the hereafter.

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MUSLIM MINDANAO HALAL CERTIFICATION BOARD, INC.
Under the Auspices of the Assembly of the Darul Iftah of the Philippines

Concurrence

To whom it may concern:

Greetings of Peace !

The Members of the Board of Directors of the Muslim Mindanao Halal Certification Board, Inc. based in the Autonomous Region in Muslim Mindanao strictly evaluated and scrutinized verbatim the contents of this Manual related to Islamic injunctions on Halal Method of Slaughtering and based on our findings all correct, conformed and correspond to Shariah Law.

We therefore concurred and recommend to the readers to follow this Manual as guide for the establishment of Halal Compliant Slaughterhouse.

May Allah Knows Best,



Aleem Abdulwahid A. Inju
CHAIRMAN
MMHCB, Inc.
June. 15, 2011

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INTRODUCTION

The need to exert extra effort in the development of the halal food industry is highlighted by the present situation in the region and in the country as a whole where we are almost at the tail end of the countries which have made halal as one of their priority programs because of their business foresight and religious sensitivity and pursuit of harmony among different faiths.

The Medium Term Philippine Development Plan 2004-2010 clearly prescribes the making of *"Mindanao as the agri-fishery production center and the ARMM must be supported as the Halal production base"*.

As the crafting of the Philippine National Standard on Halal Food, the ARMM is very much active and instrumental on the finalization of said standard. In fact, the guidelines of the Muslim Mindanao Halal Certification Board Inc. is the basis or the working document in order to arrive a comprehensive standard that may be used as the tools for our Halal products export.

Halal to the Muslims is a matter of aquidah (religious belief) and an absolute religious obligation, to the non-muslims, a form of trade but foremost, it is for the good health of all.

OBJECTIVES

This manual is prepared with the general objective of providing the very basic steps in the successful operation of Halal Slaughterhouse to comply with procedures and conform to the rules and regulations of National Meat Inspection Service governing the operation of slaughterhouses and the Code of Halal Slaughtering Practices.

It describes the methods of slaughtering, waste disposal, physical examination that will be employed and identifies logistics, personnel requirements including techniques to minimize contamination. This manual is solely intended for large and small ruminants.

SCOPE

The main concern of this manual is the overall operation of the Halal compliant Slaughterhouse and other religious and legal matters that prevent any violations of law of the land and foremost our religious belief (aquidah).

It integrates support mechanisms and other parameters that are complementary to the operation of the Halal Slaughterhouse.

Duties and responsibilities of manpower of slaughterhouse will be defined and discussed to the fullest extent and made more understandable to an ordinary common tao or laymen.

Biosecurity measures to minimize contamination and introduction of diseases to the slaughterhouse will be discussed in this manual. Laws and regulations governing the meat industry and slaughterhouse operation are included in order for the reader to understand the legal aspect of the activity. Collection of certain specific fees will be elaborated in order to ensure proper maintenance of the slaughterhouse for the sustainability of its operation.

WHO CAN USE THIS MANUAL?

This manual is intended for the use of all stakeholders engaged in the operation of Halal Slaughterhouses, either in government or non government sectors and may be used as a quick reference by anyone interested to learn more about this activity. This reference *Basic Manual for the Operation of Halal Slaughterhouse* is a very useful guide for all consumers of halal meat regardless of their religious denomination.

I- THE SLAUGHTERHOUSE

A. LEGAL REQUIREMENTS TO OPERATE A SLAUGHTERHOUSE

The provision of safe food to consumers is identified as a basic service to be delivered by local government units. For this purpose, the authority to establish and operate slaughterhouses is given to cities and municipalities which can establish and operate the facility or which, by way of a Sangguniang Resolution, can authorize a person, cooperative or corporation to establish and operate one in their locality.

The operation of a slaughterhouse is identified as a critical activity and is closely regulated by government. Republic Act No 9296 or the Meat Inspection Code identifies the National Meat Inspection Service (NMIS) as the national controlling authority over meat hygiene and meat inspection. As such, NMIS is mandated to set national policies, standards, rules and regulations and guidelines for the operation of meat establishments throughout the country. The Code likewise mandates the local government units to implement these regulations in their respective jurisdictions.

The following requirements must be complied with before a slaughterhouse is allowed to be established and operated:

1. Business Permit - A business permit is obtained from the city or municipality where the Slaughterhouse is located and must be renewed every year.
2. Environmental Compliance Certificate (ECC) – This requirement is in compliance to the Environmental Act and must be obtained from the regional office of the DENR.
3. Good Manufacturing Practices (GMP) Certificate – This requirement is mandatory for Class AAA and AA meat establishments and indicates compliance to basic hygienic practices as audited by the NMIS.
4. Hazard Analysis Critical Control Point (HACCP) Certificate - This requirement is mandatory for Class AAA meat establishments and indicates conformity of operational practices with the establishment's HACCP plan as audited by the NMIS.
5. NMIS Accreditation – This is secured from NMIS and is provided after the establishment has been ascertained to be compliant to national standards. The accreditation classifies the establishment as AAA, AA or A. Establishments that fail to comply with national standards are registered by the local government unit and the products there from may be traded within the locality only.
6. Halal Accreditation – This is a mandatory requirement for any class or type of slaughterhouse if it is intended for Muslim Consumers.

How to obtain halal accreditation from the Muslim Mindanao Halal Certification Board, Inc.

- Contact the board and secure application form with non-refundable Php 200.
- Produce business legal documents and then schedule for 1st inspection of establishment with corresponding inspection fees, per diems per establishment per inspector including accommodation, usually 2 or 3 inspectors.
- Halal inspectors report findings and recommendations to the Board of Directors for deliberations within 15 days.
- Findings and recommendations forwarded to the establishment applying for accreditation for compliance as soon as possible.
- Upon compliance of all the recommendations, notify the board for final inspection and verification.
- If all recommendations are complied, said establishment should pay following Certification Fees: for Single A Php 3,000, Double A Php 5,000 and Triple A Php 10,000, certification fee shall be paid in yearly basis, then schedule for the issuance of Halal Certificate and Logo of the Board. The issuance or awarding of certificate is either with ceremonial short program in a special place with the presence of Media and other important entities, expenses shall be born by the establishment or the certificate will be sent by mail. A big tarpaulin material with Halal Logo of the Board shall be put in conspicuous area of the establishment.

Where the Fees go collected by the Halal Certifying Board?

Since halal certification is more on religious activity or affair, the members of the board shall prohibit the use of fees collected for personal expenditures. The utilization of fees collected are the following:

- Operational expenses of the Board.
- Scholarship Program for Halal Science or Halal Food tech(partial or complete) offered by University Putra Malaysia or Chulalongkorn University in Thailand and other schools offering halal related courses.
- Free Medical or Veterinary Outreach in selected communities.
- Interest-Free Halal Businesses, profit and loss sharing(Restaurant, Halal Groceries, Packaging, Animal Production and Organic Farming).
- Halal Information Activities including Capacity Devt.
- Charitable Institutions(Islamic schools and Mosques)
- The Book of Account of the Board is open for public scrutiny for the purpose of transparency and invited guest during Gen. Assembly meeting is done.

B. CLASSIFICATION OF SLAUGHTERHOUSES

Slaughterhouses in the Philippines are classified according to their performance in matters pertaining to building design, available equipment and other facilities and operational practices as determined by the National Meat Inspection Service.

a) Class AAA or Triple A - This slaughterhouse is accredited by controlling authority based on its facilities and operational procedures that are found to conform to both local and international standards and appropriate to slaughter livestock and that meat produced is eligible for sale in both domestic and international market (export).

b) Class AA or Double A - This slaughterhouse is accredited by controlling authority based on its facilities and operational procedures that are found to conform to national standards and appropriate to slaughter livestock and that the meat produced is eligible for sale in any market within the country.

c) Class A or Single A - This slaughterhouse is accredited by controlling authority based on its facilities and operational procedures that are found to be of minimum adequacy and appropriate to slaughter livestock and that the meat produced is eligible for sale only in the city or municipality where the slaughterhouse is located.

C. THE HALAL SLAUGHTERHOUSE STRUCTURE, FACILITIES AND AMENITIES

The following guidelines shall be followed in the establishment of slaughterhouses.

- 1) Good, clean and regular water supply in a slaughterhouse is of great importance and shall always be made available.
- 2) The building shall be away from densely populated area or two hundred meters away from a residence.
- 3) The building must be properly fenced to avoid entry of stray dogs, cats and other animals.
- 4) The lighting fixtures shall have plastic diffusers to ensure that broken glass shall not scatter in case of breakage.
- 5) The faucets for hand washing of workers and guests shall be foot or knee-controlled.
- 6) The edge between wall and floor shall be coved especially in the production area.
- 7) Flooring shall have effective slope to avoid water retention.
- 8) Slippery floor tiling shall be discouraged.
- 9) Hydraulic or mechanical restraining chute for easy handling shall be provided to avoid stunning.

- 10) Waste disposal system shall conform to the Environmental Compliance Certificate (ECC) requirements.
- 11) Open spots shall be screened to avoid stray flying birds.
- 12) Workers and visitors shall be provided with lockers.
- 13) Foot and tire dip shall be constructed.
- 14) Good ventilation is very important and the use of exhaust and electric fans is recommended.
- 15) Comfort Rooms shall be constructed slightly away from the building.
- 16) Trolleys and rails with stainless shackles or hooks shall be installed.
- 17) Stainless entrails vat and tables are preferred over tile-finished sinks.
- 18) Hot water for cleaning knives and other butchers tools shall be provided.
- 19) Features, equipment and facilities recommended by NMIS shall be considered to improve the efficiency of operation.

D. SLAUGHTERHOUSE PERSONNEL

1) Slaughterhouse Master-(1)

Qualifications- Must be a graduate of any course preferably related to agriculture, has undergone training on Basic Halal Meat Inspection conducted by the controlling authority, still in the serviceable age, with good moral character and preferably Muslim (although non-muslim may be considered in the absence of a muslim as last option) and with good and sound mind and health.

Duties, Status and Responsibilities- He or she is the one in charge for the overall operation of the slaughterhouse including recording and data banking and other related activities as a manager. He or she can be a part time or full time employee depending on the volume of animal slaughtered daily. He or she can be hired by LGU or the private sector operating the abattoir.

2) Halal Assurance Officer (1)

Qualifications- He is a member of the Muslim Mindanao Halal Certification Board Inc.(MMHCBI) or an individual nominated, screened and evaluated by the MMHCBI, must be a male and a practicing muslim, of good moral character, sound mind and good health. Ability to read and write in English is an advantage.

Duties, Status and Responsibilities- Depending on the agreement with the Operator of the Slaughterhouse, the Halal Assurance Officer can, at the same time, act as a slaughter man. The Halal Assurance officer will receive his remuneration on a percentage basis of the slaughter fees as determined by the Operator.

3) Slaughter man or Slitter (1-3 or more depending on the volume of production)

Qualifications- He must be a practicing Muslim and shall be screened and evaluated by the MMHCBI.

Duties, status and Responsibilities- He shall specifically perform the act of slaughtering every animal on line. He will receive remuneration on percentage basis of the fees collected.

4) Butcher (4-15 depending on the volume of production of which at least 3 or more are muslims)

Qualification- He must be of good moral character and preferably possesses a masculine physique and of good health, ability to read and write in English is an advantage. He must have undergone exposure or an on-the-job training on butchery in an accredited slaughterhouse for at least 3 days or more with brief lecture on different meat cuts and animal body parts.

Duties, Status and Responsibilities - He is the one to perform the act of dehiding, cutting and slicing into pieces the slaughtered animals. He receives remuneration on percentage basis of the fees collected.

5) Caretaker (1-3 depending on the volume of production)

Qualifications- He must be a male, of good moral character and of good health. Ability to read and write in English is an advantage.

Duties, status and responsibilities- He is the one in charge of cleaning the slaughterhouse premises, caring for the animals in the lairage including feeding and provision of drinking water. He shall work on a fulltime basis. He receives remuneration on percentage basis of the fees collected and must be supplemented by other means as determined by the operator.

E. FEES AND CHARGES

In order to sustain the operation of the slaughterhouse, fees shall be collected on a per head basis for the different species of animals such as carabao, cattle, sheep and goat. The scheme of collection shall depend on the operator of the abattoir.

Fees collected shall be determined by the operator and must be recommended by the Municipal Meat Safety Board to the Sangguniang Bayan or Panlungsod for approval and must be stipulated in the Slaughterhouse ordinance. Following are recommended fees on the different species of animal slaughtered for public consumption and categorized into large, medium and small in case of ruminants.

- | | |
|-------------------------------|------------------|
| 1) Cattle and Carabao - Large | Php 800 per head |
| Medium | Php 650 per head |
| Small | Php 500 per head |
| 2) Sheep and Goat - | Php 300 per head |

The following is the recommended sharing of fees for the slaughterhouse personnel:

- a. Slaughterhouse Fee - for maintenance of the slaughterhouse; at least 15 % of the total collection.
- b. Slaughter man or slitter fee - will be determined by the operator but it is on a fixed basis, e.g., large ruminants Php 50 and for small ruminants Php 25
- c. Butcher/Caretaker Fee - the remaining amount, less the slaughterhouse fee and slaughter man fee shall be shared between the butcher and caretaker and shall be divided equally.

Fees may be collected based on liveweight of the animals or the carcass weight. This depends upon the discretion of the slaughterhouse operator.

F. MEAT DELIVERY VAN

The Meat Delivery Van (refrigerated or not but with Aluminum panel board) shall be accredited by the NMIS. It shall be Halal certified and shall bear the logo of the Halal Certifying Board. It shall be used strictly for the transport of halal certified meat only.

II SELECTION AND PROPER HANDLING OF ANIMALS BEFORE SLAUGHTER

A. LEGAL OWNERSHIP AND ANIMAL CREDENTIALS

It is important that the owner of the animal for slaughter is required to submit the animal credentials before it is received at the slaughterhouse. The slaughterhouse personnel must check that the animal corresponds to the credentials presented. This is to ascertain ownership and avoid legal questions at a later time.

B. QUARANTINE PERIOD FOR HALAL COMPLIANCE (according to Islamic scholars)

“The Apostle of Allah (peace be upon him) prohibited eating the meat nor drink milk of an animal that feeds on filth” (Sunan Abu Dawood, Book 27, Num.3776).

It is necessary that animals received for slaughter in halal slaughterhouses be kept under quarantine for a scheduled period. This is as follows

- 1) Large ruminants – cattle and carabao
 - The quarantine period depends on the sources of stocks:
 - If the animals come from foreign countries and the feed is known (i.e. halal feeding), for purposes of halal slaughtering the quarantine restriction does not apply, but for Government Veterinary Quarantine regulations, it shall be quarantined for thirty (30) days.
 - If the animals were fed with haram-laden feeds (bone meal, meat meal and blood meal from non-halal animals), the animals must be quarantined for forty (40) days before slaughter. They shall be strictly monitored (Blood Tests etc) and shall be fed with pure grass and legumes while on quarantine. They must be segregated from non-halal animals.

Genetically Modified Organism (GMO) - this issue is still debated by Islamic scholars as to its acceptability as component of animal feeds.

“According to the Islamic Jurisprudence Council (IJC) of America, foods derived from biotechnology-improved (GMO) crops are halal - fit for consumption by Muslims. Some scholars have suggested that foods derived from biotechnology-improved crops could possibly become haram (non-halal) if they contain DNA from forbidden foods. For example, swine DNA in soy could make the soy product haram. This issue is still the subject of some debate among scholars and certifying organizations. Should a product be brought to market with a gene from a haram source, today it would at least be considered *Mashbooh* -- questionable -- if not outright haram. However, all biotechnology-derived foods on the market today are from approved sources”.

As of this writing the stand of the MMHCBI on GMO is can not be certified halal regardless of origin, until the hard evidence is presented as to the harmless effect on the environment and health. The board always subscribed to the Qur’anic injunctions: **“And We have produced therein everything in balance.” (Surah Ar Rahman 55:7)**. So, any alteration to the creation of God without justification to its usefulness for human survival is a tantamount to sinful act.

- 2) For small ruminants - sheep and goat
- Quarantine period is only seven (7) days with same provisions as with large ruminants.

Note: The restrictions for animals raised domestically and intended for halal compliant slaughtering are that the sources should be ascertained to be reliable livestock handlers and raisers whose animals are fed with pure grass and legumes and do not mingle with non-halal animals in the same pen or paddocks. Upon arrival of said animals to the lairage, feeding must be restricted or controlled for eight (8) hours before slaughter.

- 3) For birds or poultry
- Scavenging or backyard poultry intended for halal compliance slaughtering, quarantined for three days (3) before slaughter and fed with their natural diet, plant based concentrates or grains and cereals. It applied only if the raiser is very certain that said scavenging animals fed near garbage dump or decaying carcasses (human, animals etc).

C. Animal Hygiene

It is a good practice to keep all animals to be slaughtered clean even during the period that they are kept in the holding areas (lairage) and during the period of quarantine. This is done by removing fecal matter and excess feeds regularly as well as regular hosing of the pens with water to remove soil and dirt. This will reduce the microbial load in the skin which is the major source of contamination during the de-hiding process.

III HALAL SLAUGHTERING

A. ANTE-MORTEM INSPECTION

Animals for slaughter must be in perfect health. This is ascertained by the meat inspector before the animal is slaughtered by conducting the ante-mortem inspection. Apparently very thin animals should be disqualified for slaughter in the halal compliant abattoir.

For halal purposes, animals with curable joint diseases and disfigurement must be treated and cured before slaughter. Animals must be tested for drugs residues through urine testing. Pregnancy diagnosis for female animals must also be conducted by the meat inspector before slaughter.

B. STUNNING

Upon entering the chute leading to the slaughter area, the animals should be cleansed thoroughly with water to remove soil and dirt adhering to the skin. Only properly washed animals should be allowed to enter the slaughter area.

Stunning is to render the animals unconscious before the actual severing of major blood vessels of the neck, gullet and windpipe by the slaughter man.

Some muslim countries allow stunning provided that the brain or the central nervous system is intact or not damaged and that the animal is certain not to die as a result of the stunning. Other countries, however, strictly prohibit stunning (e.g., Brunei and some part of America and Brazil)in Belgium, one halal compliance abattoir uses no stunning for the sixty (60) heads per hour operation usually 8-12 hours a day.(see article on stunning page 128)

In poultry electrical stunning using water bath with controlled voltage, some birds may die due to electrocution(10-35%) if not properly monitored,rendered said animals doubtful or subha(see glossary). It requires astringent and constant monitoring and conveyor must be functioning properly to avoid shackled birds drowned in the water bath. Islamic standard will be settled soon by the International Halal Integrity Alliance (IHIA) of the Organization of Islamic Countries (OIC).

The common stunning techniques are:

- 1) The captive bolt pistol for cattle, calves and goats, (not allowed)
- 2) Carbon dioxide (CO₂) or Argon gas (chemical strangulation) (not allowed)
- 3) Electrical stunning for goat, sheep, and cattle.(allowed in some countries)
- 4) Electrified water bath for poultry (chicken, duck and turkey).allowed in some countries.
- 5) Pneumatic Stunner- Cattle and Carabao (allowed in some countries)

A study conducted by Proffesor Wilhelm Schulze and Dr. Hazim of the School of Veterinary Medicine in Hannover University, Germany proved the painless and hygienic method of Halal slaughtering (no stunning) through the use of two (2) instruments namely, 1) Electrocardiogram (ECG) to detect heart activity, and 2) Electroencephalograph (EEG) to detect brain activity. This study conducted due to animal activists logged in German Court that Halal slaughtering is inhumane, but the German court ruled later afer the result of study that halal slaughtering is the most humane and cleanest method of slaughtering animals for food.(www.islamonline.net)

I – Halal Method (No Stunning)

1. First three seconds from the time of Islamic slaughter as recorded on the EEG did not show any change in the graph indicating that the animal did not feel any pain during or immediately after the incision.
2. For the following 3 seconds, the EEG recorded a condition of deep sleep or unconsciousness. This is due to the large quantity of blood gushing out from the body, the blood pressure in the brain drops

rapidly resulting to oxygen depletion (hypoxia) and finally hypovolumic shock (similar to Electrocution).

3. After the above-mentioned 6 seconds, the EEG recorded zero level, showing no feeling of pain at all.
4. As the brain message (EEG) dropped to zero level, the heart was still pounding as recorded in the ECG and the body convulsing vigorously (a reflex action of the spinal cord) driving a maximum amount of blood from the body thus resulting in hygienic meat for the consumer.

II - Western method by Captive Bolt Pistol Stunning

1. The animals were apparently unconscious soon after stunning.
2. EEG showed severe pain immediately after stunning.
3. The hearts of animals stunned by captive bolt pistol stopped beating earlier as compared to those of the animals slaughtered according to Islamic method resulting in the retention of more blood in the meat. This in turn is unhygienic for the consumers.

C. IMPORTANT ISLAMIC INJUNCTIONS TO BE FOLLOWED IN HALAL SLAUGHTERING

It is narrated that the Prophet once passed by a person who, having cast a goat to the ground, was pressing its head with his foot and sharpening his knife while the animal was watching.

The Prophet Mohammed (PBUH) said, "Will this goat not die before being slain? Do you wish to kill it twice? Do not kill one animal in the presence of another, or sharpen your knives before them".

"Verily God has prescribed proficiency in all things. Thus, if you kill, kill well; and if you perform dhabh (Islamic Slaughtering), perform it well. Let each of you sharpen his blade and let him spare suffering to the animal he slays".(Sahih Muslim)

The Holy Prophet (*Peace Be Upon Him*) used to say: "Whoever is kind to the creatures of God is kind to himself" (Wisdom of Prophet Mohammad). According to the learned commentators of the Qur'an, animals all live a life, individual and social, like members of a human commune. In other words, they are like communities in their own right and not in relation to human species or its values.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالِكُمْ. (الانعام)

'There is not a moving (living) creature on Earth nor a bird that flies by its two wings, but they are **communities** like you.' (Al-An nam, The Cattle:38)

The word "**Communities**" is very interesting; here we say Filipino or Bangsamoro Community' and we imply that this community has its own natural habits, language and special way of communication, special ways of food and eating, in recreation and mating, rearing their offspring and each one is respected individually with his or her own rights.

This key-word 'community' was mentioned 1,430 years ago in the Qur'an to stimulate mankind to study all the different behavior and needs and to respect the rights of the animals.

The Qur'an says, **'they are communities like you.'** These details have been mentioned to emphasize the point that even those species which are generally considered as insignificant or even dangerous deserve to be treated as communities; that their intrinsic and not perceptible values should be recognized, irrespective of their usefulness or their apparent harmfulness.

Cruelty to animals is an absolute not allowed. You must not show a knife to an animal you are about to slaughter because it is considered as killing it twice. Strict laws and is punishment for cruelty to animals and is not tolerated. (The Lion Press, Lahore, Pakistan;1945)

Qur'an states that man has dominion over animals: "He (God) it is Who made you vicegerents on earth" (Qur'an 35:39), but makes clear that this responsibility is not unconditional and states what happens to those who misuse their freedom of choice and fail to conform to the conditions that limit this responsibility: "Then We reduce him (to the status of) the lowest of the low" (Qur'an 95:4,5). "...they are those whom Allah has rejected and whom He has condemned...because they served evil" (Qur'an 5:63). "...they have hearts wherewith they fail to comprehend, and eyes wherewith they fail to see, and ears wherewith they fail to hear....Such (humans) are far astray from the right path" (Qur'an 7:179).

Animals Have Consciousness

Many passages from the Qur'an and Hadith state that all animals are endowed with spirit and mind and "...there is ample evidence in the Qur'an to suggest that animals' consciousness of spirit and mind is of a degree higher than mere instinct and intuition. We are told in the Qur'an that animals have a cognizance of their Creator and, hence, they pay their obeisance to Him by adoration and worship:

It was revealed to Prophet Saleh to single out a female camel as a symbol and ask his people to give her fair share of water and fodder. The people of Thamud promised to do that but, later, killed the camel. As a retribution, the tribe was annihilated. This incident has been mentioned in the Qur'an many times in different contexts (Qur'an 7:73, 11:64, 26:155, 156; 54:27-31).

It is very important for all the Ummah(believers) that we treat all the animals (be it Halal or Haram) with kindness.

D. ACTUAL ISLAMIC SLAUGHTERING METHOD

Animals should be slaughtered according to Islamic rites, following the process flow of Halal Slaughtering as follows:

Quarantine (limited feeding 8 hours before slaughter) Lairage → Ante-mortem Inspection and Pregnancy Diagnosis for Female by assigned expert → Washing the animals thoroughly → Entering the restraining chute → Actual Slaughtering and bleeding → Hoisting → Dehiding or Skinning → Slicing, Chopping or cutting into pieces or quartering → Loading

The knife used for slaughter should be very sharp and must be sanitized. It must be sharpened regularly and as much as possible, it should not be seen by the animal about to be slaughtered because in Islam, this is considered inhumane. The length of the knife is twice the width of the neck of animal about to be slaughtered and about two to two and half inches in width. The animals should not be slaughtered in front of other animals next in line nor should the knife be sharpened before them; it is inhumane. For this purpose, install a movable partition near the restraining chute (curtain or any like material).

The Prophet (SAW) told the Companions to use "anything that releases the blood, and mention the Name of Allah over it, but do not use a tooth or a nail, for a tooth is bone, and nails are the knives of the Ethiopians." (Reported by Al-Bukharie, Muslim and others)

The baby (calf) should not be forcibly removed from the mother. (dam).

It is preferable (some madshab not compulsory) that the slaughter man should face Qibla or Mecca.

The slaughterman or slitter shall recite "tashmiya" or Bismillahi Allah O Akbar before cutting the wind pipe (trachea), gullet (esophagus) and the big blood vessels such as the jugular veins and the carotid arteries in an instant swipe. See-saw incision is permitted but lifting up the knife shall be avoided as in the case of ruminants. In birds, a single swipe is enough. Avoid see-saw slaughtering because it is considered un-Islamic and inhumane. The insistence on pronouncing the name of Allah before slaying an animal is meant to emphasize the sanctity of life and the fact that all life belongs to Allah (swt) and is asking the permission, without it, considered stealing the life of animals.

"So take the name of Allah upon them (at the time of slaughter) while they stand on lines (for sacrifice)." (Al-Hajj 22:36). In reference to Camels with long neck which are slaughtered by **Nahr** (a swift stab of the neck by spear which severs the four arteries) while standing.

Opinions on invocations differ somewhat among the three schools of thought (actually four school of thoughts or madzhab in Islam) as follows:

1. Imam Malik, if the name of God is not mentioned over the animal before slaughtering, the meat of such animal is haram or forbidden, whether one neglects to say Bismillah intentionally or unintentionally.
2. Abu Hanifah, if one neglects to say Bismillah intentionally, the meat is haram; if the omission is unintentional, the meat is halal so long as the slaughterman is competent enough to perform Islamic slaughtering (Dhab).
3. Imam Shaf'ii, whether one neglects to say Bismillah intentionally or unintentionally before slaughtering, the meat is halal so long as the person is competent to perform dhabh or is a religious muslim.

أَلْيَوْمَ أَحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ. (المائدة - 5

.(This opinion sighted Sura Maida(5):5

"This day are (all) good things made lawful for you. The food of those who have received Scripture is lawful for you and your food is lawful for them

ولا تأكلوا مما لم يذكر اسم الله عليه وإنه لفسق. (الأنعام - 121).

The Holy Qur'an Surah Al An Nam:121 "And eat not of that (meat)where on ALLAH's name has not been mentioned for verily it is abomination."

And Ahadith of the Holy Prophet(PBUH);

- "You can eat the meat of animals whose blood gushes out and the name of Allah is mentioned when they slaughtered." (Sahih Muslim)

-As narrated by Abdullah bin Omar; the prophet said " I do not eat anything which you slaughter in the name of your Idols(nusub). I eat only those (animals) on which Allah's name has been mentioned at the time of slaughtering" (Sahih Al-Bukharie)

- Aadee ibn Hatem (RA) said:The Prophet (SAW) told me: 'If you send your dog mentioning the Name of Allah and he killed, you eat; but if he eats from it, do not eat. He has caught it for himself.' I said: 'I send my dog, and then I find another dog with him, and I do not know which one caught for me.' The Prophet (SAW) said: 'Do not eat, because you only invoked the Name of Allah on your dog, and not on the other.'" (Reported by Al-Bukharie and Muslim, among other similar Hadith)

So, the correct ruling regarding the requirement of invoking the Name of Allah (SWT) over slaughtered animals is that the invocation is obligatory (Waajib) for the slaughter to be Halal, and that if one deliberately omits it, his Dhabeerah is Haram to eat.

Pronouncing the tasmiyah induces feelings of tenderness and compassion and serves to prevent cruelty to animals. It also reinforces the notion that an animal is being slaughtered in the name of God for food and not for

recreational purposes. It is not allowed in Islam to kill an animal for the sole purpose of receiving pleasure out of killing it.

Remember, it is prohibited to handle the slaughtered animals if not completely dead. It is abominable to break the neck of an animal or begin skinning it or cut any parts while it is convulsing or before its life is completely departed.

The Prophet said, "Do not deal hastily with the souls (of animals) before their life departs".

It is sometimes the practice in fast-paced commercial slaughterhouses to start removing the horns, ears, and front legs while the animal still seems to be alive. This is against the principles and requirements of dhabh or islamic slaughtering and must be avoided.

IV CAPACITY DEVELOPMENT

A. BASIC HALAL MEAT INSPECTION TRAINING

The training components are lectures on Animal Body Parts, Common Animal Diseases, Halal Issues and Concerns, Meat Inspection Code. The training includes practicum or learning by doing on Pregnancy Diagnosis by Palpation, Ante-Mortem Inspection and Post-Mortem Inspection. The training duration is four (4) weeks. Intended participants are the Slaughterhouse master and Deputized Meat Inspector.

B. HALAL SOCIAL PREPARATION ORIENTATION AND WORKSHOP (SPOW)

This workshop is mainly concerned with the operation of slaughterhouse and its management. Included are lectures on the operation of a slaughterhouse, basic hygiene and sanitation, animal handling and slaughtering (Animal Welfare Act), GMP and HACCP etc. with planning workshop component. The workshop duration is 2 days.

C. HALAL SLAUGHTERHOUSE OPERATORS MANAGEMENT ORIENTATION SEMINAR (SOMOS)

This seminar is mainly for the operators of slaughterhouses whether government owned and operated or not. Lectures are on the Meat Inspection Code and other legal aspects of slaughterhouse operation, Food Safety and other pertinent matters. Seminar duration is three (3) days.

D. BUTCHERS' TRAINING

This training is more of skills development and actual practice in an NMIS Accredited slaughterhouse to expose the butchers to hands-on meat butchering or slicing. It also includes a lecture component on animal body parts and different cuts of meat. Duration of training is three (3) to seven (7) days.

V HALAL SLAUGHTER SUPPORT MECHANISMS

A. MUNICIPAL MEATSAFETY BOARD/COUNCIL

1) Composition

Chairman - Municipal Veterinarian or Municipal Agricultural Officer or the Local Chief Executive but co-chaired by the Municipal Veterinarian or Municipal Agricultural Officer

Members- A representative from the:

- Municipal Health or the Sanitary Inspector
- Deputized Meat Inspector
- Meat Vendors (wet market)
- Livestock Handlers (Viajeros)
- MMHCBI
- Meat Dealers
- Office of the Mayor
- Sangguniang Bayan (Agriculture Committee)
- Slaughterhouse
- PNP or any law enforcing agency
- CENRO

2) Main Functions and Responsibilities

- a. To meet regularly either monthly or every quarter of the year
- b. To formulate plans and policies for the smooth and successful operation of the slaughterhouse including wet market operation.
- c. To oversee, monitor and evaluate the operation of the slaughterhouse.
- d. To conduct regular inspection of meat vendors in the market and slaughterhouse.
- e. To monitor the implementation of the Slaughterhouse Ordinance or the Meat Consumer Protection Ordinance.
- f. To monitor and recommend the municipal animal disease control program.
- g. To monitor implementation of Animal Welfare Act.
- h. To coordinate with the regional line agencies for implementation of programs on animal health and consumer protection.

B. MEAT SAFETY LEGISLATION OR ORDINANCE

It is important that an ordinance be enacted to provide the legal basis for regulating the activities related to assuring meat safety including the operation of the slaughterhouse. Provisions of the ordinance should also include schedule of fees as well as penalties for non compliance. The ordinance should clearly pronounce the policy of the local government unit against hot meat. The production of clean and wholesome is complementary to the effective implementation of the Animal Disease Control Program.

The local Sanggunian, in the enactment of an ordinance to support the operation of the halal slaughterhouse, shall be guided by this sample ordinance.

Republic of the Philippines
SANGGUNIANG BAYAN

ORDINANCE NO. _____
Series - _____

AN ORDINANCE PROVIDING FOR THE STRICT OBSERVANCE OF THE RULES AND REGULATION REGARDING THE OPERATIONS AND MAINTENANCE OF THE PUBLIC AND PRIVATE SLAUGHTERHOUSES IN THE MUNICIPALITY or CITY OF _____ TO ENSURE THE SAFETY OF MEAT PRODUCTS FOR HUMAN CONSUMPTION AND FOR THE SUPPORT OF THE LIVESTOCK DISEASE ERADICATION PROGRAM OF THE PHILIPPINES CREATING FOR THE PURPOSE THE MUNICIPAL or CITY MEAT SAFETY INSPECTION OFFICE AND PROVIDING PENALTIES FOR VIOLATION THEREOF.

Sponsored by Municipal or City Councilor

WHEREAS, it has been observed that there has been a proliferation of contaminated meat/meat products at the Public Market and other satellite markets within the municipality or city which is detrimental to the interest, welfare and health of the consuming public;

WHEREAS, high standard of sanitation should strictly be enforced and observed in the operation and maintenance of private and public slaughterhouses within the territorial jurisdiction of the Municipality or City of _____ to ensure the safety of the buying public;

WHEREAS, meat from disease carrying livestock has caused several death in some places in the province and in some nearby provinces which could be avoided in our local market by the passage of this local measure;

WHEREAS, there is a need to solve this problem as the same poses a grave threat to the life, health and general well – being of the residents of _____;

NOW THEREFORE, be it enacted by the Sangguniang Bayan or Panglungsod in session duly assembled, that:

SECTION 1. Title – This Ordinance shall be known and cited as the “The Meat Safety Inspection Code of Municipality or City”.

SECTION 2. Declaration of Policy – (a) it is hereby declared that the primordial concern of the municipal or city government of _____ is to regulate the slaughter of animals for human consumption and maintain the highest standard of sanitation in the handling, transport and distribution of meat products to the general public.

(b) No person, entity, association, partnership, corporation, cooperative shall slaughter for food any livestock, fowl, or any other animals, including its by-products, and distribute or sell the same for public consumption, unless said livestock, fowl and other animals, including its by-products, shall be subjected to veterinary examination.

(c) No person shall be employed in livestock and meat inspection without undergoing training and accreditation by the National Meat Inspection Service.

(d) The municipal or city government shall require licensing and registration of butchers, meat dealers and meat stalls.

(e) No vehicle shall be used to deliver meat and meat products in _____ unless the same has been properly inspected and certified by the Deputized Meat Inspector as safe and sanitized to transport the said products for human consumption.

SECTION 3. Composition of the Meat Safety Inspection Board.

There is hereby created the Municipal or City Meat Safety Inspection Board whose primary function is to assist the Municipal or City Agriculture Officer in the formulation of policies and guidelines as well as the other duties and functions enumerated in Section 3 hereof, to be composed of the following;

- (1) The Mayor or MAO /CAO or Veterinarian as Chairman

- (2) A Representative from the National Meat Inspection Service (NMIS) as Vice – Chairman
- (3) A representative from the Municipal Health Office
- (4) Authorized Representative of the Sangguniang Bayan or Panglungsod
- (5) A Representative from the Office of the Mayor
- (6) A Representative from the meat dealers
- (7) A Representative from the slaughterhouse/s
- (8) Others

SECTION 5. *Determination of Composition.* – Within thirty (30) days from the approval of this Ordinance, the Office of the Mayor shall coordinate and make arrangements with the National Meat Inspection Service (NMIS) and request for at least ten (10) qualified personnel from said office or by deputizing trained LGU personnel, who may be appointed as the permanent representative of the NMIS to the Municipal or City Meat Safety Board, who may be appointed as the permanent representative of the NMIS to the Municipal or City Meat Safety Board. Immediately after the list of qualified personnel shall have been submitted to the Municipal or City Council for proper evaluation and screening. Within thirty (30) days from receipt of the list by the Municipal or City Council, the Council shall forward to the Mayor shall have a period of fifteen (15) days from receipt of the list of the three (3) qualified personnel within which to appoint the permanent representative of the NMIS to the Board.

SECTION 6. *Duties and Responsibilities.* – The Meat Safety Inspection Board shall have the following duties and functions, to wit:

- (1) Conduct ante mortem and post mortem inspection of livestock, meat, and meat products for human consumption;
- (2) Conduct post abattoir inspection and surveillance, apprehension, confiscation, condemnation and proper disposal of illegally slaughtered food animals and contaminated meat/meat products;
- (3) Conduct Animal Diseases Prevention and Control;
- (4) Create a City Pound and enforce its regulatory functions under the Animal Welfare Act Law;
- (5) Conduct regular Anti – Rabies Prevention and Control;
- (6) Conduct inspection and examination of fish, milk, dairy products and other related products for human consumption;
- (7) In coordination with the Department of Environment and Natural Resources (DENR), the PCMSIO shall conduct strict quarantine measures to all incoming livestock, birds, pets and other endangered animal species suspected to be carrier of deadly animal diseases in order to prevent the transmission of the same to other animals and humans.
- (8) Conduct regular inspection of meat establishments such as slaughterhouses, poultry Dressing Plants, meat processing plants, cold storages and other similar establishments.

SECTION 7. *Penalty.* – Any person/entity who violates the provision of this ordinance, shall, upon conviction, be punished with a fine of not less than Five Thousand Pesos (P 5,000.00) but not more than Ten Thousand Pesos (P10,000.00) or imprisonment of not less than fifteen (15) days but not more than six (6) months, or both upon discretion of the competent court.

SECTION 8. *Separability Clause.* – If any provision of this Ordinance is declared invalid or unconstitutional, other provisions not affected thereby shall remain valid and binding.

SECTION 9. *Repealing Clause.* – All ordinances or other local issuances insofar as they are inconsistent with this Ordinance are hereby repealed or amended as the case may be.

SECTION 10. *Effectivity.* – This Ordinance shall take effect fifteen (15) days after the publication in a newspaper of local circulation .

ENACTED in the Municipality or City of _____,
_____, Philippines this _____ day of _____ in the Year of
Our Lord, Two Thousand Nine.

**CERTIFIED APPROVED BY THE SANGGUNIANG BAYAN OR
PANLUNGSOD.**

VI GOOD HALAL SLAUGHTER PRACTICES

A. PERSONAL HYGIENE

- 1) All workers in the slaughterhouse must wash their hands before entering the work area, at regular intervals and immediately after using the toilet. Soap dispenser, paper towels or hot air hand dryer must be provided for all. Halal-certified soap must be recommended to use to avoid contamination with tallow from haram animals. Hot water is recommended to be made available in hand washing areas.
- 2) Faucets and sinks should be in good operating condition. Faucets should be automatic (with sensor) or knee or foot operated.
- 3) Trash should be regularly removed.
- 4) For hand disinfection, use Isoprypyl Alcohol (ethyl alcohol is haram-e.g.Casino).
- 5) All personnel working in the slaughterhouse must have regular health appraisal on Tuberculosis, Hepatitis B and others as determined by the Municipal Meat Safety board.
- 6) Proper working attire must be observed such as newly washed clothes preferably uniform, working helmet, rubber boots and rubber gloves.
- 7) A locker for the workers must be installed.

8) Smoking must be discouraged , hence a big No-Smoking signage must be installed with in the compound.

B. BIOSECURITY MEASURES

1) Disinfection

- a. Availability of hot water supply at 82°C is necessary.
- b. There must be regular disinfection of the premises after cleaning at the end of the day's operation with the use of recommended disinfectant (Chlorine is widely used).
- c. Drainage must be properly cleansed.
- d. As a precautionary measure, tire dip and foot dip must be installed at the entrance of the slaughterhouse.
- e. All authorized meat carriers (van, truck and tricycles) must secure permit from the Municipal Meat Safety Board to ensure strict hygiene and to prevent cross contamination with non-halal meat. Meat carriers must be properly cleaned and disinfected before entering the slaughterhouse.
- f. In the transport of stocks to the halal slaughterhouse, it must be ascertained that animals for slaughter are not mingled with non-halal animals. If the carrier trucks are intermittently used for haram animals, it must be cleansed thoroughly with tap water and disinfected with recommended disinfectant and must be debugged by Islamic religious ritual.(see PNS on Halal Food)

2) Pest Control

- a. Place at least one unit of Insecutor in the corner as determined by the controlling authority.
- b. Rodent and pest control must be regularly done at least every 2 or 3 months with the use of chronic rodenticides (as determined by the controlling authority).

3) Stray Animals, Bird Proofing

- a. The slaughterhouse must be properly and effectively fenced so as to avoid the entry of stray animals (dogs, cats, etc).
- a. Bird-proof screen must be installed in open spots in the roof to avoid the entry of flying birds.

4) Unauthorized visitors or persons

- a. Unauthorized persons are not allowed to enter production and processing area. However, the loading bay area may be accessed by the clients as determined by the Municipal Meat Safety board (with Permit).

C. WASTE MANAGEMENT

1) Waste management program of the halal slaughterhouse shall be ascertained and assessed by the DENR inspection team.

- 2) As much as possible, an odorless environment shall be maintained. Consult DENR or DA for source of supply deodorant.
- 3) Septic tank must properly constructed and open or as per instruction of the DENR inspection team.
- 4) It is recommended to put or construct simple compost bins or pits as explained here.

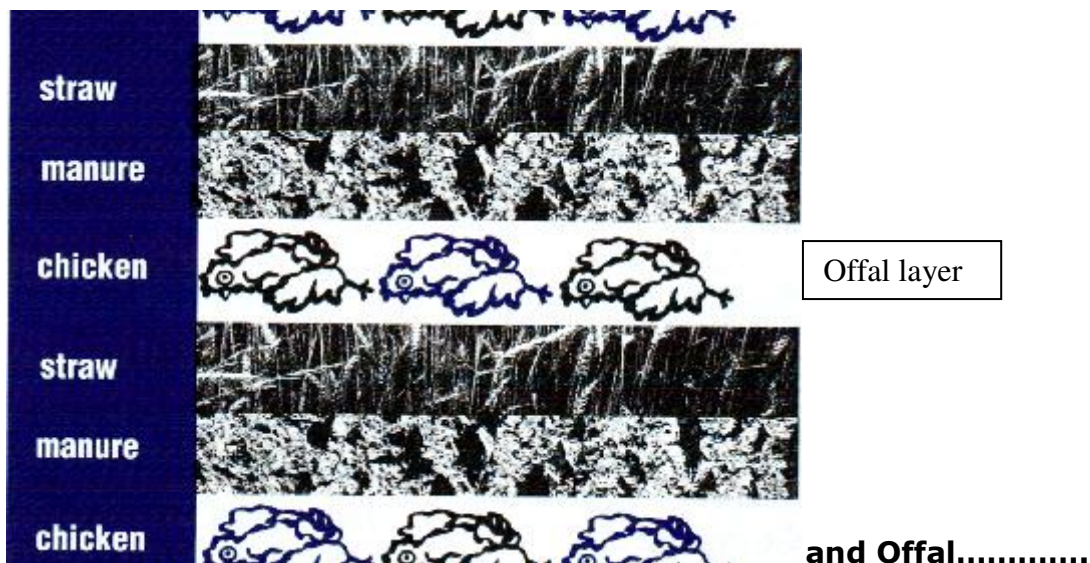
D. OFFAL AND CONDEMN DISPOSAL

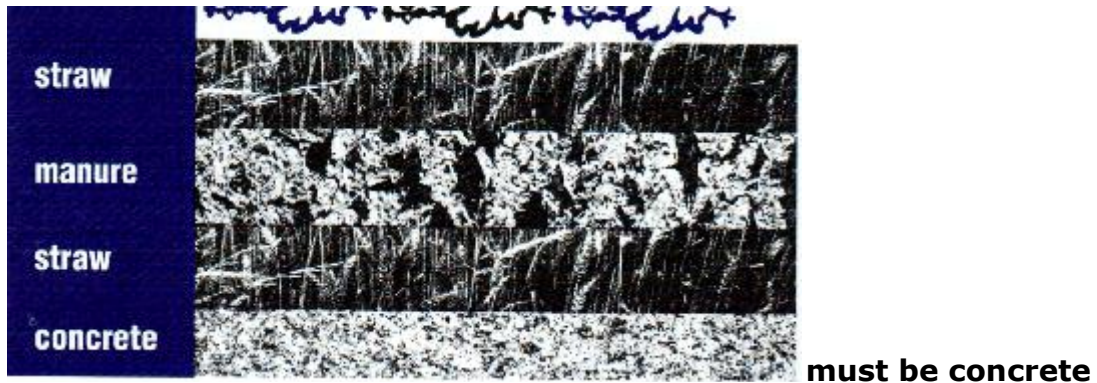
Offal (non-edible remains of carcasses) or dead poultry must be properly disposed.

E. COMPOSTING

Composting is a viable option when rendering and burial are not recommended. It is a cost effective method of disposal for dead birds or offal. The compost is an excellent fertilizer. Pathogen-free compost eliminates nuisance odors, prevents possible groundwater pollution from burial, avoids high fuel costs and prevents potential air pollution from incineration which is a violation under the Clean Air Act. Likewise, it prevents potential spread of disease associated with carcass or offal transport to landfills. It eliminates transport-associated costs and tipping fees.

The following illustration explains the proper disposal of offal which can be used as compost for organic farming:





Compost material is the most effective and environment friendly organic fertilizer for use by the crop farmers (rice, corn, and vegetables.)

Composting of Dead Birds and Offal from Culled Poultry and Slaughterhouses.

Making the compost mixture.

Add 1 part of poultry carcass or offal to 2 parts of bulking material (sawdust, rice straw, chicken or ruminant manure). Oxygen is required for the aerobic bacteria to reproduce and the bulking agent needs to be porous to allow air to pass through the compost.

As illustrated above there are three layers of poultry or offal that have been placed in the pile. Place a cap of 200mm of poultry litter or ruminants manure over the top of the pile to seal the compost heap. Place at least 250mm of straw and mixed poultry litter or ruminant manure at the base of the pile to soak up any excess moisture. A single layer of poultry or offal is spread evenly over the base, ensuring that no birds or offal are placed closer than 300mm. from the edge of the pile. A layer of rice straw, sawdust or used poultry litter(chicken dung) or ruminant manure are spread over the birds or offal to a depth of no more than 200mm. The base or flooring of the bin composter must be concrete to avoid nutrients seepage in the soil.



Simple Small Bins

Composter

When the pile needs turning, it is moved to the second bin. The first bin starts again. Turning will be done after 3 weeks. The temperature is monitored daily and should be at least 57°C minimum from day 7 to day 21 or more. If the temperature is too low between monitoring, then the process will take longer or not work at all. When the temperature drops to cool after 1 month or more of good recommended temperature, compost will ready for use as organic fertilizer.

Use a long-stem composting thermometer to check daily temperatures starting at day 7. The temperature should reach a minimum of 57°C within 7 days.



Long Stem Thermometer.

The compost organic fertilizer can be sold at current price of Php 300(\$ 6.7 US) per 50 kg bag.(June 2010).

VII MARKETING OF HALAL PRODUCTS

A. HALAL LOGOS



B. HALAL SIGNAGE

Considering the benefit of Halal, some Fastfoods or Restaurants owned by both muslims and non-muslims resort to coaxing the attention of Muslim consumers, taking advantage of the ignorance of said consumers.

Take as an example of a very popular fastfood in a city, the Halal Certification is written in a Bronze Plate. Muslim women wearing veil, men wearing haj cap together with the whole family are queuing in the said fastfood to get their chow, they do not realize the cross contamination in the kitchen and the ignorance of the Chef on Halal. Said restaurants are also using non-halal Chicken or Beef Cubes or Broth as taste enhancer.

Purposely, what is Halal Certified in the said fast foods is the Raw Dressed Chicken not the entire kitchen or the finished products. Please be wary of it, form a strong Muslim Consumer Association and advocate Halal implementation program to solve those problems.

VIII RELEVANT LAWS

A)THE ANIMAL WELFARE ACT OF 1998

[REPUBLIC ACT NO. 8485]

AN ACT TO PROMOTE ANIMAL WELFARE IN THE PHILIPPINES

Be it enacted by the Senate and House of Representatives of the Philippines in Congress Assembled:

SEC. 1. It is the purpose of this Act to protect and promote the welfare of all animals in the Philippines by supervising and regulating the establishment and operations of all facilities utilized for breeding, maintaining, keeping, treating or training of all animals either as objects of trade or as household pets. For purposes of this Act, pet animal shall include birds.

SEC. 2. No person, association, partnership, corporation, cooperative or any government agency or instrumentality including slaughter houses shall establish, maintain and operate any pet shop, kennel, veterinary clinic, veterinary hospital, stockyard, corral, stud farm or stock farm or zoo for the breeding, treatment, sale or trading, or training of animals without first securing from the Bureau of Animal Industry a certificate of registration therefore.

The certificate shall be issued upon proof that the facilities of such establishment for animals are adequate, clean and sanitary and will not be used for, nor cause pain and/or suffering to the animals. The certificate shall be valid for a period of one (1) year unless earlier cancelled for just cause before the expiration of its term by the Director of the Bureau of Animal Industry and may be renewed from year to year upon compliance with the conditions imposed hereunder. The Bureau shall charge reasonable fees for the issuance or renewal of such certificate.

The condition that such facilities be adequate, clean and sanitary and that they will not be used for nor cause pain and/ or suffering to the animals is a continuing requirement for the operation of these establishments. The Bureau may revoke or cancel such certificate of registration for failure to observe these conditions and other just causes.

SEC. 3. The Director of the Bureau of Animal Industry shall supervise and regulate the establishment, operation and maintenance of pet shops, kennels, veterinary clinics, veterinary hospitals, stockyards, corrals, stud farms and zoos and any other form or structure for the confinement of animals where they are bred, treated, maintained, or kept either for sale or trade or for training purposes as well as the transport of such animals in any form of public or private transportation facility in order to provide maximum comfort while in transit and minimize, if not totally eradicate, incidence of sickness and death and prevent any cruelty from being inflicted upon the animals.

The Director may call upon any government agency for assistance consistent with its powers, duties, and responsibilities for the purpose of ensuring the effective and efficient implementation of this Act and the rules and regulations promulgated thereunder.

It shall be the duty of such government agency to assist said Director when called upon for assistance using any available fund in its budget for the purpose.

SEC. 4. It shall be the duty of any owner or operator of any land, air or water public utility transporting pet, wildlife and all other animals to provide in all cases adequate, clean and sanitary facilities for the safe conveyance and delivery thereof to their consignee at the place of consignment. They shall provide sufficient food and water for such animals while in transit for more than twelve (12) hours or whenever necessary.

No public utility shall transport any such animal without a written permit from the Director of the Bureau of Animal Industry or his/her authorized representative. No cruel confinement or restraint shall be made on such animals while being transported.

Any form of cruelty shall be penalized even if the transporter has obtained a permit from the Bureau of Animal Industry. Cruelty in transporting includes

SEC. 5. There is hereby created a Committee on Animal Welfare attached to the Department of Agriculture which shall, subject to the approval of the Secretary of the Department of Agriculture, issue the necessary rules and regulations for the strict implementation of the provisions of this Act, including the setting of safety and sanitary standards within thirty (30) calendar days following its approval. Such guidelines shall be reviewed by the Committee every three (3) years from its implementation or whenever necessary.

The Committee shall be composed of the official representatives of the following:

- (1) The Department of Interior and Local Government (DILG);
- (2) Department of Education, Culture and Sports (DECS);
- (3) Bureau of Animal Industry (BAI) of the Department of Agriculture (DA);
- (4) Protected Areas and Wildlife Bureau (PAWB) of the Department of Environment and Natural Resources (DENR);
- (5) National Meat Inspection Commission (NMIC) of the DA;
- (6) Agriculture Training Institute (ATI) of the DA;
- (7) Philippine Veterinary Medical Association (PVMA);
- (8) Veterinary Practitioners Association of the Philippines (VPAP);
- (9) Philippine Animal Hospital Association of the Philippines (PAHA);
- (10) Philippine Animal Welfare Society (PAWS);
- (11) Philippine Society for the Prevention of Cruelty to Animals (PSPCA);
- (12) Philippine Society of Swine Practitioners (PSSP);
- (13) Philippine College of Canine Practitioners (PCCPO); and
- (14) Philippine Society of Animal Science (PSAS).

The Committee shall be chaired by a representative coming from the private sector and shall have two (2) vice-chairpersons composed of the representative of the BAI and another from the private sector.

The Committee shall meet quarterly or as often as the need arises. The Committee members shall not receive any compensation but may receive reasonable honoraria from time to time.

SEC. 6. It shall be unlawful for any person to torture any animal or to neglect to provide adequate care, sustenance or shelter, or maltreat any animal or to subject any dog or horse to dogfights or horsefights, kill or cause or procure to be tortured or deprived of adequate care sustenance or shelter, or maltreat or use the same in research or experiments not expressly authorized by the Committee on Animal Welfare.

The killing of any animal other than cattle, pigs, goats, sheep, poultry, rabbits, carabaos, horses, deer and crocodiles is likewise hereby declared unlawful except in the following instances:

(1) When it is done as part of the religious rituals of an established religion or sect or a ritual required by tribal or ethnic custom of indigenous cultural communities; however, leaders shall keep records in cooperation with the Committee on Animal Welfare;

(2) When the pet animal is afflicted with an incurable communicable disease as determined and certified by a duly licensed veterinarian;

(3) When the killing is deemed necessary to put an end to the misery suffered by the animal as determined and certified by a duly licensed veterinarian;

(4) When it is done to prevent an imminent danger to the life or limb of a human being;

(5) When done for the purpose of animal population control;

(6) When the animal is killed after it has been used in authorized research or experiments; and

(7) Any other ground analogous to the foregoing as determined and certified by a licensed veterinarian.

In all the above mentioned cases, including those of cattle, pigs, goats, sheep, poultry, rabbits, carabaos, horses, deer and crocodiles the killing of the animals shall be done through humane procedures at all times.

For this purpose, humane procedures shall mean the use of the most scientific methods available as may be determined and approved by the committee.

Only those procedures approved by the Committee shall be used in the killing of animals.

SEC. 7. It shall be the duty of every person to protect the natural habitat of the wildlife. The destruction of said habitat shall be considered as a form of cruelty to animals and its preservation is a way of protecting the animals.

SEC. 8. Any person who violates any of the provisions of this Act shall, upon conviction by final judgment, be punished by imprisonment of not less than six (6) months nor more than two (2) years or a fine of not less than One thousand pesos (P 1,000.00) nor more than Five thousand pesos (P 5,000.00) or both at the discretion of the Court. If the violation is committed by a juridical person, the officer responsible therefore shall

serve the imprisonment when imposed. If the violation is committed by an alien, he or she shall be immediately deported after service of sentence without any further proceedings.

SEC. 9. All laws, acts, decrees, executive orders, rules and regulations inconsistent with the provisions of this Act are hereby repealed or modified accordingly.

SEC. 10. This Act shall take effect fifteen (15) days after its publication in at least two (2) newspapers of general circulation.

(SGD.). JOSE DE VENECIA , JR.

Speaker of the House

(SGD.)NEPTALI GONZALES

President of the Senate

This Act, which is a consolidation of Senate Bill No. 2120 and House Bill No. 9274 was finally passed by the Senate and the House of Representatives on February 3, 1998 and February 2, 1998 respectively.

(SGD.) ROBERTO P. NAZARENO

Secretary General

House of Representatives

(SGD.)HEZEL P. GACUTAN

Secretary of the Senate

Approved:

Feb.11, 1998

B)THE MEAT INSPECTION CODE OF THE PHILIPPINES

[REPUBLIC ACT NO. 9296]

AN ACT STRENGTHENING THE MEAT INSPECTION SYSTEM IN THE COUNTRY, ORDAINING FOR THIS PURPOSE A "MEAT INSPECTION CODE OF THE PHILIPPINES" AND FOR OTHER PURPOSES

As used in this Code, the following terms, words and phrases shall be construed to mean as follows:

1. Abattoir or Slaughterhouse – premises that are approved and registered by the controlling authority in which food animals are slaughtered and dressed for human consumption.
2. Accredited – the power of the National Meat Inspection Service (NMIS) to give authority to (a) any meat establishment engaged in the slaughtering operation, preparation, processing, manufacturing, storing or canning of meat and meat products for commerce; (b) any importer, exporter, broker, trader or meat handler; (c) any meat vehicle or conveyance; and (d) any person, firm, corporation as provider of government services such as independent or third party service providers, or independent inspection or audit agencies.
3. Adulterated – carcasses or any part thereof, whether meat or meat product under one or more of the following categories:
 - a) if it bears or contains any poisonous or deleterious substance which may render it injurious to health of the public; but in case the substance is not an added substance, such meat and meat product shall not be considered adulterated under this clause if the quantity of such substance does not ordinarily render it injurious to health of the public;
 - b) if it bears or contains any added poisonous or deleterious substance other than one which is (i) a pesticide chemical in or on a raw agricultural commodity, (ii) a food additive, for which tolerances have been established and it conforms to such tolerances;
 - c) if it consists in whole or in part of a filthy, putrid or decomposed substance, or if it is otherwise unfit for human consumption;
 - d) if it has been prepared, packed or held under unsanitary conditions whereby it may have become contaminated with filth or whereby, it may have been rendered injurious to the health of the public;
 - e) if it is, in whole or in part, the product of a diseased animal or of an animal which has died other than by slaughter;
 - f) if its container is composed, in whole or in part, of any poisonous or deleterious substance which may render the contents injurious to the public health;
 - g) if it has been intentionally subjected to radiation unless the use of the radiation was in conformity with an existing regulation or exemption;
 - h) if any valuable constituent has been in whole or in part omitted or abstracted there from; or if any substance has been

substituted, wholly or in part; or if damage or inferiority has been concealed in any manner; or if any substance has been added thereto or mixed or packed therewith so as to increase its bulk or weight, or reduce its quality or strength, or make it appear better or of greater value than it is;

- i) if it has not been prepared in accordance with current acceptable manufacturing practice as promulgated by the Secretary by way of regulations; or
- j) if it has passed its expiry date.

4. Board – the Meat Inspection Board of the NMIS as created under Section 6 hereof.
5. Canning – the preservation of meat in hermetically sealed containers.
6. Capable of Use as Human Food – shall apply to any carcass, or part or product of a carcass, of any animal unless it is denatured or otherwise identified as required by regulations prescribed by the Secretary to deter its use as human food, or it is naturally inedible by humans.
7. Carcass – the body of any slaughtered animal after bleeding and dressing
8. Commerce – meat trade between a province within the Philippines and any place outside thereof.
9. Controlling Authority – the official authority charged by the government with the control of meat hygiene and meat inspection.
10. Deputation – the authority of the NMIS to allow inspectors and meat control officers employed by the local government units to perform the duties of an inspector or meat control officer of the NMIS.
11. Disease or defect – a pathological change or other abnormality.
12. Firm – any partnership, association, or other unincorporated business organization.
13. Fit for human consumption – meat that has passed and appropriately branded by an inspector as safe and wholesome and in which no changes due to disease, decomposition or contamination have subsequently been found.
14. Fresh meat – meat that has not yet been treated in any way other than by modified atmosphere packaging or vacuum packaging to ensure its preservation except that if it has been subjected only to refrigeration, it continues to be considered as fresh.
15. Food Animal – all domestic animals slaughtered for human consumption such as but not limited to cattle, carabaos, buffaloes, horses, sheep, goats, hogs, deer, rabbits, ostrich and poultry.

16. Inspected and Passed – a condition wherein the carcasses or parts of carcasses so marked have been inspected and found safe, wholesome and fit for human consumption.

17. Inspected and Condemned – a condition wherein the carcasses or parts of carcasses so marked have been inspected and found to be unsafe, unwholesome and unfit for human consumption.

18. Inspection – an act by an official inspector to ensure compliance with rules and regulations including but not limited to humane handling of slaughter animals, ante- and post-mortem inspection, quality assurance program, hygiene and sanitation program, good manufacturing program, sanitation standard operating procedures, hazard analysis critical point program, residue control program.

19. Inspector – a professionally qualified and properly trained officer, duly appointed by the NMIS or the local government unit for meat inspection and control of hygiene under the supervision of a veterinary inspector.

20. Label – a display of written, printed, or graphic matter upon the immediate container (not including package liners) of any article.

21. Meat – refers to the fresh, chilled or frozen edible carcass including offal derived from food animals.

22. Meat Broker – any person, firm or corporation engaged in the business of buying or selling carcasses, parts of carcasses, meat, or meat food products of food animals on commission, or otherwise negotiating purchases or sales of such articles other than for his own account or as an employee of another person, firm or corporation.

23. Meat Establishment – premises such as slaughterhouse, poultry dressing plant, meat processing plant, cold storage, warehouse and other meat outlets that are approved and registered by the NMIS in which food animals or meat products are slaughtered, prepared, processed, handled, packed or stored.

24. Meat Inspection System – a system to ensure the safety and the quality of meat and meat products for human food including but not limited to humane handling of slaughter animals, ante-mortem and post-mortem inspection, Quality Assurance Program, Hygiene and Sanitation Program, Good Manufacturing Practices, Sanitation Standard Operating Procedures, Hazard Analysis Critical Control Point Program, and Residue Control Program of a country. It covers regulatory activities such as registration, licensing, accreditation, and enforcement of regulations and supported by laboratory examination.

25. Meat Product – any product capable of use as human food which is made wholly or in part from any meat or other portion of the carcass of any food animals, excepting products which contain meat or other portions such carcasses only in a relatively small proportion or historically have not been considered by consumer as products of the meat industry, and which are exempted from definition as a meat product by the

Secretary under such conditions as he may prescribe to assure that the meat or other portions of such carcasses contained in such product are not adulterated and that such products are not represented as meat

IX RELATED TOPICS

A. CLEAN AND UNCLEAN MEATS: A MATTER OF HEALTH(The Plain Truth Magazine)

Why did God, in the Scriptures, distinguish between clean and unclean meats-the animals humans may or may not eat? Is there more to the story? Can we find a health connection?

The specific reason God gave the Israelites for forbidding them to eat any unclean animals or even touching their carcasses was to "be holy, for I am holy" (Leviticus 11:44-45). Here God does not distinguish between clean and unclean animals specifically for health's sake.

However, the larger context of Leviticus and Deuteronomy includes many issues of health and hygiene. The four chapters of Leviticus that follow the listing of clean and unclean meats deal with precautions after childbirth and the means to identify and eliminate the spread of communicable diseases. So the distinctions between clean and unclean meats appear in a context of health and well-being.

Are distinctions between clean and unclean meats a matter of health? Did God reveal them as health guidelines for the ancient Israelites and, by extension, for people today? Can consuming animals classified as unclean bring immediate or long-term harm to our health?

Scholars offer their view

Many factors such as diet, genetic makeup, environment, exercise and good and bad habits affect our health. However, theological as well as medical researchers have recognized the benefits of following the health laws of Scripture.

Commenting on Leviticus 11-15, *The Expositor's Bible Commentary* states: "In general it can be said that the laws protected Israel from bad diet, dangerous vermin, and communicable diseases. Only in recent days have better laws of health been possible with the advance of medicine. These were rule-of-thumb laws that God gave in his wisdom to a people who could not know the reason for the provision . . .

The Hebrew was not only to avoid eating unclean animals; he was not to touch their dead carcasses. Thus the laws automatically helped control vermin. Common unclean animals would be spiders, flies, bugs, rats, and

mice. A dead rat in a Hebrew house was not overlooked. It was carefully taken out and buried. In an effort to avoid such problems, the Hebrew housewife would normally keep a clean house.

"It is, of course, true that some cultures have adopted similar rules out of sad experience. The [Old Testament] did not get its taboos from surrounding cultures, but some other cultures in later times adopted by experience some of these taboos . . . The laws were wonderfully fashioned by God for the general health of the nation" (R. Laird Harris, Vol. 2, 1990, p. 569).

Theology professor Roland K. Harrison writes: "The classification of animal species into clean and unclean categories (Lev. 11:1-47) is significant because, being part of the Pentateuchal medical code, it constituted the basis of dietary regulations that are still adhered to by orthodox Jews and by those Gentiles who are concerned with maintaining good physical health.

"This categorizing is also important in view of the fact that it is unique in the annals of Near Eastern literature because its emphasis is not so much upon the avoidance of magical practices associated with certain animal species as upon the positive delineation of dietary principles intended to insure the physical well-being of the individual and the nation alike through a consistent [preventative] approach" (*Introduction to the Old Testament*, 1999, p. 603).

Doctors offer their view

Do the health laws of the Bible have a foundation in medical fact? S.I. Mc Millen, M.D., and David E. Stern, M.D. summarize their view of the laws God revealed to the Israelites:

"For centuries epidemics had killed thousands of Egyptians and Hebrews. Ancient treatments rarely helped. Often the 'cure' was worse than the diseases. Yet here [Exodus 15:26] God made a fantastic promise-freedom from diseases.

"God then gave Moses many health rules, filling a whole section of the Bible . . . Moses recorded hundreds of health regulations but not a single current medical misconception.

"Thousands have died through the centuries, however, because doctors ignored the biblical rules. Finally, when doctors read and tried these guidelines, they quickly discovered how to prevent the spread of epidemics.

Thus Moses could be called the father of modern infection control. Even today, we are still benefiting from God's 3,500-year-old instructions". (*None of These Diseases: The Bible's Health Secrets for the 21st Century*, 2000, p. 11)

Rex Russell, M.D., adds: "As we look at modern science and nutrition, we will find that . . . there is an amazing overlap between God's original laws of clean and unclean and solid hygienic principles . . . Scripture and medical research agree that modern lifestyles lived without reference to God's laws and design shorten life and hasten death" (*What the Bible Says About Healthy Living*, 1999, pp. 14, 16).

Nutritionist David Meinz says that, even though we may not understand all aspects of the biblical dietary laws, we would be wise to follow them.

"Much of the wisdom revealed in the Bible now makes sense to us from our modern perspective," he says, "but should that mean we won't consider the areas that haven't yet been scientifically proven?"

"We've only discovered that animal fat is bad for us in the last 50 years. To the Christian a century ago, the directive in Leviticus 3:17 to avoid animal fat made no sense at all. Yet it's clear to us today. What if there's something in lobster that's harmful to our health? What if we don't discover what it is until 50 years from now? Do we require scientific proof before we give the Bible the benefit of the doubt?" (*Eating by the Book*, 1999, p. 226)

Reginald Cherry, M.D., comments on why medical doctors and researchers have come to agree with the Bible's instruction not to eat fat.

"Why is this prohibition against fat so important for us?" he asks. "Over 53 percent of people in large industrialized countries die of heart disease. Heart disease is most commonly caused by fat deposits that build up in the arteries, often beginning in the teenage years". (*The Bible Cure*, 1998, p. 34, large-print edition)

Cultural taboos or divine revelation?

If some of the Bible's dietary regulations have been shown to offer proven health benefits, what might that tell us about its other instructions? Dr. Cherry continues: ". . . The Old Testament . . . overflows with many revelations from God about hygiene, healthy foods, and the . . . prevention of diseases. As a medical doctor specializing in preventative medicine, I find the Old [Testament] fascinating and intriguing. Throughout its ancient Hebrew text, one finds many unveiled secrets and mysteries concerning what we should eat, how to avoid contaminated and diseased objects, and what natural substances can be used to effect healing . . .

"The Hebrews did not seek to know more about anatomy, science, or the natural order as did their counterparts in the ancient civilizations of Egypt, Mesopotamia, or Greece. Quite the contrary, anything that might be uncovered in the ancient Hebrew texts of the Bible had to come to them through divine, supernatural knowledge revealed by God. So what we shall unearth from the Old [Testament] does not arise from human speculations

on health and medicine but rather from God's particular Word to us about his pathway of healing for us-His creation. As Creator, God knows more about our bodies, His creation, than we could ever discover either through philosophy or science . . .

"The lists of clean and unclean animals in Leviticus 11 and Deuteronomy 14 have a significance often ignored. Far from being a catalog of food taboos based on fad or fancy, these lists emphasize a fact not discovered until late in the last century [the 1800s] and still not generally known: Animals carry diseases dangerous to man" (Cherry, pp. 27, 30, 39).

Health risk to humans?

Dr. Russell asks, "What is so good about 'clean' meats, and what is so bad about 'unclean' meats?" He explains that "the flesh of clean animals such as beef, and fish that have scales and fins, is ideal for the health of humans-just as we would expect from the hand of a loving Creator . . . Many land animals God designed for food provide an additional benefit in that they generally eat grasses and grains that were also designed for food" (Russell, pp. 73-74).

In contrast, David Meinz summarizes the potential health risk of eating creatures the Bible classifies as unclean. "Almost all of the creatures on the unclean list are scavengers," he notes. "In many cases they don't hunt for their own food; they eat the dead and decaying matter of our environment. A catfish does that at the bottom of a pond; lobsters and shrimp do it in the ocean. A pig will eat anything. Vultures, almost by definition, are known for their scavenger habits". (Meinz, p. 225)

Dr. Russell notes that "the differences between clean and unclean animals appear to be related to their primary food source and to their digestive systems. Scavengers that eat anything and everything are not suitable for food, according to the Bible. Animals described as clean, and therefore good for food, primarily eat grasses and grains.

". . . [But] note that an animal doesn't have to be a scavenger to be unclean. Horses and rabbits, for example, are unclean because they do not have split hooves. Although they are considered to be good food in some countries, studies have shown that horse meat often contains viruses and parasites. Rabbits, as innocent as they appear, are the cause of tularemia (an infectious disease) in humans.

"One reason for God's rule forbidding pork is that the digestive system of a pig is completely different from that of a cow. It is similar to ours, in that the stomach is very acidic. Pigs are gluttonous, never knowing when to stop eating. Their stomach acids become diluted because of the volume of food, allowing all kinds of vermin to pass through this protective barrier. Parasites, bacteria, viruses and toxins can pass into the pig's flesh because of

overeating. These toxins and infectious agents can be passed on to humans when they eat a pig's flesh". (Russell, p. 76-77).

What purpose do they serve?

If such creatures weren't designed to be eaten, why did God create them? Dr. Russell explains: "For one thing, they serve a useful role just cleaning up the place. Many unclean animals, however, notably pigs and shellfish, are unhealthy because their diet consists of society's disease-laden refuse.

"As is well known, pigs will eat anything and everything. They were designed to clean up decaying flesh and pollution. Pigs have eaten Philadelphia's garbage and sewage for more than 100 years, saving the city \$3 million a year in landfill costs. This is a wise use of hogs. They are designed to clean our environment.

"Even when stacked in cages, piglets thrive on offal when only the pig in the top cage receives food. Farmers have increased their profits by feeding free raw sewage to pigs. Chicken farmers often keep a hog so they can dispose of dead chickens without having to bury them". (Russell, p. 81).

Some species of fish and shellfish perform a similar role in an aquatic environment. Dr. Russell notes that "among commonly eaten fish, catfish . . . always show the highest levels of contamination in chemically polluted water. After chemical spills, local fishermen are warned not to eat catfish.

He cites the example of a peach farmer who sprayed his trees with pesticide, only to have a rainstorm quickly wash the chemicals off the trees.

"The rainwater containing the recently applied insecticide ran into his pond," he writes. "The catfish did their job, cleaning the water by sucking up the pesticide; but because of their efficiency, most of them floated to the top of the pond dead. None of the fish that had fins and scales died" (ibid.).

Even commercially raised catfish are a potential health risk, he notes. "*Consumer Reports* tested fish bought in multiple markets in the United States. Fish are considered spoiled when bacteria counts are greater than 10 million per gram of flesh. Nearly all catfish had counts that went off the scale at 27 million per gram, even when properly prepared" (ibid.).

Peter's testimony is significant:

Can we find other biblical evidence that this view is correct, that Jesus never changed the biblical food laws? We find a telling event from the life of Peter well after Jesus' death and resurrection.

Peter is a central figure in the early Church. Jesus charged Peter to strengthen the brethren (Luke 22:32). Peter delivered a powerful sermon that led to the conversion of thousands (Acts 2:14-41). His boldly claiming

the name of Christ resulted in the miraculous healing of a lame man. He powerfully preached on repentance to those who gathered to witness the miracle (Acts 3:1-26). Later the mere passing of Peter's shadow over the sick resulted in dramatic healings (Acts 5:15). Surely Peter would have understood something as fundamental as whether Jesus had repealed the laws of clean and unclean meat. Yet, years after Christ's death and resurrection, when he experienced a vision of unclean animals accompanied by a voice telling him to "kill and eat," notice Peter's spontaneous response: *"Not so, Lord! For I have never eaten anything common or unclean"* (Acts 10:14). Ironically, many believe the purpose of this vision was to do away with the dietary restrictions regarding clean and unclean meats.

This strange vision came to Peter three times, yet he still "wondered within himself what this vision which he had seen meant" (verses 16-17) and "thought about the vision" (verse 19). Peter did not jump to conclusions as too many do today. He already knew what the vision did *not* mean. Later God revealed the true meaning: "God has shown me that I should not call any *man* common or unclean" (verse 28).

Peter came to realize that the significance of the vision was that God was opening the way or door of salvation to the gentiles (non-Israelites). (As Jesus PBUH was only for the lost sheep of the house of Israel, (Mathew 15:22-28) not for the non-Israelites or the Gentiles.)

So Peter shortly thereafter baptized the first uncircumcised gentiles God called into the Church (verses 34-35, 45-48). Peter was never to eat unclean animals, but he did learn this vital lesson in the plan of God.

Nature of Pig: Some people have argued that the modern pig today as given only clean food and water and therefore its flesh or meat is consumable or permissible. The answer to this argument is this : you feed the pig with clean wholesome mash but you can not change its nature. It is still a pig. A pig is not a plant and you can not change it by bud-grafting.

Pig is naturally lazy and indulgent in sex (the semen of a boar in a single ejaculate reaches about 300 ml), Pig eats anything and everything (omnivorous) available, be it feces or anything filth. It prefers dirty places to clean one. It sleeps and eats only. It is the most voracious of all domestic animals. It is the cradle of all harmful germs. Pork serves as carrier of diseases to mankind because of germs and excessive fats. It is for this reason that it is not suitable for consumption.

Opinions: Ancient and modern ,The Famous Chinese Longevity Journal, Yan Show Tan say:

"On the verge of death, fear goes into the pig's heart and the animal's last breath goes into his gall. All flesh is nourishing , except pork, eat not".

In the Tang Dynasty , a great physician Sun See Mao , who declined the offer to be the coveted prime minister live to ripe old age of 100 years and was undoubtedly a great physician and hygienist of over a thousand years ago. He wrote in his book,

" Sheh Shen Lu" PORK ENCOURAGES THE REVIVAL OF OLD AILMENTS, LEADS TO STERILITY, FOSTERS ,RHEUMATISM AND ASTHAMA.

In the Ming Dynasty , a famous physician named Lee Shih Chen, the author of Materia Medica in ancient China say:

“ Southern Pork has Pungent Smell and Gives Concentrated Gravy. It has Poisonous Ill-effects Which are All the More”

Dr. Glen Shepard wrote the following issue in the Washington Post :

“One in six people of the United States of America and Canada have germs in their muscles Trichinosis from eating Pork infected with trichinia worms. Many people so infected have no symptoms. Most of those who do have recover very slowly. Some die, some are reduced to permanent invalids. All were careless pork eaters”

Other Religions Prohibit Eating Pork:

Judaism:

The Judaism strictly adhere to the teaching of the old testament of the Holy Bible(biblical food law). It is clearly stated in the Lev. 11:7-8

Hinduism:

The followers of Hinduism are forbidden to eat pork which they absolutely shun. The Pariah caste or untouchables do not make any selection in food, but all other castes consider it shameful to eat pork. In fact all hindus should purely vegetarians especially the Brahmin.

According to Hindu Scripture the Thukalpam, Chapter 163:“One day when Manikavasagam was worshipping SIVA, he offered him after his prayers, a meat of a wild boar he had just hunted. Suddenly, he saw blood oozing from the eyes of the image, and then he heard a voice saying: “You who eat this meat , have sinned”

Zoroastrianism

Is a former religion of Persians founded by Zoroaster in 550 BC. It is a monotheistic religion based on philosophy and the dualism of good and evil. There are about 150,000 Parsees(Adherents) in India especially in downtown Bombay. The Zoroastrian restaurants in Bombay serve no pork or beef.

The Seventh Day Adventists:

The SDA is a sect of Christianity founded by William Miller in 1848. who prophesied that the end of the world would come in 1843, 1844 or even 1845. The followers observed the teaching of the Bible Lev. 11:7-8 . They frequent Muslim restaurants as a matter of convenience when they do not eat at home. Tea and Coffee are forbidden for SDA.

Other People Should not Eat Pork

Buddhism.

The Buddhists have 5 principal Commandments which are the prohibition of killing, adultery, stealing, lie and intoxicants.

The first commandment prohibition of killing, it is unlike Islam or Christianity. It prohibits the killing of rats, snakes, mosquitoes, flies etc. The devotees of Mahayana (Great Vehicle) Buddhist will never eat chicken, duck, fish, beef, or mutttons, or even eggs, onions and garlic and also pork. However some flagrant flouting Buddhist Commandment by many of their followers due to circumstances of the locality where they live like in Tibet and Mongolia where evegetables are very rare.

Christianity

All Christians should not eat pork because they believe unconditionally in the Old and New Testament.

Some Christians claim that they are now Christians and no longer Jews, We may ask them why the ten commandments are strictly practiced and the old and new testaments are bound into one which is called The Bible? The Fundamental training of a Christian priest is based on the Old Testament. The old testament (torah) or even the new testament (injl or Gospel) of the bible clearly testified that it can not be changed as indicated in the following verses instructed by god to Prophet Moises to be abided forever and the mission of Prophet Jesus. Please see and read following verses to prove that the Biblical Food Law or Law of Unclean Meats, Lev 11:7-8 can not be repealed nor changed:

- ☑ "Observe and obey all these words which I command you, that it may go well with you and your children after you **forever**, when you do what is good and right in the sight of the LORD your God" (Deuteronomy 12:28).
- ☑ "I am not suppose to come to abrogate or destroy the law(Torah) and the prophets, but to fulfill".(Matthew 5, verses 17-19)

The apostle John is direct in his evaluation of any who claim to be Christian but refuse to follow Christ's laws and commandments: "He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him" (1 John 2:4). "But in vain they worship me, teaching for the doctrines the commandments of men"(Mathew 15:9)

- ☑ Malachi 3: 6 " For I am Lord I change not."
- ☑ Psalms 89:34 " My covenant will, I not break nor alter the thing that is gone out of my lips"
- ☑ Deuteronomy 4:2 " Ye shall not add unto the word which I command you, neither shall ye diminish ought from it".
- ☑ Ecclesiasticus 3:14 " I know that everything God does will endure forever, nothing can be added to it and nothing taken from it."

Confucius and Mencius

The teaching of Confucius and Mencius have been based on LEE-CHI or the Book of Rites. In chapter SHAO YI of the said book says" CHUIN TZU PU SHEH HOON YU" which means " A gentleman does not eat flesh of pig and dog"

Is Pork A National food of the Chinese?

The Chinese have been eating pork for countless generations and it is the national food of the Chinese and yet, the Chinese exist in large numbers in

the world. But please note that the Chinese are, in general, compelled to be vegetarians. Peasants who comprise at least 80% of the total population of China, enjoy eating pork just about 3 times a year, viz. at the beginning of the year the 5th day of the 5th moon and the 5th day of the 8th moon. I can confirm that no peasants in China could consume 24 lbs of pork a year.

Interestingly, Muslims Chinese, are by comparison, 2 inches taller than non-Muslims Chinese, and they are much healthier, too! Many non-Muslims Chinese suffer from hemorrhoids which are nearly unknown to Muslims Chinese.

B) Following the Prophetic Diet(www.ifanca.org by Aliya Husain of IFANCA)

God's Messenger said, "The stomach is the central basin of the body, and the veins are connected to it. When the stomach is healthy, it passes on its condition to veins, and in turn the veins will circulate the same and when the stomach is putrescence, the veins will absorb such putrescence and issue the same"—hadith, or sayings, of the Prophet Muhammad (s).

In a Muslim's life, one is constantly searching for opportunities to gain the favor of God. The term worship, or ibadah, encompasses much. From complex prayers and supplications to menial daily tasks, every action can be turned into a positive one, if not an act of ibadah itself. A simple example of this is eating. It is a necessity of life, yet it can also be a form of praise to God.

Eating as a Form of Worship

Eating can be looked upon as an act of ibadah, worship, since our Prophet (s) emphasized that interacting with food was an act of worship. He exhibited this by performing wudu, ablution, prior to eating—just like for prayers, as well as having the intention—niyyah—of seeking God's favor.

When he put his hand in the food, he would say, "Bismillaah (in the Name of God), and he told people to say this when eating. He said, "When any one of you eats, let him mention the name of God. If he forgets to mention the name of God at the beginning, let him say Bismillaahi fi awwalihi wa aakhirihi (in the name of God at its beginning and at its end). When he raised the food to his mouth, he would say, "Al-hamdu Lillaahi hamdan katheeran tayyiban mubaarakan fihi ghayri makfiyyin wa laamuwadda' wa laa mustaghni `anhu Rabbanaa `azza wa jall (God be praised with an abundant, beautiful, blessed praise. He is the One Who is Sufficient, Who feeds and is never fed, The One Who is longed for, along with that which is with Him, and the One Who is needed. He is Our Lord, may He be glorified).

Additionally, he consistently gave thanks for the gift of food that was given to him by the Almighty. In the Islamic realm, one's primary obligation concerning eating is to ensure that the food is halal (lawful) and tayyib (pure). In fact, the Sahaba, the companions of the Prophet (s) were more concerned with the purity of the food they consumed, than they were with their night prayers. Utmost care was taken to ensure the proper slaughter of meat occurred and the purity of the natural sources from which food was taken.

Food after entering their bodies became part of who they were, thus the purity of what they consumed implied purity of their mind and soul. God states, "O Messenger – eat from that which is wholesome and pure and do righteous deeds." Many hadith or sayings of the Prophet (s) also relate the importance of therof imaan, faith and the rejection of ones duaas and prayers. Imam Nawawi in his forty hadiths relates the following narration, "Verily God is Pure and He does not accept that which isn't good and pure." Thus when one presents himself to God he should be in a state of purity from the inner depths of his body to his outer appearance so that his prayers and duaas may be accepted, God willing.

Also according to Prophet Muhammad (pbuh) in his hadith, *"Those who eat Halal, follow the tradition of the Prophet and do not harm others will go to heaven."* (Al-Tirmidhi)

"I swear by Allah (SWT) in whose hands is my life. When a person eats a tiny piece of an item which is haram, none of his good deeds are accepted by Allah (SWT) for forty days. When the flesh of the body is built from haram, then his body only deserves the hell fire."

"There will come a time upon my people that they will not be concerned what they consumed. It will not matter to them whether it is halal or haram. When such a time appears, none of their good deeds will be accepted."

Another narration of the Prophet (s) tells the story of a disheveled traveler who was in a confused situation. He raised his hands to God and called upon him, yet his duaas and prayers were not answered. The Prophet (s) commented that (in regards to this man) his food is haram, his drink is haram, his clothing is haram, and that from which he is nourished is haram, so how can his duaas, prayers be accepted? This state of impurity was not something that the Sahaba, the companions wanted to all victims to. Foods mentioned in the Quran and Hadith Diet plays a very important role in the daily life of a believer.

The Quran has not restricted itself to mentioning permissible and impermissible foods, but goes to the extent of giving useful tips regarding a balanced diet, a diet which contains most if not all the useful ingredients

purity of one's body and how impurity results in the loss required for the growth, strengthening and repairing of the human body. In the Quran, God states: "And the cattle, He has created them for you, in them there is warmth (clothing) and numerous benefits, and of them you eat," thus establishing the importance of meat in a Muslim's diet. The importance of milk in one's diet is related in the following verse: "And verily in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from between excretion and blood, pure milk, palatable to the drinkers". (16:66) Additionally, in regards to milk, the Prophet stated: eats food, he should say: "O God, bless us in it, and give us food (or nourishment) better than it." When he is given milk to drink he should say: 'O God! Bless us in it and give us more of it, for no food or drink satisfies like milk".

The benefits of fruits as good nourishment can be understood from this Quranic verse: "And from the fruits of date palms and grapes, you desire strong drink and a goodly provision." (16:67). There are certain foods that God magnifies in importance, by referring to them in the Quran. God swears by the olive and the fig, thereby implying that these are no ordinary foods to consume, thus giving them an elevated status in our diets. The Quran goes to teach the believer the best method of eating.

The believers are advised to be moderate in every aspect of life. Islam is the middle path – the essence of which is moderation – thus our consumption of food should also be moderate. Direct reference has been made in the Noble Quran regarding moderation in eating and drinking: "And eat and drink, but waste not in extravagance, certainly He (God) likes not those who waste in extravagance."(7:31). There are other foods that were known to be favorites of the Prophet (s), such as dates, pumpkin, honey, and vinegar. In fact, vinegar is often referred to as the "curry of the prophets," having been enjoyed by many of God's messengers. It is stated in hadith, or sayings of the Prophet Muhammad(s), that the simple presence of vinegar in one's home invites barakah and blessings into the house. The Prophet (s) also made the following statements in regards to other foods he liked: "The Prophet (s) said that mushroom is a good cure for the eyes, it also arrests paralysis." Illnesses are cured by means of three things: (one of them) is a drink of honey. "Use olive oil as a food and ointment for it comes from a blessed tree". Islamic Etiquette and Food

The Prophet Muhammad (s) related in a hadith that one's worst weakness is one's belly. If you must eat make sure you fill one third of your stomach with food, one third with water and leave one third for air i.e. leave it empty. The Prophet (s) also told `Ali ibn Abi Talib (may God be pleased with him), "O Ali! There are twelve rules a Muslim must learn to adhere to before the table (of food), four of which are duties, four of which are Sunnah, and four of which are manners. Knowing what you eat and its source, mentioning God's name prior to eating, being grateful for provisions, and being content with them are duties. Sitting on the left foot, eating with three fingers, eating from the food

closer to you, and licking the fingers (used while eating) are Sunnah. Restricting the size of each mouthful of food, chewing very well, refraining from looking people in the face, and washing the hands (afterwards) are of manners." By following these simple commands we can avail the opportunity to manipulate a simple necessity of life, eating, into a form of ibadah. Invoke His name and thank God while enjoying His blessings, and practice the Sunnah of our Holy Prophet (s), for in this lies all success.

C. FACTS ON FOOD, PROCESSED FOOD AND NON-FOOD PRODUCTS (Dr. N. A. Kuit)

1) Shortening using Animal Fats added to Cakes and Biscuits

Shortening is a substance added to food such as cakes and biscuits to give it that friable quality. It is also an ingredient in flour and cakes mixture. Shortening is usually a fat that has undergone a special processing to provide among other things a light color and a bland flavor. Lard (Pigs Fat), tallow (cattle fat or vegetable fat and butter are all shortening agents. But lard is often used as it is very cheap. Even if tallow is used, it may not be halal because the cattle may not have been slaughtered according to Islamic rites. That is why Muslim consumers should, before buying any foodstuff, check the labels carefully for any mention of animal fats. The problem in many instances, shortening is listed as an ingredient without any specification as to whether it is of animal or vegetable origin.

2) The Cheese-lover

If you are a Muslim and a cheese-lover, beware. The cheese you buy may contain ingredients that are haram or prohibited for you. Cheese is a popular food anywhere in the world and mixed as flavor on junk foods or eaten with bread or used in cakes. Cheese is the solid part of milk and the Whey is the liquid part when we put the enzyme rennin (from stomach of calves) to curdle the milk. So, whey and cheese are prohibited if rennin came from animals not slaughtered according to Islamic rites. Whey is often mixed in biscuits, infant milk formula and powdered chocolate (Milo) .Some questionable Halal Certifiers even certified biscuits with WHEY and Cheese. So be watchful and vigilant.

3) Gelatin not stated on labels in Tea, Milk Products, Food Flavors and other Food

Gelatin is a semisolid protein, a transparent protein material made from boiling animal hides, bone, and cartilage that forms a firm gel when mixed with water. It is used in food, medicine, glue and in photography. Type A Gelatin is derived from pig skin, can processed, produced within one month and the commonest used by the pharmaceutical as against the Type B gelatin derived from Bovine bones and hooves which is processed, produced within three months.

Many processed food items sold in the country contain gelatin, but its presence not indicated on their labels. Thus consumers who are vegetarian or

whose religions require them to abstain from animal products may unknowingly be consuming gelatin when they eat these foods.

As experienced in Malaysia before the implementation of strict Halal regulations (this writer stayed in Malaysia for more than one (1) month Training on Veterinary Quarantine Management, MTCP), the Consumers Association of Penang tested on various food items found that a wide range of processed food contain gelatin among those food items are food flavor, milk powder, tea powder, chocolate, ice cream, chewing gum and even candies. On checking the labels, they found on many instances where gelatin is not indicated. They tested food items and found out contain gelatin but not mention on labels such as Maggi tomato catsup, Carnation Coffemate and evaporated milk, Nestea tea, Lipton instant tea, Wrigley's Chewing Gum, Bubble Gum, Mars milk chocolate and others .

Thus, failure to inform the consumers by the manufacturers of processed food items that their products contain gelatin is a very serious matter and shows disrespect for one's religion and beliefs and most importantly violation of Consumers Act on labeling of processed foods.

4) Milk Powder Contains Fats Forbidden to Muslims and other Religion that prohibits Animal Fats.

Milk powder consumed by infants and adults may be Haram to muslim consumers and taboo also to Sikhs, Buddhists, Hindus and vegetarians alike. They contain a substantial percentage of either Lard (pork fat) or Beef fat obtained thru unIslamic method. A study conducted also by the Consumers Association of Penang in Malaysia, showed that 1,000 grams of milk powder contains 100 grams of Lard, and thirty (30) percent of total fats derived from beef fats.

As indicated in the data of reputable Company the Noyes Data Corporation in Malaysia in a book published by them entitled " Dehydration of Natural and Simulated Dairy Products" written by M. T. Guilles, it stated that certain processes in the manufacture of milk involves vigorous addition of skimmed milk to lard in order to produce the *milk powder*.

In the above process the author cited an example where 880 grams of ordinary skimmed milk which may contain in addition such as mineral salts and vitamins is intimately mixed with 120 grams of Lard which may contain vitamins and an emulsifier to complete 1000 gms(1 kg) of Powder Milk.

Wyeth Laboratories in England report stated that the fat used in milk powder comprises of three types of vegetable fats, oleic, soy and coconut. The report discloses also that the animal oil used in the milk is oleo oil, which is derived from destearated beef fat. Such milk contains beef fats cannot be consumed by Sikhs, Buddhists, Hindus and vegetarians because their religions forbid them. But for Muslims the Beef Fat is also Haram because it may not been slaughtered according to Islamic rites.

It is sacrilegious to sell such products to them in our country and the practice must be stopped immediately. The Muslim Consumers will call upon the BFAD-DOH, DTI, DA, OMA, Congress and the Office of the President to

conduct investigation and study on the said matters, in order to protect our rights as a Muslim.

5) Monoglyceride, Vanilla in food and Glycerin in cosmetics

Do you take bread, macaroni products, ice cream, non-dairy creamer, toffees, margarine and peanut butter? These food products may be Haram for Muslims as they likely to contain monoglyceride, a derivative of Glycerin, which is used to foods. Monoglycerides are common ingredients of processed foods because of their ability to improve texture of said products. Glycerin is a colorless, sweet, thick and sticky liquid derived from animal or vegetable fats and oils, for example during the production of soaps. Among cosmetics and toiletries found to contain glycerin are: toothpaste, soaps, hair conditioners, hand lotions, moisturizers, shaving cream, lipstick, liquid face powders and many more. Vanilla is derived from plant of Orchid Family, but when we extract the Vanillin from it, we need to use Ethyl Alcohol which is non-halal or haram.

6) Watch out for brushes made from Pig Hair

Many bristle brushes used by our students and painters have been found to be made from the hair of Pigs. These brushes are very popularly used by school students because it is bristle and lasts longer. Some people use it for Barbecue basting, cosmetics and cake making. Leading art brush importers have confirmed that many bristle brushes are made from the hair of pig's back.

D)Halal and Kosher Food Comparison:

Knowledge of the kosher and halal dietary laws is important to the Jewish and Muslim populations who observe these laws and to food companies that wish to market to these populations and to interested consumers who do not observe these laws.

Kosher dietary laws determine which foods are "fit or proper" for Jews and deal predominantly with 3 issues: allowed animals, the prohibition of blood, and the prohibition of mixing milk and meat. These laws are derived from the Torah and the oral law received by Moses on Mount Sinai (Talmud). Additional laws cover other areas such as grape products, cheese, baking, cooking, tithing, and foods that may not be eaten during the Jewish festival of Passover.

Halal laws are derived from the Quran and the Hadith, the traditions of the prophet

Muhammad. As with Kosher laws, there are specific allowed animals and a prohibition of the consumption of blood and other animal by products. Alcohol is also strictly prohibited in any quantity.

The kosher or kashrus dietary laws are Biblical in origin, coming mainly from the original five books of the Holy

Scriptures, the Torah, which has remained unchanged. At the same time that Moses received the Ten Commandments on Mount Sinai, Jewish tradition teaches that he also received the oral law, which was eventually written down many years later in the Talmud. The system of Jewish law is referred to as "halacha."

The kosher dietary laws predominantly deal with three issues, all focused on the animal kingdom:

- a. Allowed animals
- b. Prohibition of blood
- c. Prohibition of mixing of milk and meat

Allowed animals

Ruminants with split hooves that chew their cud, (ruminant) traditional domestic birds, and fish with fins and removable scales are generally permitted. Pigs, wild birds, sharks, dogfish, catfish, monkfish, and similar species are prohibited, as are all crustacean and molluscan shellfish. Almost all insects are prohibited such as that carmine and cochineal, which are used as natural red pigments, are not permitted in kosher products by most rabbinical supervisors. With respect to poultry, the traditional domestic birds (that is, chicken, turkey, squab, duck, and goose) are kosher. Birds in the ratrie category (ostrich, emu, and rhea) are not kosher, as the ostrich is specifically mentioned in the Bible (Lev. XI:16). However, it is not clear whether the animal of the Bible is the same animal we know today as an ostrich.

The kosher bird has a stomach (gizzard) lining that can be removed from the rest of the gizzard. It cannot be a bird of prey. Another issue deals with tradition; for example, newly discovered or developed birds may not be acceptable. Some rabbis do not accept wild turkey, while some do not accept the featherless chicken.

Most insects are not kosher. The exception includes a few types of grasshoppers, which are acceptable in the parts of the world where the tradition of eating them has not been lost. The edible insects are all in the "grasshopper" family identified as permitted in the Torah due to their unique "jumping" movement mechanism.

The only animals from the sea that are permitted are those with fins and scales. All fish with scales have fins, so the focus is on the scales. These must be visible to the human eye and must be removable from the fish skin without tearing the skin.

Prohibition of blood

To further remove the prohibited blood, red meat and poultry must then be soaked and salted ("melicha") within 72 h of slaughter. If this is not possible, then nonglatt meat is specially washed ("begissing"), and this wash procedure may be repeated for up to two more times, each time within 72 h of the previous washing. The soaking is done for .5 h in cool water; thereafter, the salting is done for 1 h with all surfaces, including cut surfaces and the inside cavity of a chicken, being covered with ample amounts of salt. The salt used for koshering must be of a crystal size that is large enough that

the crystals will not dissolve within the hour and must be small enough to permit complete coverage of the meat.

Terms to remember in Kosher are :

- ❖ Sochet- Kosher slaughterman
- ❖ Chalef- Khoser knife to be used for slaughter
- ❖ Sirkas- Non-kosher adhesion in lungs
- ❖ Glatt Kosher- Strictly non-adhesion in lungs
- ❖ Treife -(Haram) opposite of Kosher
- ❖ Bodek – Kosher inspector or auditor.
- ❖ Nikkur- removal of veins, arteries, prohibited fats, blood, and the sciatic nerve as required for kosher poultry.
- ❖ Menacker- one who performs nikkur.
- ❖ Melicha- soaking and salting meat as required for kosher.

Any ingredients or materials that might be derived from animal sources are generally prohibited because of the difficulty of obtaining them from kosher animals. This includes many products that might be used in foods and dietary supplements, such as emulsifiers, stabilizers, and surfactants, particularly those materials that are fat-derived. Very careful rabbinical supervision would be necessary to assure that no animal-derived ingredients are included in kosher food products. Almost all such materials are available in a kosher form derived from plant oils.

Prohibition of mixing of milk and meat

“Thou shalt not seeth the kid in its mother’s milk.” (Exodus XXIII:19, Exodus XXXIV:26, Deuteronomy XIV:21)

This passage appears three times in the Torah and is therefore considered a very serious admonition. As a result, the law cannot be violated even for nonfood uses such as pet food. Neither can one derive benefit from such a mixture; therefore, one cannot own a cheeseburger business.

The dairy side includes all milk derivatives .A special set of rules applies to fish. Fish can be eaten at the same meal at which meat is eaten, but it cannot be mixed directly with the meat. The dishes used with the fish are generally kept separate and rinsed before they are used with meat, or vice versa. Some kosher supervision agencies would permit such a product to be listed as “dairy equipment (D.E.)” rather than “dairy.” The D.E. tells the consumer that it does not contain any intentionally added dairy ingredients, but that it was made on dairy equipment.

Passover

The Passover holiday occurs in spring and requires observant Jews to avoid eating the usual products made from five prohibited grains: wheat, rye, oats, barley, and spelt (Hebrew: “chometz”).

Those observing kosher laws can only eat the specially supervised unleavened bread from wheat (Hebrew: “matzo”) that is prepared especially for the holiday. Once again, some matzos—that is, “schmura” matzos—are made to a stricter standard with rabbinical inspection beginning in the field. In addition to the actual “flours” of these materials, many contemporary rabbis also prohibit derivatives such as corn syrup, cornstarch, and cornstarch derivatives such as citric acid.

The halal dietary laws define food products as “halal” (permitted) or “haram” (prohibited). A few items go into the category of “makrooh” (questionable to detestable). The law deals with the following five issues; all but the last are in the animal kingdom.

- a. Prohibited animals
- b. Prohibition of blood
- c. Method of slaughtering/blessing
- d. Prohibition of carrion
- e. Prohibition of intoxicants.

The Islamic dietary laws are derived from the Quran, a revealed book; the Hadith, the traditions of Prophet Muhammad; and through extrapolation of and deduction from the Quran and the Hadith, by Muslim jurists.

There are 11 generally accepted principles pertaining to halal and haram in Islam for providing guidance to Muslims in their customary practices:

1. The basic principle is that all things created by Allah are permitted, with a few exceptions that are prohibited.
2. To make lawful and unlawful is the right of Allah alone. No human being, no matter how pious or powerful, may take it into his hands to change it.
3. Prohibiting what is permitted and permitting what is prohibited is similar to ascribing partners to Allah.
4. The basic reasons for the prohibition of things are due to impurity and harmfulness.
5. What is permitted is sufficient and what is prohibited is then superfluous.
6. Whatever is conducive to the “prohibited” is in itself prohibited.
7. Falsely representing unlawful as lawful is prohibited.
8. Good intentions do not make the unlawful acceptable. Whenever any permissible action of the believer is accompanied by a good intention, his action becomes an act of worship. In the case of haram, it remains haram no matter how good the intention or how honorable the purpose may be.
9. Doubtful things should be avoided. There is a gray area between clearly lawful and clearly unlawful. This is the area of “what is doubtful.” Islam considers it an act of piety for the Muslims to avoid doubtful things, for them to stay clear of the unlawful. Prophet Muhammad said: “The halal is clear and the haram is clear. Between the two there are doubtful matters concerning which people do not know whether they are halal or haram. One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them, he may be doing something haram .
10. Unlawful things are prohibited to everyone alike. Islamic laws are universally applicable to all races, creeds, and sexes.
11. Necessity dictates exceptions. A Muslim is permitted, under the compulsion of necessity, to eat a prohibited food to ensure survival—but only in quantities sufficient to remove the necessity and avoid starvation.

Prohibited and permitted animals

The meat of pigs, boars, and swine is strictly prohibited, as are the carnivorous animals such as lions, tigers, cheetahs, cats, dogs, and wolves. Also prohibited are birds of prey such as eagles, falcons, osprey, kites, and vultures.

The meat of domesticated animals like ruminants with split hooves (cattle, sheep, goat, or lamb, for example) is allowed for food, as are camels and buffaloes. Also permitted are the birds that do not use their claws to hold down food, such as chickens, turkeys, ducks, geese, pigeons, doves, partridges, quails, sparrows, emus, and ostriches.

The animals (Cattle, goat, fowls etc) fed unclean or filthy feed; for example, formulated with biosolids (sewage) or animal protein (Meat, Bone and Blood Meal) from uncertain sources, free range chicken near garbage dump or dead carcasses must be quarantined and placed on cage or pens with clean feed for a varying period before slaughter to cleanse their systems. (e.g, chicken 3 days, Goat and Sheep 7 days and Cattle or Buffalo 40 days)

Food from the sea—namely, fish and seafood—are the most controversial among various denominations of Muslims. Certain groups, particularly Shia, only accept fish with scales as halal, while others consider as halal everything that lives in the water all the time. Consequently, prawns, lobsters, crabs, and clams are halal, but may be detested (Makrooh) by some, and hence not consumed.

Prohibition of blood

According to the Quranic verses, blood that pours forth is prohibited for consumption. It includes blood of permitted and nonpermitted animals alike.

Slaughtering of permitted animals

There are special requirements for slaughtering the animal:

An animal must be of a halal species. It must be slaughtered by an adult and sane (mentally competent) Muslim. Allah must be invoked by name at the time of slaughter. Slaughter must be done by cutting the throat in a manner that induces rapid and complete bleeding, resulting in the quickest death. The generally accepted method is to cut at least 3 of the 4 passages (that is, the carotids, jugulars, trachea, and esophagus).

Prohibition of alcohol and intoxicants

Consumption of alcoholic drinks and other intoxicants is prohibited according to the Quran (V:90-91), as follows:

“O you who believe! Fermented drinks and games of chance, and idols and divining arrows are only an infamy of Satan’s handiwork. Leave it aside in order that you may prosper. Only would Satan sow hatred and strife among you, by alcohol, and games of chance, and turn you aside from the remembrance of Allah, and from prayer: Will you not, therefore, abstain from them?”

Comparative Summary of Kosher, Halal, and Catholic Christian Guidelines on foods ([Halal Food Production](#) by Muhammad Chaudry and Mian Riaz, Islamic Food and Nutrition Council of America. 2004)

Description	Kosher (Judaism)	Halal (Islam)	Catholic Christian
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Pork, pig, swine and carnivorous	Prohibited	Prohibited	Allowed
Ruminants and poultry	Slaughtered by a trained Jew	Slaughtered by an adult Muslim	No restriction
Slaughtering by hand	Mandatory	Preferred	No restriction
Blessing invocation	Blessing before entering slaughtering area not on each animal	Blessing on each animal on slaughtering	Not Applicable
Stunning before slaying	Sometimes permitted	Sometimes permitted, debatable	Allowed
Stunning after slaying	Permitted	Permitted	Allowed
Soaking, Salting	required	No salting required	No salting required
Blood of any animal	Prohibited	Prohibited	Allowed
Fish	With scales only	permitted but with scales preferred	permitted
Crabs, shrimps	Prohibited	Allowed but not preferred	Allowed
Animal enzymes	Kosher- only	Halal slaughtered	Allowed
Porcine enzyme	Maybe allowed	prohibited	Allowed
Cattle gelatin	Kosher-slaughtered	Halal-slaughtered	Allowed
Fish gelatin	Kosher fish only	Any fish	Allowed
Dairy products Whey and Cheese	Kosher-enzyme	Halal enzyme	Allowed
Ethyl Alcohol	Permitted	Prohibited	Allowed
Insects and by-products Grasshopper	accepted;	Locust and by-products accepted	Allowed
DESCRIPTION	KOSHER	HALAL	CHRISTIAN
Plant materials	All permitted	Intoxicants not permitted	permitted

Sanitation of equipment	Cleaning; idle period required	Thorough cleaning Debut(Islamic ritual)	thorough cleaning
Special occasion	Additional restrictions during passover	Same rule whole year	Same rule whole year

Is Animal Slaughtered by the People of the Scriptures Halal?:

For meat to be lawful, it is not simply enough that the animal has been slaughtered by "people of the Book." It is very essential that the act of slaughter should be performed according to their prescribed religious rites and practices. For instance if a muslim kills a chicken by twisting his neck, it would be a carcass, or haram. If the same method of killing is adopted by christian or a Jew, then how such a chicken can become halal?

Slaughtering consists of cutting the jugular veins, carotid arteries, trachea and gullet in the neck, so that all blood is drained out. *The Prophet (SAW) told the Companions to use "anything that releases the blood, and **mention the name of Allah over it**, but do not use a tooth or a nail, for a tooth is bone, and nails are the knives of the Ethiopians."* (Sahis Al-Bukhari, Muslim and others)

*The spinal cord must **NOT be** cut. Why Not? Because the nerve fibers to the heart may be damaged during the process, causing cardiac arrest and hence stagnation of the blood in the blood vessels of the animal (proven as experimented by Dr Schultze and Dr Hazim of Veterinary Department, Hannover University in Germany). Since blood is also forbidden in Islam (also in the Ahl el Kitab or Jews and Christian, Acts 15:29, " And ye abstain from blood, things strangled and fornication") it is incumbent to see to it that the blood is completely drained from the animal during slaughtering. This meat is then called halal or lawful.*

Dividing Factors:

This day are (all) good things made lawful for you. The food of those who have received the scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not go in fornication, nor taking them as secret concubines. Whoso denieth faith, his work is in vain and he will be among the losers in the Hereafter. (Qur'an 5:5)

Now what does the Glorious Quran mean by the food of the Ahl-E-Kitab which Allah had made lawful for muslims? Does it mean by it the food which Allah had made lawful for the Ahl-Kitab in their scripture and according to their prophets? Or does it mean everything which the Ahl-Kitab eat even though Allah has forbidden it for them? It is well-known that in every one of

the revealed religions, Allah has forbidden certain classes of food and other good things were allowed while certain bad things are forbidden. It is well-known that in every community, some of its people opposed their prophets and infringed the limits which the prophets had prescribed for them, so they would eat some of the food forbidden to them. Most People of the Book of today do not obey the Biblical Dietary Law, then how they called him Ahl lul kitab? Even during the time of the Prophet Muhammad(PBUH), the People of the Book were divided, some obeyed the Law of Unclean Meats others not or even today, they are divided. So, Muslims are always at stake of doubtfulness or subha.

Therefore, does the Qur'anic verses intend by "the food of those who have received the Scripture" the food of the Ahl-Kitab which Allah had made lawful for muslims, the food of the Ahl-Kitab which is lawful which is halal to them in their accordance with their book and the teachings of their prophet? Or does it mean every kind of food that they actually eat, regardless of whether it is lawful for them.

Surely the above passage from the Quran does not give a blanket approval to consume whatever is available in the food markets and confectionaries of the Christian West as is contended by some modern scholars. It should be emphasized, however, that the law of Allah is higher than the simplistic conclusions of such absurd interpretations. The true meaning, then, of these two parts of the Quranic verses referred to above which suits the glory of Allah's Law may be summarized as follows:

- 1)All food which Allah has made lawful for Jews and Christians in their respective Scripture is lawful for muslims**
- 2)All food which Allah made lawful for Muslims in Quran is lawful for Jews and Christians.**

The Bismillah Formula:

There are some Islamic Scholar who say "it is permissible to eat it(i.e non-Dhabihah meat)after saying Bismillah at the time of eating". We have however never heard that saying Bismillah on food which is unlawful turns into lawful food. What we are sure of is that the Prophet(pbuh) used to say Bismillah when he commenced eating any food or drinking liquids, thereby, blessing them and making them useful with the grace of Bismillah. Furthermore, he advised muslims to do the same but he never told them that what was unlawful could be lawful by saying Bismillah over it. The advocates of Bismillah formula are in fact not aware of the background, intent and purpose of a Hadith in Bukhari which is reproduced below:

Narrated Aisha(ra): A group of people said to the Prophet(pbuh), "Some people (new muslims)bring us meat and we do not know whether they have mentioned Allah's name or not on slaughtering the animal He said, Mention Allah's name on it and eat. Those people

had embraced Islam recently”.(Bukhari vol.VII pg.002 English Translation)

It is obvious that this relates to the slaughter of neo-Muslims(i.e. those who have embraced Islam recently) and not the slaughter of non-muslims(Jews and Christians), some fabricated hadith omits neo-muslims. In another hadith the Holy Prophet(pbuh) even advised care in matter of utensils so that the purity and halalness of food is not disturbed by using such utensils of the People of the Book in which swine flesh and derivatives have been served:

Narrated Abu Thalaba Al Khushai: I came to the Prophet and said , O Allah’s Apostle! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land I hunt with my bow and with my trained hound and with my untrained hound. The Prophet(pbuh) said,” As for your saying that you are in the land of the people of the scripture you should not eat their utensils unless u find no other alternative in which case you must wash the utensils and then eat in them.”.....(Sahi Bukhari)So, in the light of mentioned Ahadith, please take extra care when any Muslim activities such as meetings, wedding ceremony etc are conducted in a non-muslim venue.

The summary of this somewhat heated discussion and probing is as follows:
(a) The food of the "People of the Book" is lawful for a Muslim except that which is lawful for the "People of the Book" themselves, according to the directions of their Scripture and their prophets.
[b]Halal meat is available in many western countries through the efforts dedicated Islamic workers and it is easy for anyone keen on getting it to be able to procure it. And, now, that the correct Islamic decision on the matter is made known, there would be no excuse for any Muslim to eat unlawful meat. And it should be known that the body which is nourished on unlawful food will be consigned to Hell as mentioned in the Hadith.

Since the Islamic method of slaughter is a form of worship, the muslims are not allowed to eat the flesh of an animal not legally (ritually) slaughtered. Thus in the light of principles of Islamic jurisprudence it is conclusively, decisively and convincingly proved that chickens and animals slaughtered by machines with a built-in rotating saw or blade and motivated by electric current or any other motive power are forbidden and unlawful for Muslims. While Allah may forgive our past lapses for not taking halal meat due to ignorance or its non availability at certain places, but now we will be great sinners in the sight of Allah if we do not find ways or switchover to halal meat. And if we have made any mistake we ask Him for pardon and forgiveness. Finally, may peace and blessings be showered on Muhammad,(PBUH) the Seal of the Prophets, the best of Allah and on his family, his companions and those who follow his teachings.

The Reality:

The Muslims although they are now the fastest growing nation in the world, are also the most divided(Majority in Europe by 2020 and USA by 2050). This division was predicted by the Messenger, who said: *"The Jews were divided*

into seventy one (71) groups and the Christians were divided into seventy two (72) and my Ummah (nation) will divide into seventy three (73), each of which would be in the Fire except one..." **The companions asked: "Who are they, O Messenger of Allah?" He said: "They are those who are on the like of what I and my companions and generations are upon." (in another narration: "Those who are on the like of what I and my companions are upon this day")** Dawud :: Book 40 : Hadith 4579, Abu Dawood (2/503), Ahmad (4/102) and al-Haakim (1/128).

Although this prediction is established in the Hadith above, yet it is not approved by Islam. On the contrary, Allah had commanded the Muslims to unite, He said: **"Hold fast all together to the rope of Allah and be not divided." [al-Qur'aan 3:103]**

The vast majority of Muslims are now totally lost and their understanding of Islaam was very much diluted with deviant ideas which allowed anyone who wanted to capitalize on the ignorant to do so with ease. People now lost the correct way and so they did not know what method to use to understand this Deen.

Therefore, instead of referring matters of belief ('Aqeedah) to the Qur'aan and the Sunnah they turned to the books of philosophy which, although written by Muslims, were all affected by the Greek, Persian, Converts and other prevalent thoughts of that time.

Issues of fiqh on the other hand were completely restricted to their Imaams. And so as time went by the people became totally fanatical about their Madshab (school of thought) or Imamate for Shiite. This caused the noble Imaams to be treated by their followers as the prophets ought to be treated (i.e. as if they were protected from errors, infallible as in Shiite). Whatever any of them said was taken as totally correct by those who followed them (as if it were revelation). Even if a verse from the Qur'aan or an authentic saying of the Messenger was brought as an argument against what the Imaam said, their followers left what Allaah or the Messenger said and followed their Imaams. This dangerous state of affair led to blind following (Taqlid) of humans at the expense of revelation. The saying of Allah further emphasizes that there is only one way. He said: "Whoever opposes the Messenger after the guidance has been clearly shown to him, and follows other than the way of the believers, We shall keep him in the path he has chosen, and burn him in hell, and what an evil destination." [al-Qur'aan 4:115]

So Allah is also making it very clear that there is only one way i.e. the way of the Messenger and his companions.

"So if they (i.e. the people) believe in the like of what you all believe, (only) then they are rightly guided; but if they turn away, they are only in opposition. So Allah will suffice for you against them. And He is the all-Hearer, the all-Knower." [al-Qur'aan 2:137]

Who are the people Allah refers to, as "...in the like of what you all believe.", during the time of this verse being revealed, were they not the first generation of believers who witnessed the revelation?. So once again Allah makes it clear that there is only one way i.e. the way of the Messenger and his companions. The Prophet sallallaahu 'alayhi wa sallam has also stated: *"Whoever introduces something (new, bida'a or innovations) into this matter*

of ours (i.e. Islaam), will have it rejected." [Sahi Bukhari] *"Whoever does an act which we have not commanded, it will be rejected"* [Sahi Muslim]. **"And whatsoever the messenger (PBUH) gives you, take it, and whatsoever forbids you, abstain it"**(Sura 59, Al-Hasr: verse 7).

Life is too short so we must make sure that before we die we secure the key that will take us to Al-Jannah (Heaven). Let us not follow Allah's religion based on customs and based on our desires but let us keep an open mind and beg Allah to guide us to the Truth that was left very clear for us by Him and His Messenger. Remember also : **"Verily God is Pure and He does not accept that which isn't good and pure(halal)."** Thus when one presents himself to God he should be in a state of purity from the inner depths of his body to his outer appearance so that his prayers and *duaa* may be accepted, *God willing"*(Imam Nawawi in his 40 hadith) *".....And Allah loves those who make themselves clean and pure". Surah At-Taubah(9): Verses 108.*

E)THE ARMM HALAL INDUSTRY DEVELOPMENT PROGRAM: Gains and Inwards

Halal development program in the ARMM is one of the top priority programs considering that the region is the only muslim-dominated region of the country . With the full swing of the world halal market ,the Philippine government look at the potential of the region to tap its rich natural resources mainly on the agricultural aspect for halal food production. The ARMM has its own competitive advantages over other regions of the country to wit:

- Vast untapped agricultural land.
- Availability of skilled and unskilled workers.
- The only muslim-dominated region which is considered competitive edge for muslim importing countries.
- The enactment of the REZA law or the Regional Economic Zone Authority.(Polloc Port in Parang, Maguindanao declared Freeport)
- Bird-Flu Free
- And others.

**ARMM Halal Food Industry Devt.
Master Plan 2009-2020**

The Local Govt . Support Program for ARMM, a capacity development of the Canadian International Devt. Agency was spearheaded the formulation of the ARMM Halal Food Industry Devt. Master Plan, with the partnership of the

DTI-ARMM, DAF-ARMM and the Local Government Units of 5 provinces of ARMM.

The ARG and LGSPA-CIDA gathered the top provincial and regional planners including the members of the Regional Halal technical working group from Nov. 2008 to March 2009 to conduct series of planning workshops in the different cities of Mindanao in order to come up with the more comprehensive plan ever in the ARMM.



Signing of Tripartite Partnership Agreement LGSPA-DTI-DA-(ARMM) on the Formulation of ARMM Halal Industry Devt. Master plan (Oct. 13, 2008 in Davao City



Former DAF & DTI-ARMM RS Ali hands over to the Organizer of Malaysian -Based. World Halal Forum a copy of the Master plan during the World Halal Forum Europe (in The Hague) Nov. 20, 2009.

The Muslim Mindanao Halal Certification Board, Inc.

The Muslim Mindanao Halal Certification Board Inc. (MMHCBI) is the only Halal certifying body recognized by the Autonomous Regional Government and it is under the auspices of the Assembly of the Darul ` Ifta of the Philippines (house of opinion). The 48-page guidelines of the MMHCBI was the guide and the working documents for the crafting of the PNS 2068-2007 or Philippine National Standard on Halal Food.

The board is now a member of the International Halal Integrity Alliance, a principal halal authority of the OIC thru the Islamic Chamber of Commerce, which main task is to standardized international halal standard in order to protect halal consumers among 57 OIC member countries. In this the food companies certified by the MMHCBI have been assured to enter the OIC countries halal market. The board also signed memorandum of Understanding with Halal Devt Corporation of Malaysia and the sole halal certifier of Thailand the Islamic Committee of Thailand.



The IHIA senior staff visits the MMHCBI and ARG last Oct. 8, 2009. The board is now a member of, and recognized by the Alliance.



World Halal Forum 2008 in Kuala Lumpur, Malaysia. Signing of MOU between HDC of Malaysia and MMHCBI for trade promotion, research and training.



Signing of MOU between the Central Islamic Committee of Thailand the MMHCBI, for trade promotion, certification, research and training.

The ARMM Halal Testing Laboratory

In 2008, the Japan International Cooperating Agency allotted fund for the construction of Integrated Halal Testing Laboratory thru the DOST-ARMM. The laboratory is located within the ORG compound.(near DOST/DepEd ARMM Regional offices.)

The said laboratory aims to cater the needs of Halal consumers for halal assurance of products before the issuance of the Halal Certification and Logo of the MMHCBI.

Aside from detection of Haram ingredients, the lab will also extend other laboratory services .

The said laboratory was inaugurated last April 22, 2010 and expected to house the DOST-ARMM lab personnel and office of the MMHCBI.



The Integrated Halal Testing Laboratory of the DOST-ARMM

The ARMM Halal Mislabeling Act of 2009



An act regulating the use of the term halal or halal label in the preparation, distribution and sale of halal products, creating the Regional Halal Accreditation and Regulatory Board, for the purpose, providing, guidelines for its operations and for other purposes.

The Law is introduced in the 6th Regional Legislative Assembly and authored by Assy. Hon. Kahar P. Ibay co-authored by Assemblymen Ziaur-Rahman A. Adiong, Abdel S. Anni, Benshar S. Estino and Assemblywoman Rejie M. Sahali-Generale.

The main functions of the Regional Halal Accreditation and Regulatory Board

- To accredit Halal Certifying Board within the ARMM.
 - Responsible for the proper implementation of this act.
 - For information dissemination on matters related to halal
 - To manage the fund of the board properly.
 - And others.

Composition of the Board

-One Chairperson and four (4) members and heads of divisions to wit Trade & Industry, Health, Agriculture & Fisheries and the Science & Technology.

Salient Provisions of this Act:

- Falsely represent any food or non-food product sold, prepared, served or offered for sale to be halal.
- Falsely represent any animal sold, grown or offered for sale to be grown in halal way to become food for consumption.
- Advertise any products for sale as halal or place of business serving halal-compliant products without the necessary halal certification, and many more.

Penalties:

- Cancellation of Business permit(6 mos. Or depending on the gravity of offense)
- Imprisonment of six (6) months and one(1) day or fine of from 500 Php to 2,000 PHP.

Halal Info Advocacy

Halal information advocacy is one of the best tools to increase the awareness among consumers thereby creating halal consumer demand

and entice the food manufacturing industry and services to comply halal certification.

Albeit , the Regional Halal Technical Working Group conducted massive information drive in the form of consultations, for a and radio interviews, there are still need to strengthen said strategy in order to be more effective in the implementation of the Halal program.

In 2009 alone, more than forty (40) halal orientation gatherings conducted in the ARMM or even outside ARMM. The DAF-ARMM have been maintaining three radio programs on Halal in the three stations viz. DXMY-Cot City every Monday 7-8pm, DXMM-Jolo , Sulu every Tuesday 10-11 am and DXGD-Bongao , Tawi Tawi every Friday 10-11pm.



Thousands of Consumers attended Halal Forum @ Bumbaran Gym, Bumbaran Lanao Sur

Halal Slaughterhouse



Halal Compliant Slaughterhouse @ Brgy. Capiton, Datu Odin Sinsuat, Maguindanao.



Halal Slaughterhouse in Lamitan, Basilan.



Halal Slaughterhouse in Wao, Lanao del Sur.

Halal Contract Growing for Broiler and Halal Compliant Feeds

Initial trial of 15,000 heads, 1,000-1,500 heads/grower Counterpart of the Growers :Labor- Bills- Simple House- Cages 10-25 Net income of growers 7 php/head based on harvest.It is a Joint Project of DA-ARMM and the Mindanao Halal Industry Devt. Corporation(MHIDCorp). The project will continue in order to answer the needs of Halal consumers ,restaurants complying halal certification and kitoks in Cotabato City(requirements 600 heads Per day) Although said project is too small compared to other regions, our aim is to perfect the technology before we go on large scale production and fully transfer to identified growers /Farmers for continuous supply of halal compliant dressed chicken from farm to plate (i.e. chicken fed with halal feeds, no animal protein such as bone , blood and meat meal as mixed in common Conventional feeds). Vitarich Corporation is our partner in this project.

The Sultan Feeds is the feeds of choice for the halal compliant Chicken or 100% vegetarian chicken, The formulated feeds contains no animal protein, the multivitamins are all plant-based. Corn, Soyameal are all derived from non-gmo source. Moringa or Malunggay and banana reject are also included in the ration. The mixture was tested for chemical residue at NFAL-Davao City as required by theHalalBoard(MMHCB).Feeds is manufactured by Sultan and solely distributed by MHIDCorp.



Arrival of Day Old Chicks.

F)THE HALAL PERSPECTIVES , ISSUES AND CONCERNS: (By Dr. Kuit)

What is Halal?

حلال
HALAL literally means lawful or permissible according to Hukum Shariah or Islamic law. These **parameters** have been designed for:

- Health,
- Safety and

-Economic benefits of all mankind, regardless of race, faith or culture. It encompasses all aspects of life from partaking food, non-food and all the way of life such as caring for the environment, humane treatment of animals, business transactions out of usury etc.

Dr .Yusuf Al-Qaradawi, a prominent Muslim scholar, defined Halal as that which is permitted and upon which no restriction exists, and the doing of which Allah has allowed.

Haram- is opposite of the above definition .

WHY HALAL IS A RELIGIOUS OBLIGATION FOR A FAITHFUL MUSLIM?

أَيُّهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“Oh ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of satan for he is to you an avowed enemy. (Qur-an Al Bakharah 2:168).

The Hadiths of Prophet Mohammad (PBUH):

- ❖ "I swear by Allah (SWT) in whose hands is my life. When a person eats a tiny piece of an item which is haram, none of his good deeds are accepted by Allah (SWT) for forty days. When the flesh of the body is built from haram then his body only deserves the hell fire." (Muslim)
- ❖ "There will come a time upon my people that they will not be concerned what they consumed. It will not matter to them whether it is halal or haram. When such a time appears, none of their good deeds will be accepted." (Sahih Bukhari)
- ❖ "O' Ali there are 12 rules to adhere before the table of food. Four of which are duties, four of which are Sunnah, and four of which are manners:

Duties – Knowing the source(Halal). Invoke the name of God.Be thankful. Be contented.

Sunnah- Sitting with your left foot.Using 3 fingers. Food closer to you(to avoid flies).Licking the finger(to avoid wastage).

Manners- Washing the hands(Cleaning). Restricting size of mouthful of food.Chewing very well(to avoid indigestion) .Refrain from looking other people face(for accurate selection and respect for food).

- ❖ "Many people put lot of effort in worship of Allah (SWT) and then spread their hands saying O Allah (SWT)! O Allah (SWT)! Please accept our supplications. But if their eating is haram, their clothing is haram, how then their prayer be accepted." (Muslim and Al-Tirmidhi)

HALAL ISSUES AND CONCERNS

- Pork Gelatin in Sweet(Marshmallow,ice cream, zagu, yoghurt)Capsules.
- Vanilla(with50% Ethyl Alcohol) in Bakery.
- Animal enzyme in cheese, MSG and condiments.
- Use of Hormones in Fattening Cattle and broiler chicken.
- Pork, Halal Meat in one freezer compartment as in Groceries and Fast foods.

- Filtration of white sugar using pig bone ashes(trical.phosp.)
- Non-Halal casing in Sausages and non-Halal Beef/Chicken Broth mixed in Halal dish.
- L-Cystine E920 , from human hair or duck feathers as binder in pizza pie etc.
- Bristle Paint Brushes from back of pigs.
- Bread load with lard(e.g.PURICO, Veg. Lard)
- A non-Muslim slitter in Halal certified dressing plant
- Pork and Beef of same Grinder..
- Pre-cooked with lard French fries before final frying in fastfoods.
- Noodles with non-halal phosphate and Flavor(Beef or Chicken).
- Commercial feeds for chicken and cattle or goat with blood,meat and bone meal.
- Claiming Halal despite being obviously non-Halal.
- Lack of understanding of Halal in its religious and scientific and technology.
- Very weak spiritual upbringing among muslim consumers.
- Lack of political will and shotgun approach by the Islamic scholars in the Phils.

Hard Facts on Gelatin(uses: Capsule, Ice Cream etc)

-Gelatin World Production 300,000 m.t annually.

-Producing regions such as European Union,United States,South America,Asian Countries(China,Thailand,Japan and Indonesia)

-Sources are 41%pigskin (type A), 28.5 bovine hides and 29.5 per cent, bovine bones(type B.)

-Pigs Gelatin processed&produced in 1 month compared to ruminants(Bovine,Bubaline,Caprine and Ovine) 3 mos.

Alternative:Halal Fish and Seaweeds Gelatin, if animal used is not pig, the question is , is the animal slaughtered in according to Islamic rites?



A non-muslim slaughterman in an Halal compliance Poultry dressing plant



Indonesian protesters burn sachets of Ajinomoto-produced MSG after it was revealed production of the seasoning involved an enzyme derived from pig pancreas, which Islamic law forbids Muslims from eating.



Bone ashes that can be Used for filtration of Refined white sugar.(TriCal. Phosp.)

The Halal Programs of other non-muslim countries

Australia

Australia, the leading exporter of Halal Compliant Meat to the Muslim world. US\$ 3.2 Billion every year.

- Halal Industrial Park @ New South Wales.
- More fastfood chains going halal.

HALAL IN THE UNITED STATES OF AMERICA:

- ❖ Halal Co. Supermarket, Washington,DC,USA, established more than 30 years ago.
- About nine universities in USA have halal certified kitchen and Prayer Room(e.g.Univ of Mass.)
- Seven (7) or more States in America have Halal Food Laws.
 1. New Jersey
 2. California
 3. Illinois
 4. Michigan
 5. Texas
 6. Minnesota
 7. Virginia(Halal/Kosher)



More American University
Kitchens
Going halal.



There are more than one
thousand halal compliant Meat
shops in the USA.

THAILAND:

- They have sole Halal Certifying Board The ICOT.
- 33 out of 76 provinces have their own halal program.
- Shaikul Islam or Chularajmontri is a member of the Royal House of Thailand. (Giving Islamic Ruling or Fatwa)
- Eleven Universities have their own comprehensive halal program , notably the Chulalongkorn University in Bangkok has their own Halal Science Center with sophisticated Halal Lab. (280 Million Baht worth of Lab.equipment)
- The Govt allotted about 40 Billion Baht to develop Patani Province as the Key Halal Production Hub of Thailand.
- Thailand is dubbed as the Kitchen of the world.

NEW ZEALAND:

- More than 40 Slaughterhouses are halal Accredited .
- Half of the Beef Production are halal certified.

- 100% of Mutton (sheep meat) are halal certified.



Halal Compliant Port of Rotterdam in The Netherlands. "The Gateway to Europe" 2007



Betra Hospital in Hannover, Germany is offering its Muslim patients halal certified meals, Muslim Medical Team with separate ward and providing them with a prayer hall(2006)

The World Halal Market



**According to Richard Foltz, Ph.D of Harvard University:
 "Today about 2 billion Muslims are spread over 40 predominantly Muslim countries and 5 continents, and their numbers are growing at a rate unmatched by that of any other religion in the world, growing**

3 x faster. In Germany, about 4,000 Germans revert to Islam every year.

Hence, the potential Halal market."

- "According to Statistics :by year 2050 majority of Americans are Muslims , there are about 100,000 Americans revert to Islam every year."
- There are about 2,000 Filipino Christians return to Islam per year.(visit the Community in Lubao Pampanga, one Sito in Kamasi, Ampatuan, Maguindanao, Koronadal City, Tacurong City others)
- Global HALAL Market estimated @ US\$632 Billion and continuously growing.US\$2.3 trillion within 10 years.(starting 2009)
- Global Muslim Consumers 1.8 Billion in 112 countries.
- 8-9 Million Filipino /Bangsamoro Muslims.
- According to Sir Bernard Shaw(a Nobel peace prize winner, an atheist Irishman) **"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam, in my opinion, Muhammad is far from being an anti-Christ, he must be called the Saviour of Humanity."**

"I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

G) The People of the Book

The People of the Book are those people received the Holy Scriptures or the Holy Bible , those are the Jews and the Christians, in arabic term Ahklul Kitab. But one religious group, the Sabians is also mentioned in the Quran to be respected. Sabians are found and resided between Iraq and Iran numbering about 70,000. Please read this verse: Al Baqara(2):62

" Verily, those who believe and those who are Jews and Christians and the Sabians, whoever believes in Allah and the last day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor they shall be grieved"

This Sura is abrogated by Sura Al Imran(3):85:

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the hereafter he will be one of the losers"

The Quran is not confined to one interpretation or knowledge but it really rely on the basis of perfection when the revelations to the Holy Prophet Muhammad came in slowly and in different time and locations until came into its perfect form, in the Sura Al-Baqara(2):106 "Whatever a verse(revelation) do we abrogate or cause to be forgotten. We bring a better one or similar to it. Know you not that Allah is able to do all things"

H)The Halal Guidelines of the Muslim Mindanao Halal Certification Board, Inc.

The contribution of the MMHCBI, for the crafting of the Philippine National Standard on Halal Food or PNS 2068-2007 is very much laudable or creditable considering the urgent needs of the national government for the following reasons:

- Strict requirement to export Philippine halal products.
- To harmonized all certifying bodies in the Philippines and
- To control proliferating bogus or fake halal signages in the food service sector.

The board Halal Guidelines is a 48-page consisting of two(2) volumes, I included here the Volume I of the said guidelines which is for Halal Certification Process.

Introduction

" Once, there were versatile personalities having deep insight into the Holy Book (al-Qur'an), Sunnah, verdicts of the jurists, principles of analogy (al- Qiyas), and methods of correlation. They possessed a thorough knowledge of the general principles of Shariah, and its aims and objects. They were fully conversant with the trends, currents and under-currents of the period they lived in. They used their skill with a high degree of God-fearingness and strict adherence to the spirit of Shariah and tenets of the religion to find solutions to the problems of their age. Their verdicts got credence and acceptance in the Muslim society.

The present era has brought multi-dimensional changes in the society. Progress of science and technology has created new horizons. The world has shrunk to the size of a small settlement. New developments in social and economic fields have created new problems and have thrown up new challenges. People, who want to follow Islam and make Shariah the standard guide in all the spheres of life, are confronted with a number of questions for which they seek guidance from theologians and people of knowledge. Unfortunately, such competent persons who can solve these problems on the basis of their own knowledge and research and whose verdict may be readily acceptable to the Muslim society are rare.

There is, therefore, a crying need to lay the foundation of a combined pool of opinions where scholars of religion and theologians could find solutions of problems in the light of and in conformity with the principles of Shariah” – Islamic Fiqh Academy of India (IFAI).

True to above observations, there is indeed a pressing challenge to “people of knowledge” to reclaim the trust and confidence of the Ummah given the dizzying velocity of changes happening in this world that revisiting the Qur’an, the Sunnah, and legal opinions of the jurists for guidance and enlightenment on important and contemporary issues has become too urgent to ignore.

The institution of Halal for instance, and as applied to consumer products (food and non-food) has been used as a highly scientific tool to ensure that the Halal consuming nations and communities in many parts of the world would be guided accordingly in making decisions in relation to product patronage and the like.

Thus, the encoding of the Halal Guidelines and Manual as the “path” to conscientious regulation and monitoring of food and non-food products is a critical step towards protecting the welfare of Halal consumers especially in a non-Islamic environment.

The Food Industry

The last few decades saw unprecedented growth in the development of food industry worldwide. New processes and ingredients (both natural and synthetic) have become too sophisticated (and exotic) that an ordinary Muslim consumer would be at a loss whether a certain product is permissible for him/her to use or consume. As a health issue, food borne diseases are projected to grow in real terms in the coming years with the advent of mass produced food products being churned out to meet the burgeoning population, both in the Muslim and non-Muslim world. Another area of concern is the presence of thousands of chemicals and additives in the modern day food supply, exposing human bodies to greater risks.

(There are about 2,598 food and beverage establishments in the Philippines (NSO, 1995) and 4,914 food processing companies of various sizes (FNRI), 350 of which are export oriented. The players in the food sector must have grown in size by this time)

With this backdrop, no less than the Food and Agriculture Organization (FAO) and the World Health Organization (WHO) have combined their resources and expertise in collaboration with governments and the private institutions to stem back the proliferation of unhealthy and unsafe food (and non-food) products. This led to the creation of the Rome-based Codex Alimentarius Commission as the food safety-setting body that provides

guidelines and standards to its members in the safe preparation and processing of food products.

These developments brought about the introduction of **HACCP** (Hazard Analysis and Critical Control Points), **GMP** (Good Manufacturing Practices), **ISO** (Organization for International Standardization), and **SSOP** (Standard Sanitation Operating Procedures) systems to ensure safe and quality processing of consumer products, both food and non-food.

In the light of these clear and present health dangers, and considering the well-being of the Ummah in particular, Muslim countries and Muslim communities have likewise took its own unprecedented action to put in place a regimen of regulations and food safety standards in accordance with Islamic teachings in its monitoring of products produced within the country and those that are being imported from other countries.

Thus, came about the creation of Halal regulatory and certification standards, which the governments of the Muslim world and private Islamic organizations in non-Muslim countries have come to prescribe upon among the producers and importers of consumable products around the globe.

The Institution of Halal As Applied To Food

“From ***farm to plate***” – that in essence is the whole concept and coverage of Halal quality assurance on food as a way to promote hygiene and good health.

As prescribed by Allah (SWT)-

- Food must be Halal and good
- Halal food must be clean and pure
- Clear prohibition on pork, pork by-products, blood, blood by-products,
- Prohibition of meat of lawful animals where the name of Allah (SWT) has not been invoked during slaughter
- Prohibition of meat of animals which have not been slaughtered according to Islamic guidelines
- Prohibition of food items containing alcohol or intoxicants
- Prohibition of food which are poisonous and harmful to health

As a quality assurance system by itself similar to the functions of the various quality systems such as HACCP, GMP, and ISO, the institution of Halal highlights the following:

- The “acceptability” of what constitutes the term Halal according to the Holy Qur’an
- Critical points in the manufacture of food that no contamination takes place
- Identification of where potential risks may occur along the chain

- The use of science and hard evidence to establish the purity of both the ingredients used and the finished product.

Part 2

The Certifying Board

The proposed *Muslim Mindanao Halal Certification Board*, as a joint creation of the DTI-ARMM, ARMM Business Council, and the Darul Ifta, shall be the organization that will assume full responsibility in ensuring that food (and non-food) products being produced, catered, served, or distributed in the region are Halal-compliant or acceptable for the Muslims to consume. The Board will certify products and services and accredit facilities, which are deemed in full compliance with Halal regulations. Its services as a certifying body extend to products that are likewise produced and circulated in other parts of the country where its stamp of approval is sought.

With its sensitive functions, the Board will be under the auspices of Darul Ifta whose members are eminent theologians of the regions backed up by expert personalities from various disciplines. The Board shall be composed of 15 members to be based at the central office in Cotabato City while a 7-person certifying committee shall be established in each of the provinces within ARMM. Both the board and the committees will have its own pool of trained inspectors and auditors who can be called upon by the Board and the committees, respectively, when the need arises. Support staff shall likewise be created to assist the Board and the committees in the discharge of its function.

The certifying body, also referred to as "The Authority", will be private-led and shall assume a legal status by registering with the Securities and Exchange Commission (SEC) as a non-governmental entity and shall seek recognition from the ARG for appropriate mandate, support, and recognition.

Organizational Structure and Functions

The Certifying Body, being referred to as the Board, will have 15 members composed of Islamic scholars, Shariah experts, and technical people. The Vice-Chairman of the Board shall serve as the Managing Trustee to oversee the functions of the Body. The Board shall appoint an Executive Director who will be attending to the day-to-day operation of the Board supported by a staff or two. The Executive Director will be directly reporting to the Managing Trustee.

On the ground, Provincial Committees composed of 7 people of similar qualifications will be organized to represent and act in behalf of the Board.

The Provincial Mufti is deemed appropriate to chair the Committee with a technically oriented person as Vice-Chair.

Board Composition

Six (6) Islamic Scholars
 Five (5) Shari'ah Experts
 One (1) Doctor of Medicine
 One (1) Veterinarian
 One (1) Chemist/Chemical Engineer
 One (1) Food technologist/Nutritionist/Technical

Composition of Provincial Committee

Chairman - Preferably the Provincial Mufti
 Vice-Chairman - Technically oriented Muslim
 Members 2 Islamic/Shariah Scholar
 1 Doctor of Medicine
 1 Food Technologist/Nutritionist/Pharmacist
 1 Technically oriented Muslim (*preferably a chemist/chemical engineer*)

Responsibilities of the Board

The proposed *Muslim Mindanao Halal Certification Board* will have the following responsibilities:

1. Keeping its integrity (and in the spirit of Al Akhlāqil Hasanah) untarnished, and its authority unparalleled
2. Develop policies to guide future directions
3. Formulate short term, medium term, and long term plans and programs
4. Engage the food and services industry in a continuing dialogue to ensure that the best Halal assurance practices are observed in their respective sector at all times
5. Work closely with private institutions and organizations within and outside of the region
6. Work closely with Autonomous Regional Government (ARG) and concerned national agencies to ensure the development of Halal industry in the region
7. Provide continuing information to consumers to enable better consumer choice
8. Conduct continuing research on diet exposures, health and nutrition, food risks, dangerous drugs, banned chemicals and additives, and the like
9. Develop and maintain a Halal information data bank

10. Ensure participation to Halal conferences, local and foreign

Functions of the Provincial Committees

Being the extension of the Board's mandate on the provincial level, the Committees will be responsible for the following:

1. Conduct of inspection/audit of food facilities and food service establishments
2. Determine and certify Halal status of abattoir, fresh and frozen foods, food service establishments within their jurisdiction by issuing certificate signed by the chairman of the committee
3. Observe the same process in arriving at a decision whether Halal certification will be granted to applicant
4. Conduct information and education campaign on Halal industry development program
5. Conduct information and education campaign on the importance of cleanliness, hygiene, and sanitation in the community
6. Post or distribute relevant advisories emanating from the Board
7. Implement new policies and directions set by the Board
8. Submit quarterly activity reports to the Board or as necessary

Notes:

a) Products and facilities not mentioned in item 2 will be handled by the Board

b) Approval for the use of Halal logo will be solely decided by the Board

The Role of DTI-ARMM

DTI-ARMM, at the helm of developing the Halal industry development through the REZA Act, shall set the direction towards its realization. It should be able to mobilize the resources and support of the ARG and the private sector for the collective approach to industry development. The DTI-ARMM's role to the Certifying Board are as follows :

1. Provide assistance to ensure that the essential technical requirements are in place for a credible ARMM Halal Accreditation and Certification Board.
2. Facilitate and coordinate with the conduct of relevant technical researches both local and other Muslim countries.
3. Facilitate promotions of Halal certified companies/establishments, and Halal certified products.
4. Development of Halal Small and Medium enterprises.
5. Assist in conducting regular training and education programs to regarding Halal Standards, policies and procedures;

6. Encourage active participation in consultation activities regarding policy formulation on issues concerning the needs of the end-users and consumers of Halal certified food and non-food products;
7. Provide consumers Halal-related information;
8. Protect the interest and promote the welfare of Halal consumers and end-users under existing Halal rules and guidelines;
9. Ensure the utilization of speedy and inexpensive procedures of mediation, conciliation and arbitration to settle relevant related Halal grievances; and
10. Promote Muslim Mindanao Halal Certifying Board, Inc. to other national and regional government agencies, as well as to government of other countries, specially Muslim countries.

The Role of ABC

ABC would be at the lead in the information and promotions campaign to develop the Halal industry in the region by organizing seminars, holding of exhibitions, and in rallying the support of the food and services sector. These undertakings will be in collaboration with DTI-ARMM, the Certifying Board, the business sector and the hospitality sector.

Strategic Approach

The Certifying Body, as a way to enhance its capacity and to live up to its commitment to the Ummah, shall endeavor to adopt the following 7-point strategic agenda:

- 1) Within its available resources and capacity, the Board shall make full use of science and technology in detecting haram and harmful ingredients and chemical components in both food and non-food products;
- 2) It shall seek collaborative agreement with various institutions and organizations, both private and government, where such collaboration is deemed necessary in the discharge of its responsibilities. Such pre-identified institutions and organizations include the Mindanao State University System, DOST, BFAD, BFAR, NMIS, National Health Institute (UP), Food and Nutrition Research Institute (FNRI), Food Development Company (FDC), Bureau of Veterinary and Quarantine Services on the government side, and the United Islamic Health Professionals of the Philippines, Philippine Institute of Pure and Applied Chemistry, SGS Philippines, Intertek Philippines, and Food Technologists Association on the private sector
- 3) It shall enlist the expertise of Muslims (and non-Muslims when necessary) known for their knowledge and expertise in the areas of food technology, food science, nutrition and dietetics, microbiology, chemistry, pharmacology, veterinary medicine, animal science, marine biology, aquaculture, industrial technology, and Islamic law & jurisprudence

4) It shall either create an in-house research team or make full use of facilities and personnel of cooperating institutions in its continuing research work to secure latest information on new techniques and processes in haram detection, latest procedures in Halal inspection and evaluation, and recent discoveries of harmful ingredients, additives, and chemicals or elements present among products available in the market

5) It shall establish close consultation and seek guidance with the Islamic Fiqh Academy (S.A.), Islamic Academy of Sciences (Jordan), World Health Organization, Codex Alimentarius Commission, Food and Drug Agencies, and other Halal certifying bodies around the globe as a measure to continually update its knowledge and as valuable references in its decision-making process;

6) It shall endeavor to establish its own laboratory facilities to enhance its technical capacity and competence in assessing products brought to its attention for ruling and/or approval;

7) It shall institute continuing education program for the consumers in the form of seminars and workshops, consumers' fora, publications, and electronic media releases while at the same time continually equipping the competence of its Halal inspectors/auditors through additional training and fellowship exchanges

Strategic Values

To be transparent, honest, fair, consistent, and responsive to change and committed to integrity and continuous self-improvement.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And surely thou (Prophet s.a.w.) hast sublime morals. (Al Qur-an 68:4)

"I have been sent to complete the best of noble manners and good acts", says the Messenger of Allah (PBUH) – Imam Baghawi, Maalem

"Allah (SWT) likes that when someone does anything, it must be done in the most excellent manner" - Bukhari and Muslim

"The best deeds are the continuous ones even if they were small in size" (Ibn Majah)

Mission Statement

The Board must be increasingly efficient, conscious, and dedicated to its responsibilities as it commits to secure and retain the trust and confidence of Halal consumers and uphold at all times that *“on matters of conscience, health and well-being and in the name of ALLAH -SWT, **there can be no compromise**”*.

Allah said

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.

(Al Qur-an 5:87)

Prophet Muhammad (SAW.) said:

“Let not anyone of you be a blind follower who says if people do good, I will do the same, and if they do wrong, I will do the same. But you should stick to righteousness.” (Tirmidhi)

Part 3

International Institutions to Link With

To keep up with the developments in food and product safety, the *Board* shall access latest information, findings, pronouncements, resolutions, bulletins, and advisories from the following reputable institutions:

World Health Organization

The World Health Organization (WHO) is a specialized agency of the United Nations whose main goal is to afford freedom from hunger on a world scale. Specific objectives include raising the level of nutrition and standards of living among people.

Codex Alimentarius Commission

This commission was a joint creation of the Food and Agriculture Organization (FAO) and the World Health Organization (WHO) of the United Nations (UN) tasked with the responsibility of crafting food safety standards to be adopted and as reference by its member countries. The commission likewise has formulated other standards relating to labeling, food hygiene, additives, pesticide residues, and method of analysis and sampling to ensure consumers everywhere that the various foods are harmless to health and wholesome.

Saudi Arabian Standards Organization (SASO)

A body of judicial personality created to establish standards covering sectors relating to agricultural and food products, construction and building materials, chemical and petroleum products, mechanical and mineral products, electrical and electronics, textiles, metrology and calibration. SASO is likewise involved in setting Halal standards in cooperation with Saudi Chamber of Commerce, Saudi Export Development Center, King Saud University, and the Saudi Arabia General Investment Authority.

The Standardization & Metrology Organization for GCC (GSMO)

GSMO was a cooperative endeavor among Gulf States in the Middle East which establishes common standards and approaches in product specifications and treatment among which include prepared foods, imported products, slaughtering and processing, packing, storage, transport, and distribution.

Islamic Fiqh Academy (IFA-Saudi Arabia)

IFA is a body consisting of scholars and jurists of the Muslim world that would focus on the new problems presented by contemporary world and propose Islamic answers to those problems. The body was organized in 1982.

Islamic Academy of Sciences (IAS-Jordan)

IAS is an OIC-encouraged, Jordan-based international NGO of scientists, scholars, and technologists working for third world development in science, technology, natural resources, environment, water, food, information technology, biotechnology and genetic engineering.

It is an independent, non-political, non-governmental, and non-profit making organization dedicated to the promotion of all aspects of science and technology in the Islamic world for the benefit of mankind. The Academy hopes to continue the work of assisting decision-makers and scientists of the Ummah and helping them achieve an advanced level of development for their country.

Food and Drug Administration (FDA)

Food and Drug Administration or FDA, is an agency of the U.S. Department of Health and Human Services which administers the Federal Food, Drugs, and Cosmetics Act of 1938 and related laws to ensure that foods are pure and wholesome and produced under sanitary conditions; that drugs and therapeutic devices are safe and effective for their intended use; that cosmetics are safe and made from appropriate ingredients; and that labels and packing of products are truthful, informative, and not deceptive.

Other FDA concern include proper labeling and safety of chemical products and is promoting sanitation in public eating places and in regulating biologic drugs including vaccines, antitoxins, and serums.

Food Standards Australia New Zealand (FSANZ)

FSANZ is a bi-national independent statutory authority that protects the health and safety of the people of Australia and New Zealand by maintaining a safe food supply. The Authority develops food standards for composition, labeling and contaminants, including microbiological limits that apply to all foods produced or imported for sale in Australia and New Zealand. FSANZ develops food standards to cover the whole of the food supply chain – *from paddock to plate* – for both the manufacturing industry and primary producers.

Health and Consumers Protection Directorate, European Commission

Food safety is the biggest activity of the Directorate which job is to keep the EU's laws up to date and to verify that EU countries and countries exporting to the EU observe the rules. The EU laws on food safety covers such concern on how farmers produce food (including what chemicals they use when growing plants and what they feed their animals), how food is processed, how it is sold, and what sort of information is provided on the labeling. The EU has laws regulating the safety of food imported into the EU, laws to prevent the spread of animal and plant diseases in the EU, and laws on the humane treatment of farm animals. The Directorate also runs the EU's "rapid alert" system on food safety issues.

The Micronutrient Initiatives, Canada

MI, whose mission is to stimulate and support national actions to eliminate micronutrient malnutrition assuring universal coverage and sustained impact on health and well being of people works with a variety of partners (CIDA, UNICEF, WB, WHO, WFP) to address micronutrient malnutrition through initiatives in food fortification, supplementation, and innovation.

Canadian Food Inspection Agency (CFIA)

The premier government body in Canada that safeguards Canada's food supplies and delivers all federal inspection services related to food, animal health, and plant protection in all 18 regions. Its role is to enforce the food safety and nutritionally quality standards established by Health Canada.

International Organizations for Standardization (ISO)

ISO is a worldwide federation of national standards bodies in 140 countries. It is a non-government organization created in 1947 to promote the development of standardization and related activities in the world with a view of facilitating the international exchange of goods and services, and to developing cooperation in the spheres of intellectual, scientific, technological, and economic activity.

Halal Certification Services Pty Ltd (HCS)

HCS is an Islamic body appointed by the Australian Quarantine and Inspection Services (AQIS) according to federal legislation. Based in Sydney, Australia, HCS has become the first and remains the only organization of its type in the world to achieve ISO 9002 Quality Standard of Service. It remains the most authoritative National Islamic body on the application of Islamic dietary laws and easily the most accessible repository of information on Halal.

Islamic Food and Nutrition Council of America (IFANCA)

IFANCA is a non-profit, tax exempt, non-political Islamic organization dedicated to scientific research in the fields related to food, nutrition, and health. The organization is registered in the State of Illinois, USA since 1982 and is a respectable and credible Halal certifier of food and non-food products worldwide. IFANCA is managed by a group of professionals with education and training in the fields of food science and technology, and Shariah.

Jabatan Kemajuan Islam Malaysia (JAKIM)

JAKIM refers to the Department of Islamic Affairs Development under the Prime Minister's Office responsible for accreditation of Halal facilities and certification of products and services in the Malay territories.

Majelis Ugama Islam Singapura (MUIS)

Otherwise known as the Islamic Center of Singapore, MUIS was given powers by the Singapore government through the Administration of Muslim Act of 1999 passed by the parliament to regulate, promote, and enhance the Halal food industry in the tiny City State of 4-million people, 15% of which are Muslims.

Majelis Ulama Indonesia (MUI)

MUI is a council of religious scholars responsible for issuing legal opinion (fatwa) on consumer products permissible for Muslims to patronize. The council formed the Assessment Institute for Foods, Drugs, and Cosmetics as its technical arm to undertake audit of establishments engaged in food

production and food services which report will be the basis of issuing a ruling on the Halal status of the food (and non-food) products.

Islamic Committee of Thailand (ICOT)

ICOT is a private Islamic organization recognized and fully supported by the government of Thailand under the Islamic Administration Act of 1992. ICOT has thus far been very active in Halal Industry development through its certification program in support of the food export initiatives of the government. 11 Universities are likewise supporting ICOT in the Kingdom through research assistance, and in making available of its laboratory facilities when needed.

Part 4

Divine Guidance

The following Qur'anic injunctions and Sunnah of Prophet Muhammad (PBUH) shall guide the Muslim Mindanao Halal Certification Board in the conduct of its responsibilities:

ALLAH (SWT) enjoined all Muslims to eat only Halal (Lawful), and when in doubt, avoid its consumption-

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of satan for he is to you an avowed enemy. (Qur-an 2:168)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

O ye who believe! eat of the good things that we have provided for you. And be grateful to Allah, if it is Him ye worship. (Qur-an 2:172)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He hath only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-Forgiving Most Merciful. (Qur-an 2:173)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the satans ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans. (Qur-an 6:121)

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ بَيَّسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Forbidden unto you (for food) are carrion and blood and swine flesh, and that which dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from height, and that has been killed by goring of horns and devoured of wild beasts saving that which you make lawful and that which has been immolated to idols. And that you swear by divining arrows. This is an abomination. (Qur-an 5:3)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ يُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught the beasts and birds of prey, training them to hunt in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; For Allah is swift in taking account. (Qur-an 5:3)

Prophet Muhammad (SAW) said:

"Those who eat Halal, follow the tradition of the Prophet and do not harm others will go to heaven." (Al-Tirmidhi)

"I swear by Allah (SWT) in whose hands is my life. When a person eats a tiny piece of an item which is haram, none of his deeds are accepted by Allah (SWT) for forty days. When the flesh of the body is built from haram then his body only deserves the hell fire." (Muslim)

"Many people put lot of effort in worship of Allah (SWT) and then spread their hands saying O Allah (SWT)! O Allah (SWT)! Please accept our supplications. But if their eating is haram, their clothing is haram, how then their prayer be accepted." (Muslim and Al-Tirmidhi)

"There will come a time upon my Ummah when people will not be concerned with what they consume. It will not matter to them whether it is haram or Halal; "When such time appears, none of their du'as be accepted" (Al-Bukhari)

"Purification is half of the faith" (Muslim)

In the Islamic Law, the following food and its derivatives are unlawful (haram):

- **Dead Inland Animals.** The beasts or fowls that died of natural causes without being slaughtered or hunted by men. The purpose of

slaughtering is to let the blood out and use the flesh of the animal as food and thereby remove the slaughtered animal from the category of "dead animal".

Reasons for prohibitions:

- a) Eating the flesh of a dead animal is repugnant to civilized taste and is considered by thinking people in all societies to be contrary to human dignity
 - b) If the animal died a natural death, it is quite likely that it died of some acute or chronic disease, through eating a poisonous plant, or infected by deadly micro-organism, or other similar causes, hence eating its flesh would be harmful
 - c) The prohibition encourages the owner to guard the animals from any diseases and in case the animal is sick, the owner will be quick to seek a cure.
- **The Prohibition of flowing blood.** The reason for this prohibition is both that the drinking of blood is repugnant to human decency and that it may be injurious to health
 - **Pork.**
 - **Animal slaughtered dedicated to anyone other than Allah.**

Types of Dead Inland Animals

- a) *The Strangled* - An animal that has been strangled by a rope around its neck, or suffocated.
- b) *The Beaten* - An animal which has been beaten to death by a club or similar object
- c) *The Fallen* - An animal which dies as a result of a fall from a high place or by falling into a ravine
- d) *The Gored* - An animal which dies as a result of being gored by the horns of another animals
- e) That which has been *partly eaten by wild beasts* - An animal which has been partially devoured by wild animals and dies as a result
- f) *Animals for food which are sacrificed to idols*
- g) *Animals which are not slaughtered in accordance with Islamic Law.*

All land and aquatic animals and plants are lawful, except;

- a) Boars, dogs, monkeys, fox, donkeys, cats, tigers, lions, and elephants
- b) Snakes and some reptiles
- c) Carnivorous animals with claws and fangs such as lions, tigers, bears, and other similar animals

- d) Birds of prey with claws such as eagles, vultures, and other similar birds
- e) Pests such as rats, centipedes, scorpions, and other similar animals
- f) Animals that live both on land and in water
- g) All poisonous and hazardous aquatic animals
- h) Intoxicating and hazardous plants

Other unlawful things-

- a) Alcoholic drinks
- b) All forms of intoxicants and hazardous drinks
- c) Of prohibited drugs like shabu, marijuana, opium, ecstasy, and other similar drugs
- d) Food additives derived from unlawful sources

Subject of Certification/Accreditation

- Abattoir
- Processed/Manufactured Food
- Non-Food
- Fresh and Frozen Food
- Food Service Establishments

Subject of Laboratory Analysis

For Processed Food – *microbes, harmful bacteria, lard, pork, pork derivatives, blood and blood by-products, alcohol, gelatin, lead, resins, and solvents, other additives to include extenders and preservatives, and coloring*

For Fresh and Frozen Food – *pesticide and herbicide residues, hormonal and antibiotics residue, salmonella, Escherichia coli*

For Non- Food – *harmful chemicals, alcohol, animal-derived substances*

For Food Service Establishments – *bacteria and microbes in water, pork, lard, pork by products, blood, blood by-products, alcohol, food coloring*

Guidelines for the slaughtering of Halal Animal

Prophet Muhammad (SAW) said:

"Verily Allah prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters" (Muslim)

Choice of Animal/Fowl for Slaughtering. It begins with the Halal animal or fowl chosen for slaughtering according to Islamic rites. The animal should have come from the farm where feeds being provided have been cleared as Halal. It should be healthy and alive and free from any signs of wounds, disease, or any form of disfigurement when brought to the slaughterhouse. The animal should have been handled humanely when being transported and allowed adequate rest prior to slaughtering. Any ill treatment, beating and acts that may cause stress or fear are strictly forbidden on all animals and fowls awaiting slaughtering. The abattoir itself must be accredited as Halal-compliant to ensure that no contamination takes place as in the case of slaughterhouses which are used to slaughter both Halal and haram animals using the same equipment, utensils, and dressing area. In this situation, the specific area for Halal slaughtering should not only be devoid of najis (filth) but should likewise be totally isolated from non-Halal carcasses with separate equipment and utensils of its own. An ante mortem on animal prior to slaughtering is desirable.

Stunning. Stunning is used to render the animal unconscious prior to slaughtering. For large animals, either the *mechanical non-penetrative percussion stunner* or pneumatic (air pressure) stunner can be used while *electrical stunning using water bath stunner* is employed on chicken and other fowls (stunning is generally practiced in an integrated meat processing plant and in high volume abattoir). The use of stunning equipment must be, at all times, under the control of Muslim supervisor or trained or experienced Muslim slaughterman. As a rule, stunning must not cause death or permanent injury and the life of the animal/fowl must remain in the state of *Hayah Mustaqirrah* (full strength natural state of life) and not in the state of *Hayah Mazbuhah* (state of life occurs after slaughtering). A stunned animal with broken skull would be classified as non-Halal and would be separated from Halal carcasses. Stunning is done to avoid wild movement of the body of the animal or fowl when slaughtering takes place and make the process less painful to the animal. The electrical stunning of fowls is of low and controlled voltage as prescribed and approved by the Board. This should allow the fowl to remain in the state of life but a bit unconscious. The stunning practice, however, may not be necessary where only two or three large animals or few fowls are to be slaughtered. In this situation, the Muslim slaughterman may adopt the traditional way of slaughtering the animals and fowls.

Slaughtering. Again, as a rule, the slaughtering of the animal should be fully separated from those that are considered haram (pigs, dogs, crocodiles, etc). And every time, it must only be carried out or performed by a Muslim who is of sound mind, mature, and who fully understands the fundamentals, rules, and conditions related to Islamic way of slaughtering animals.

The act of Halal slaughtering begins with the positioning of the animal laid on its side preferably in the direction of Qibla followed by an incision in the neck at some point below the glottis. The Phrase "Bismillah" (in the name

of ALLAH) must be immediately recited and invoked during the act. The main objective of the slaughtering is consciously only for the sake of Allah as ascribed in the Holy Qur'an.

The slaughtering must sever the trachea, the esophagus, and the carotid arteries and jugular veins in one stroke to bring about an immediate and massive hemorrhage. For this purpose, a very sharp knife - preferably a stainless one- is recommended). The sawing action of slaughtering for large animal like cattle is permitted, as long the cutting device is not lifted. Any lifting of the knife is considered as the end of one act of slaughtering. In other words, multiple slaughtering acts on an animal are not allowed. Slaughtering of fowls and other Halal animals by mechanical knife is NOT permitted and will not be approved by the Board.

As a veterinary and quarantine requirement, a post mortem have to be conducted on the slaughtered animal or fowl to determine that full-blown or incipient diseases in the internal organs and muscles do not exist and finally cleared for processing, (cold) storage, and eventual trade and consumption.

Dressing and Cleaning. Dressing and cleaning of the carcass must only commence after ascertaining that the animal is completely dead and cleared for processing. Internals, throw-away parts, and shavings have to be disposed of immediately and properly in accordance with waste disposal regulation by the government.

Definition of Terms in Slaughtering Services

Halal – permissible, lawful

Haram – unlawful, forbidden

Najis – filth, unclean

Mechanical Stunning – a non-penetrative, head only device used for large animals like

cattle and buffalo

Electrical Stunning – the type of stunning preferred for poultry and fowls using low

and controlled voltage so as not to damage the

heart and the brain

or cause physical disability or even death to the

animal

Hayah Mustaqirrah – natural strength of life

Hayah Mazbuhah – state of life occurring after slaughtering

Ante Mortem – conduct of visual and physical examination; blood sampling of animal for

laboratory analysis prior to slaughtering

Post Mortem – conduct of veterinary inspection of internal organs and muscles of

slaughtered animal or fowl for possible diseases

Guidelines in Preparing, Processing/Manufacturing, Handling, Packaging, and Serving of Halal Foods

Cleanliness, Hygiene, and Sanitation. Hygiene has been given strong emphasis in Islam and it includes aspects of personal hygiene, clothing, equipment, and working premises for processing or manufacture of food. The objective is to ascertain that the food in its final form is hygienic and is not hazardous to health. Hygienic can be defined as free from najis, contamination, and harmful germs or bacteria and therefore in compliance with hygienic and sanitary requirements of Codex Guidelines on food hygiene.

Processing and Handling. By current standards, preparing the meat of the animal for processing into end-products such as hotdog, corned beef, beef loaf, chicken sausage, and other ready-to-cook foods should follow the standard practices in safe, hygienic and sanitary preparation of food products. For one, the ingredients used in the processing will be thoroughly ascertained to ensure that it does not contain any components, either in large or small quantities that are non-Halal (e.g. lard, alcohol, gelatin, pork, pork by-products, etc). For this purpose, laboratories are used to determine presence in the product of those unwanted substances or ingredients that have been identified by Halal authorities. The production crew should observe at all times proper hygiene and must use or wear prescribed production attire, food grade gloves, and hair net. The entire production area and immediate surroundings must always be kept tidy and completely sanitized. Equipment and utensils used in the preparation should be free from contamination or filth. Finally, and during its processing, the products must be fully segregated or isolated from other foods, ingredients, and utensils which are deemed non-Halal. This is true to establishments having multiple products in the production line.

Storage, Transport, Display, and Serving. All Halal products that are stored, transported, and displayed either for sale or subsequent consumption must be kept segregated from non-Halal products to prevent them from being mixed or contaminated (any contact with haram products, in its strictest sense, would automatically render the Halal products non-Halal). Transport, storage, and display facilities would have to be thoroughly cleaned prior to its use.

Packaging and Labeling. Packaging materials to be used for finished products should be Halal in nature and must not be contaminated by anything that is considered najis (unclean). Truth in labeling is a must as prescribed in the Codex Alimentarius (food code) general guidelines on Halal labeling and the Codex provisions on Claims.

Definition of Terms in the Current Good Manufacturing Practices

Adequate – That which is needed to accomplish the intended purpose in keeping with good public health practice

Adulteration – To make impure by mixing a foreign or inferior substance

Batch – A quantity of manufactured food produced in a given cycle of manufacture that is uniform in character and quantity

Clean area – An area with defined environmental control of particulate and microbial contamination constructed and used in such a way as to minimize the introduction, generation and retention of contaminants within the area

Component – Any ingredient intended for use in the manufacture of a product, which include raw and packaging materials including those that may not appear in the finished product

Contaminants – Any biological or chemical agent, foreign matter, or other substances that are not intentionally added to food that may compromise food safety or suitability

Controlled Area – An area constructed and operated to control the introduction of potential contaminants

Critical Control Point – A step at which control can be applied and is essential to prevent or eliminate a food safety hazard or reduce it to acceptable level

Cross Contamination – Contamination of raw materials, in-process and finished products brought about by other ingredients that may compromise food safety and suitability

Disinfection – The reduction by means of chemical agents and/or physical methods the number of microorganisms in the environment to a level that does not compromise food safety or suitability

Documentation – All written procedures, instructions and records involved in the manufacture and quality control of products

Food – Any substance, whether processed, semi-processed or raw which is intended for human consumption including beverages, and any substance which has been used as an ingredient on the manufacture, preparation or treatment of food

Food Allergens – Usually proteins or protein fragments that trigger well defined adverse reaction involving the immune system

Food Handling – Any operation in the preparation, processing, packaging, repacking, storage, transport, distribution and sale of food product

Food Hygiene – All conditions and measures necessary to ensure the safety and suitability of food at all stages of the food chain

Ingredient – Any substance including food additive, used as a component in the manufacture or preparation of a food and present in the final product in its original or modified form

Manufacturing – A complete set of activities to produce a product that comprise production and quality control from acquisition of all materials through processing and subsequent packaging to the release for distribution of the finished product

Microorganisms – Refers to yeasts, molds, bacteria and viruses and includes, but is not limited to, species having public health significance. The term “undesirable microorganisms” includes those that subject food to decomposition, that indicate that food is contaminated with filth, or that otherwise may cause food to be adulterated

Pest – Any objectionable animals or insects including but not limited to birds, rodents, flies, and larvae

Plant – The building or the facilities or parts thereof, used for or in connection to the manufacturing, packing, labeling or holding of food products

Premises – A plant and plant grounds within the bounds of the industrial establishment

Quality Assurance – The activity of providing the evidence needed to establish confidence that the quality function is being performed adequately

Quality Control Operation – A planned and systematic procedure for taking all actions necessary to prevent food from being adulterated and thereby achieve its quality and safety

Sanitize – To adequately treat food-contact surfaces by a process that is effective in destroying vegetative cells of microorganisms of public health significance, and in substantially reducing numbers of other undesirable microorganisms, but without adversely affecting the product or the safety of the consumer.

New challenges to deal with

Population growth outpacing food supply in many regions of the world triggered the introduction of new sciences and technology, which carry stated purpose to increase farm yield of basic food commodities as it offer higher resistance to infestation apart from being nutritious. These new technologies, deemed by many as novel but may pose potentially harmful effect to humans and its environment in addition to ethical issue, led to a great debate, which divides scientific communities and incur serious reckoning by religious communities, including the Islamic community. Then, there is the question on the use of hormones and antibiotics in animals and poultry. And what about organic food?

With the foregoing, the Board thought it prudent to include in these guidelines its position on some of the most controversial sciences the world has ever known as it finds it relevant to its mandate as a certifying body.

Treatment of Organic Foods

Organic foods are more correctly termed as organically grown foods. They are grown without using growth hormones, antibiotics, or synthetic fertilizers, herbicides, and pesticides. Organically grown foods are fertilized with manure and composts, and alternative methods are used to control pests and weeds.

-Organically grown foods are acceptable to the Board and can be promoted for consumption for as long as the manure or compost materials used as fertilizer come from Halal sources.

Treatment of Cloned Animals

Cloning is simply creating a copy of living matter such as cell or organism. Scientists used cloning techniques in the laboratory to create copies of cells or organisms with valuable traits. Their works aim to find practical application for cloning that will produce advances in medicines, biological researches, and industry.

Farmers started cloning plants thousands of years ago. Today, with the combinations of genetic engineering and cloning techniques, better quality plants are replicated. Cloned animals, however, generated heartfelt controversy that the debate on the pros and cons of this science is still raging. Since the science of cloning is in its infancy, as argued, this could result in the development of cloned animals or even humans with serious defects. One concern is the fear that cloning tampers with God's will.

'- From an Islamic point of view, this subject on cloning is indeed a very challenging matter to deal with as it could bring into question Islam's belief about Allah's attribute as the creator as raised by the Islamic Fiqh Academy (IFA). While cloned animals are yet to be produced commercially that it would soon be a source of raw materials in food and non-food products, the

Board shares the view of the IFA that cloning does not bring into question any Islamic belief in any way. As cited by IFA, "Allah is the Creator of the Universe but He has established the system of cause-and-effect in this world". "Cloning", as IFA cited, is considered as a cause and only through Allah's Will it can produce the effect. With this view, the Board further agrees that cloning of plants and animals are permissible provided that the conditions cited by **Yusuf Al-Qaradawi** are met.*

In addition, the board agrees that cloning is permissible only if it does not cause harm to the environment and ecological balance. Prophet Muhammad (SAW) said, "The merit of utilization is in the benefit it yields, in proportion its harm." (Tirmidhi) and further said, "There shall be no infliction of harm on oneself or others." (Ibn Majah) _____

*1-It must bring about a real benefit to all people,

2-It must not result in harm which is greater than the benefit it has produced,

3-It must not bear any kind of harm to the animal used in the process; causing harm or torture to an animal is forbidden in Islam.

Treatment of Genetically Engineered Foods or GMO Foods

Bio-engineered foods are in the heart of controversy over the years. It is a bold vision wherein key food crops will be genetically altered or modified to offer better nutrition, repel pests, and increase yield even in hostile environment. The process involves taking genes from entirely unrelated organisms – viruses, bacteria, even from fish and other animals- and splices them directly into plants. However, this newfound technology stirred debate among scientists, farmers, consumers, environmentalists, and governments due to concern to human health, the environment, and rural economies in the long term.

- Noting that biotechnology and genetic engineering are at the forefront in the escalating experimentation and, at some point, widespread production of bio-engineered (genetically engineered) foods in many parts of the world, and given the mounting concern on its possible effect to human health and environment alongside the divided views of scientific community in this so-called technological breakthrough, the Board views these genetically-engineered organisms in food as needing further studies as there is nothing to lose by waiting until scientists know more about the long term effects of Genetically Engineered foods. Islam teaches caution to its followers and the injunction of eating wholesome food. Genetically Engineered foods may not be haram but it is best to avoid them. The introduction of animal genes into food plants presents considerable ethical difficulties for Muslims and from the religious standpoint. A moratorium on the release of genetically modified organisms may have to be pushed while consumption of genetically engineered food by the public should be discouraged. Acknowledging that Genetically Engineered foods are believed to be in the market and are found in a number of snack foods and sauces, this Board supports the move to

providing a labeling law on Genetically Engineered foods as espoused by concerned organizations and communities worldwide, and as a matter of informed choice to consumers.

The above basic view is parallel to that of the Rabat Declaration of the Islamic Academy of Sciences made in October of 2001.

"The Halal is clear and the Haram is clear. Between the two there are doubtful matters concerning which people do not know whether they are Halal or Haram. One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them he may be doing something Haram, like one who grazes his animals near the hima (the grounds reserved for animals belonging to the King which are out of bounds for others' animals); it is thus quite likely that some of his animals will stray into it. Truly, every King has a hima, and the hima of Allah is what He has prohibited."(Reported by al-Bukhari, Muslim and others; the narration is taken from al-Tirmidhi.)

Hormones and Antibiotics in Animals

Hormones are used for a variety of commercial purposes. In the livestock industry, growth hormones increase the amount of lean (non-fatty) meat in cattle. It likewise increases milk production in dairy cows, or to increase the success rates of artificial insemination and speed maturation of eggs.

It is a chemical that transfers information and instructions between cells in animals and plants. As the body's chemical messenger, hormones regulate growth and development, control functions of various tissues, support reproductive functions, and and regulate metabolism (the process used to break down food to create energy).

Antibiotics, on the other hand, are chemical compounds used to kill or inhibit the growth of infectious organisms. Antibiotic refers to antibacterial. In the livestock and poultry industry, any abuse in the use of antibiotics or any other drugs on the animals and fowls could have potential adverse effect to humans who eventually consumes the meat and its byproducts.

-Indeed, it is acknowledged that growth hormones and antibiotics are regularly used in commercial livestock and poultry farms which fresh meats are distributed in wet markets and supermarkets. It is also acknowledged that there have been instances of abuse in the use of these hormones and antibiotics in animals and fowls that its residue is potentially harmful to human health. The Board, therefore, encourages strict implementation of veterinary and quarantine regulations even in rural areas as "hot meat"are known to proliferate in many unsuspecting places in the country including ARMM. The Board further encourages the local government units to implement ordinances, which direct that animals and fowls whose meats are

being sold in the market have to be slaughtered in either government-owned or accredited private slaughterhouses rather than slaughtered in backyards without the benefit of veterinary inspection services. Halal consumers are advised to always demand for clean and safe meat wherever they buy them. It is a right they have to assert.

Part 5

Attachments

- i. Codex General Guidelines for use of the term "Halal"
- ii. Codex General Guidelines on Claims
- iii. Codex Recommended International Code of Practice: General Principles of Food Hygiene
- iv. Code of Ethics for International Trade in Food
- v. ASEAN Halal General Guidelines
- vi. IAS Declaration on Bio-Technology and Genetic Engineering
- vii. IFA Consensus on Cloning
- viii. Table of Chemicals and Ingredients
- ix. Forms to Accomplish

X REFERENCES

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- NMIS Manual

XI GLOSSARY

Abattoir- or slaughterhouse

Animal Welfare Act- also known as Republic Act 8485 of 2004, regulating animal establishments and humane treatment of animals regardless of species.

Aquidah- is an Arabic term for Religious Obligation or Belief.

Biosecurity- practices for the prevention of diseases in a particular farm or establishment involving the use of disinfectants, fencing and control of man and animal movement.

Butcher- person in charge for skinning, cutting or chopping slaughtered animals intended for human consumption.

Chronic Rodenticide - is a chemical agent that control or kill rodents or rats with prolonged effect.

Controlling Authority- refers to the National Meat Inspection Service, a line agency of the Department of Agriculture, which has the authority to regulate or control slaughterhouses, dressing plants and meat and its by products and the import and export of same.

Fomite- is any inanimate object such as vehicles etc.

Halal- is term use for lawful things and other aspect of life that conforms to shariah law or Islamic law.

Halal Assurance Officer- designated or assigned practicing muslim who will supervise and monitor the halalness of production in a halal compliance establishments or farms.

Haram –is the opposite of Halal or any unlawful act that islam prohibits.

Hypovolumic shock- is the state of unconsciousness as a result of severe hemorrhages.

Jallalah- is an Arabic term used for the halal animals who are in the state of impurities.(consumed haram feeds).

Lairage- withholding area for live animals ready for slaughter with complete provision (feeding and watering troughs, shade).

Offal- are the non-edible parts of carcasses.

Quibla- is the direction of the Kaaba or Mecca during prayer of a muslim.

Slaughter chute- is a mechanical unit wherein animal intended for slaughter is to be restrained for easy handling and slaughtering.

Subha or Masbooh- Doubtful matters,

-The Prophet said: "The lawful is clear and the unlawful is clear.

Between them are unclear or doubtful issues which the majority of people do not understand. So, whoever avoids the unclear issues has protected and respect his or her religion, but whoever settles into the unclear or doubtful, settles into *Haram*". (*Sahi Bukharie, Muslim and others*)

Tashmiya- is an Arabic term to pronounce " In the name of Allah or God, and Allah is the Great".

Viajeros- is a commonly used term for livestock or meat handlers that normally transport livestock and/or meat to and from the slaughterhouse.

XII-Appendices

Philippine National Standard on

1) Live Grading Slaughter Cattle

PNS/BAFPS 87-2010

1 Scope

This standard applies to cattle intended for slaughter focusing on grade parameters related to the carcass yield. Carcass quality parameters such as meat color, marbling and meat firmness are not included as these cannot be predicted from live animal.

2 Reference

The titles of the standard publications referred to in this standard are listed on the inside back cover.

3 Objective

The purpose of this standard is to have a grading system for live cattle intended for slaughter that will facilitate marketing of products as well as promote production of high quality cattle.

Definitions

4.1

age

means biological time that a cattle lives which can be determined through records

like Certificate of Ownership of Large Cattle (COLC), Certificate of Transfer of Large

Cattle (CTLC) or estimated through dentition. Expressed in years or months

4.2

body score (BS)

quantitative score adopted by the standard, ranging from 1 to 3 with one being the

highest, which refers to the animal's condition and conformation

4.2.1

condition

overall body state of an animal assessed through visual observation taking into account fat and muscle deposition as it occurs in various places on the animal's body.

4.2.2**conformation**

symmetry, size, shape and proportion of the various body regions relative to each

other or to the general appearance of the animal

4.3**carcass yield**

percentage of carcass weight relative to its liveweight

4.4**live grading standard**

a quantitative scoring of 1 to 5 based on age and body score with PNS 1 as the superior grade

5 Grading parameters affecting carcass yield of slaughter cattle**5.1. Live traits****a. Age****b. Body Score(BS)**

Three-point scoring system base on assessment of the following body parts:

Brisket-

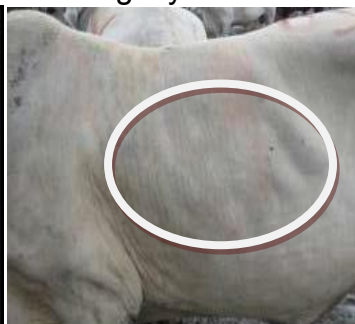
BS-1 wide and tightly muscled BS-2 Moderate BS-3 Narrow

**Ribs-**

BS1- Not prominent



BS2-Slightly Prominent



BS3- Prominent



Neck

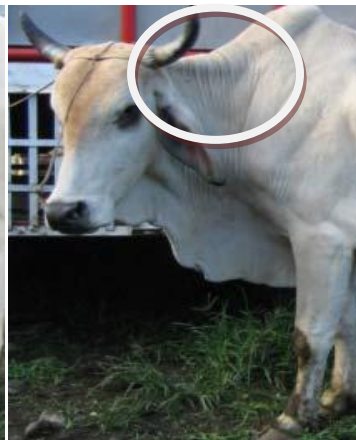
BS1-Heavily muscled



BS2-Moderate



BS3-Thin



Loin(Hunger Hallow Region)

BS1-Heavily muscled



BS2-Moderate



BS3- Thin



Backbone

BS1-Not prominent

BS2- Slightly Prominent

BS3- Prominent



Stifle Region

BS1-Bulging

BS2-Slightly Prominent BS-3 Sunken



Round



2) Code of Halal Slaughtering Practices on Ruminants

1. Scope

This document provides standard for establishment conducting *Halâl* slaughter processes and sets out the principles of *Halâl* practices and minimum requirements in slaughtering ruminants including the pre-slaughter, slaughter and post-slaughter procedures of *Halâl* meat products of ruminant origin intended for local and international food trade in compliant to Chapter 7 Section 63 of the Republic Act 8435 also known as Agriculture and Fisheries Modernization Act (AFMA).

2. References

The titles of the standard publications and other references of this Code are listed on the inside back cover.

3. Objectives

The purpose of this Code is to ensure that the slaughter practices of the establishment provide greater confidence in consumers' expectations that the final *Halâl* products are safe and fit for human consumption, while ensuring health safety and comfort to both the employees and the animals.

4. Definition of Terms

For the purpose of this standard the following definitions apply:

4.1 Abattoir

Any establishment where specified animals are slaughtered and dressed for human consumption and that is approved, registered and/or listed by the competent authority for such purposes.

4.2 Certification Body

A body which is responsible for verifying that a product sold or labeled as *Halâl* is produced, processed, prepared, handled, and imported according to these guidelines.

4.3 Cleaning

Removal of soil, food residue, dirt, grease or other objectionable matter to include color, taste and odor.

4.4 Competent Authority

Official authority charged by the government with the control of meat hygiene & sanitation including setting and enforcing regulatory requirements.

4.5 Contamination

Introduction or occurrence of a contaminant in food or food environment.

4.6 Establishment

Any building or area used for performing meat hygiene activities that is approved, registered and/or listed by the competent authority for such purposes.

4.7 Good Animal Husbandry Practices (GAHP)

General principles of good practice and minimum requirements in the commercial or backyard rearing/farming of animals for food use.

4.8 Good Manufacturing Practices

Part of quality assurance which ensures that products are consistently produced and controlled to the quality standards appropriate to their intended use and as required by the marketing authorization.

4.9 Good Hygienic Practice (GHP)

All practices regarding the conditions and measures necessary to ensure the safety and suitability of food at all stages of the food chain.

4.10 *Halâl*

An Arabic term which means permissible or lawful. Things or actions permitted by Shariah (Islamic Law).

4.11 Halâl Compliant Critical Control Point

A system that implements a *Halâl* Assurance System across the *Halâl* supply chain. This system isolates points along the process; from procurement of raw materials to the distribution network of the end product.

4.12 Halâl Quality Assurance System (HQAS)

The organizational structure, procedures, processes and resources needed to implement *Halâl* quality assurance such as but not limited to compliance to *Halâl* food standards, HCCCP, GMP, SSOP, etc

4.13 Halâl Slaughter

Slaughtering of animal in accordance to *Shariah (Islamic Law)*.

4.14 Harâm

An Arabic term which means unlawful, forbidden and/or prohibited.

4.15 Hazard Analysis Critical Control Point (HACCP)

A system which identifies, evaluates and controls hazards which are significant for food safety.

4.16 Islamic Law

Law inspired by *Allah* (SWT) contained in the Holy *Qur'an* and *Hadith* of the Prophet Muhammad (SAW) and other considered sources like jurisprudence (*fiqh*).

4.17 Lairage

Designated area at the slaughterhouse where animals are penned and housed prior to their slaughter.

4.18 Muslim Competent Authority

An agency which is entrusted by the Philippine government to promote the Philippine *Halâl* Industry and accredit certifying entities or bodies as per Republic Act 9997 also known as the National Commission on Muslim Filipinos Act of 2009.

4.19 Official Accreditation

The procedure by which a government agency having jurisdiction formally recognizes the competence of an inspection and/or certification body to provide inspection and certification services. For organic production, the competent authority may delegate the accreditation function to a private body.

4.20 Najs

An Arabic term which means filth or unclean.

4.21 Pest

Any objectionable animals or insects including but not limited to birds, rodents, flies and others.

4.22 Post mortem

Conduct of veterinary inspection of internal organs and muscles of slaughtered animal or fowl for possible diseases.

4.23 Premises

A plant or plant grounds within the bounds of the industrial establishment.

4.24 Processing plant

Building or the facilities or parts thereof, used for or in connection to the manufacturing, packing, labeling or holding of *Halâl* food products.

4.25 Sanitation Standard Operating Procedures (SSOPs)

A documented system for assuring that personnel, facilities, equipment and utensils are clean and where necessary, sanitized to specified levels prior to and during operations.

4.26 Shariah (Islamic Law)

Orders of Allah which relate to the action of the people who are being accountable (*mukallaf*) by obligation, option or al *wadh'u*.

4.27 Slaughtering

Act of severing the trachea (*halqum*), esophagus (*mari'*) and both the carotid arteries and jugular veins (*wadajairi*) to hasten the bleeding and death of the animal.

4.28 Stunning

The process of causing immediate loss of consciousness to animals and birds through the use of stunners (electrical, mechanical or gas).

4.29 Traceability

The ability to follow the movement of a food through specified stage(s) of production, processing and distribution.

5 Najs**5.1 According to Shariah (Islamic Law) (Islamic Law) law are:**

- 5.1.1 dogs and pigs and their descendants;
- 5.1.2 *Halâl* foods that are contaminated with things that are non- *Halâl* ;
- 5.1.3 *Halâl* foods that come into direct contact with things that are non- *Halâl* ;
- 5.1.4 any liquid including pus and objects discharged from the orifices of human beings or animals such as urine, blood, vomit, placenta and excrement, sperm and ova of pigs and dogs and other *non-Halâl* animals;
- 5.1.5 Carrion or *Halâl* animals that are not slaughtered according to Shariah (Islamic Law); and
- 5.1.6 *Khamr* (wine such as alcoholic beverages and intoxicant) and food or drink which contain or mixed with *khamr*.

5.2 Types of Najs/Najs**5.2.1 Mughallazah**

Considered as a severe *najs* which are of dogs and pigs (*khinzir*) origin including any liquid and objects discharged from their orifices, descendants and derivatives.

5.2.2 Mutawassitah

Considered as medium *najs* which does not fall under sever or light *Najs* such as vomit, pus, blood, alcoholic drinks (*khamar*), carrion, liquid and objects discharged from the orifices of animal and human.

5.2.3 Mukhaffafah

Considered as light *Najs* like urine from a child of 2 years and below which has not consumed any other food except his mother's milk.

6 Requirements**6.1 Management**

- 6.1.1 The management shall have adequate information about the farm or production area as it will provide a record about the source of live animals for slaughter.

- 6.1.2 Must designate Muslim *Halâl* officers or establish a committee composed of muslim members responsible in ensuring effective implementation of internal *Halâl* food control system and/or *Halâl* Quality Assurance System (HQAS). All relevant inspectors must be practicing Muslim.
- 6.1.3 The management shall record the farm process flow which includes production capacity, farm current disease status, feeding regime including type of feed provided, feed source and amount given to the batch, usage of medication and supplement for the batch, understanding of critical control point in ruminants production and other practices or programs in the farm.
- 6.1.4 The management shall understand the *Halâl* Animal Process Flow and identify the *Halâl* Compliant Critical Control Point (HCCCP) at the different stages of production and processing as shown in Annex I.
- 6.1.5 Management shall provide a prayer room for Muslim workers.
- 6.1.6 Management, upon accreditation of NCMF, shall use *Halâl* mark in the establishment and its products for traceability purposes.

6.2 Personal Hygiene

- 6.2.1 All staff in the abattoir and processing plant shall be medically examined and have undergone vaccination program required by the local health authorities prior to employment.
- 6.2.2 There shall be prescribed procedures for monitoring the health of all staff in the abattoir and processing plant during employment for reporting specific and family diseases.
- 6.2.3 All staff employed in the abattoir and processing plant shall be trained in their hygienic responsibilities, *Halâl* requirements and in the standards they have to maintain. Details of this training shall be recorded and kept.
- 6.2.4 All visitors shall wear clean and protective clothing provided by the abattoir and processing plant.
- 6.2.5 There shall be a system in place distinguishing the segregation of the uniforms and shoe attire used in the abattoir and processing plant.
- 6.2.6 Policy, procedures, instructions and/or *Halâl* requirements shall be made available and disseminated to all involved in the abattoir and processing plant.

6.3 Ritual Cleansing

6.3.1 General Requirements

The *Najs*, whether visible ('ayniyyah) or invisible (disappeared or dried up etc.) is named *hukmiyyah*. To cleanse *Najs*:

- 6.3.1.1 it shall be washed seven times (when licked by a dog), using water and soil/clay soap/soil based soap;
- 6.3.1.2 the first wash shall be to clear the existence of *Najs*, even if a few washes are needed. The water from first cleaning shall not remain behind and next wash shall be counted as the second wash;
- 6.3.1.3 the amount of soil used shall be just enough to make suspension; and
- 6.3.1.4 the usage of product containing soil shall be permitted. Clay soap

6.3.2 Requirement for the soil conditions

The conditions of the soil shall be:

- 6.3.2.1 Free from *Najs*; and
- 6.3.2.2 Not *musta'mal* soil {which had been used for dry ablution (*tayammum*)} except after subject to heavy rain.

6.3.3 Requirement for the water conditions

The conditions of the water shall be:

- 6.3.3.1 Natural (*mutlaq*);
- 6.3.3.2 Not *musta'mal*; and
- 6.3.3.3 Free from *Najs*.

6.4 Transport of Ruminants

- 6.4.1 The large ruminant should be handled humanely when being transported and followed the code of practice for transporting live animals by land.
- 6.4.2 Personnel transporting slaughter animals from farm to the slaughterhouse should obtain relevant health certificates to assure that animals are fit to be transported.
- 6.4.3 Recommended density during transport of animals should be followed.
- 6.4.4 Transport Vehicle used solely for the purpose of *Halâl* animals, mingling with the non *Halâl* animals is strictly prohibited.
- 6.4.5 Transport vehicle can be used alternately with non *Halâl* animals provided Islamic ritual cleansing should be done prior to the loading of *Halâl* animals.

6.5 Unloading of Ruminants

- 6.5.1 Ramps preferable even platform if available, should be provided in the slaughterhouse to be used in unloading of animals.
- 6.5.2 Ramps provided for unloading of animals should have anti-slippery floors and should be equipped with protective side walls preventing animals from falling.
- 6.5.3 Animals should be unloaded calmly at their own pace without the use of force to minimize stress to the animals.

6.6 Premises

- 6.6.1 Slaughterhouse should have designated area for unloaded animals from transportation.
- 6.6.2 The receiving area for ruminants should be clean and/or sanitized at all times specifically prior to arrival of the animals.
- 6.6.3 Adequate space in the receiving area for inspection upon arrival of the animals should be provided.
- 6.6.4 Live animals received should be labeled by batch number upon completion of inspection.
- 6.6.5 Animals placed in holding pen and/or lairage prior to slaughter should be segregated according to gender, weight and temperament of animals being housed.
- 6.6.6 The lairage and/or holding pen should be provided with drinking water, adequate ventilation and shelter from adverse weather conditions during the entire stay in the area. Animals should be fed scheduled to be slaughtered more than 12 hours upon arrival to the slaughterhouse.
- 6.6.7 Adequate space to stand or lie down together should be provided for animals placed in the holding pen and/or lairage.
- 6.6.8 Animals should not stay more than 24 hours in the holding pen and/or lairage to avoid stress before slaughter
- 6.6.9 Layout of premises should permit proper process flow, proper employee flow, good hygienic and safety practices, including protection against pest infestation and cross-contamination between and during operations.
- 6.6.10 Sanitary facilities should be adequately provided and maintained.
- 6.6.11 A comprehensive and standard cleaning program for the premises should be established in accordance with *Halâl* Compliant Critical Control Point (HCCCP), Hazard Analysis Critical Control Point (HACCP), SSOP (Standard Sanitary Operation Practices), Good Hygienic Practices (GHP) or pre-requisite programs as specified by ISO 22000:2005.
- 6.6.12 Slaughterhouse premises should be kept in good repair and condition to prevent pest access and eliminate potential breeding sites.
- 6.6.13 Slaughterhouse premises should be effectively separated and well isolated from pig farm or its processing activities to prevent cross contamination through personnel and equipment.
- 6.6.14 Slaughtering and processing premises shall be dedicated for *Halâl* slaughtering and *Halâl* processing only.
- 6.6.15 Pets and other animals should be refrained from entering the premises.

6.7 Pre-Slaughter

6.7.1 Choice of Ruminants for slaughtering

- 6.7.1.1 The large ruminant species chosen for slaughtering shall be in accordance to Islamic rites.
- 6.7.1.2 The large ruminant species should have come from a farm adhering to Good Animal Husbandry Practices and have provided by feeds that is certified *Halâl* or formulate a feed ration without animal protein, antibiotics and hormone or feed with their natural diet 40 days(Large Ruminants),7 days(Small Ruminant) before slaughtering.

- 6.7.1.3 The large ruminant species should be healthy, alive and free from any open or unhealed wounds, disease, or any form of infringement when brought to the slaughterhouse certified by the competent authority.
- 6.7.1.4 The animals shall be handled and managed in accordance to Animal Welfare Act.

6.7.2 Handling of Ruminants

- 6.7.2.1 Electric goads and prods should only be used in extreme cases and not on a routine basis to move animals. The power output shall be restricted to that necessary to assist movement of an animal and only when an animal has a clear path ahead to move.
- 6.7.2.2 Battery-powered goads should be used on the hindquarters of ruminants and not in the sensitive areas of the animals such as eyes, ears, ano-genital region or belly. These should not be used in calves.
- 6.7.2.3 Painful procedures such as, but not limited to, whipping, tail, twisting, use of nose twitches, pressures on eyes, ears or external genitalia and/or use of tools that may cause pain and suffering should not be used in moving animals.
- 6.7.2.4 Use of permitted goads including panels, flags, plastic paddles, flappers, plastic bags and metallic rates should be used in a manner sufficient to encourage and direct movement of the animals without causing undue stress.
- 6.7.2.5 Animals to be lifted or grasped should be in a manner that avoids pain, suffering and physical damage except in cases where animal welfare or human safety may otherwise be compromised.
- 6.7.2.6 Construction of box type chute (like in Brunei, USA, Belgium) or mechanical driving hydraulic chute shall be installed if no stunning is to be applied on the animals prior to slaughter.
- 6.7.2.7 Restraining of ruminants prior to slaughter may be in a restrainer conveyor, restraining pen and casting pen where animals should be placed with neck exposed and head firmly fixed.
- 6.7.2.8 Methods of restraint causing unavoidable suffering should not be used on conscious animals.
- 6.7.2.9 Slaughtering shall be done immediately upon restraining of animals if no stunning method is to be applied.
- 6.7.2.10 Animals that died before slaughtering shall be identified as non-*halâl* and record of them shall be maintained.

6.7.3 Ante-Mortem Inspection

- 6.7.3.1 Physical examination should be done by Meat inspector authorized by Controlling/Competent Authority.
- 6.7.3.2 Pregnancy Diagnosis (PD) should be done for female animals. Pregnant animal is strictly not allowed.
- 6.7.3.3 Sick animals or found any deformities should be prohibited for commercial purposes and must be treated first.

6.7.4 Stunning

Stunning is not recommended prior to slaughter, however should there be a need to carry out stunning, the following procedures shall be followed:

- 6.7.4.1 Use of stunning equipment shall be, at all times, under the control and/supervision of competent Muslim personnel to ensure stunning methods are applied appropriately and shall not penetrate or break the animal's head or cause permanent brain damage that would give rise to death or permanent injury. The life of the animal shall remain in the state of *Hayah Mustquirrah* (full strength natural state of life) and not in the state of *Hayah Mashbouhah* (state of life at the time of slaughtering).
- 6.7.4.2 Stunning equipments shall be checked regularly of its effectiveness by the NCMF through amperemeter or voltmeter calibrated by the competent authority.
- 6.7.4.3 Stunning of ruminants shall be electrical or percussive stunning. Recommended electrical stunning parameters and percussive stunning guideline are found in Annex II and III respectively. If skull of the animal was broken due to stunning methods, this shall be recognized and recorded as non- *halâl*.
- 6.7.4.4 Esophagus plug shall be permitted provided it does not damage the esophagus of the animal.
- 6.7.4.5 Animals shall be stunned once.
- 6.7.4.6 Gas stunning shall be strictly prohibited.
- 6.7.4.7 Stunning equipment shall be maintained properly and ensure to be functioning efficiently before usage.
- 6.7.4.8 Animals that are not stunned properly shall be recorded.
- 6.7.4.9 Slaughter of stunned animal shall be done within 40 seconds after stunning, before the animal regains its consciousness.

6.8 Slaughter

6.8.1 Slaughterer/ Slitter

- 6.8.1.1 The person performing the slaughter shall be a practicing Muslim competent to perform a *Halâl* slaughter.
- 6.8.1.2 The slaughterer shall not be in *ihram* (a compulsory act performed during *hajj* and *umrah*).
- 6.8.1.3 The slaughterer shall have undergone special training on *Halâl* requirements as well as methods and procedures required to cause minimal pain or suffering to the animals. The slaughterer shall be certified by an certified/accredited by NCMF.
- 6.8.1.4 Number of slaughterer/slitter shall be adequate according to number of animals slaughtered per day wherein at least two (2) slaughterer shall be working, may be alternately, on each chain doing only *Halâl* slaughtering

job. Specifically if applicable there shall be:

- 6.8.1.4.1** three slaughterers/slitters on each chain if the abattoir is slaughtering more than 4000 heads of small ruminants or 150 heads of large ruminants on one chain. There shall also be a *Halâl* head checker for the latter.

6.8.2 Slaughter lines, equipments and tools

- 6.8.2.1** Slaughtering lines, equipments and tools shall be used for the purpose of *Halâl* slaughter only.
- 6.8.2.2** Slaughtering knife or blade preferably stainless shall be sharp and free from blood and other impurities
- 6.8.2.3** Bones nails and teeth shall not be used as slaughtering tools.
- 6.8.2.4** Slaughtering lines, equipments and tools which were previously used or in contact with *Najs almughallazah* shall be washed and ritually cleansed as required by Islamic Law.
- 6.8.2.5** There shall be a minimum of two (2) knives per slaughter batch to ensure the knives remain sharp.
- 6.8.2.6** The knives shall be kept clean and sanitized after slaughter of every batch. The length of the knife is twice the width of the neck of animal about to be slaughtered and about two to two and half (2-2 1/2) inches in width.
- 6.8.2.7** Mechanical slaughter machine shall be proven to be working well before usage for slaughter.
- 6.8.2.8** For mechanical slaughter method, any modification or adjustments on mechanical slaughtering lines, equipments and tools shall be validated first by the NCMF.
- 6.8.2.9** The animals should not be slaughtered in front of other animals next in line (avoid seeing each other) nor should the knife be sharpened before them.

6.8.3 Slaughter Procedure

- 6.8.3.1** The slaughtering process of the animals shall be fully isolated from those that are considered *Harâm*.
- 6.8.3.2** The act of slaughtering shall begin with the positioning of the animal (where applicable, animal brisket) laid on its side placed in a comfortable area either on a table or hanging on a rail and preferably in the direction of *Qibla* with latitude 41.4225 North and longitude 39.8262 East where the slaughtering shall be done immediately;
- 6.8.3.3** followed by an incision in the neck at some point below the glottis. Reciting *Tasmiyyah* **الله أكبر (BISMILLAH ALLAHUAKBAR)** which means "In the name of Allah, Allah is Great"

has to be invoked immediately before slaughter. The main objective of the slaughtering is consciously only for the sake of Allah as prescribed in the Holy Qu'ran.

- 6.8.3.4 The act of slaughter shall be done with a simple swipe across the neck without damage to the spinal cord. The repetitive sawing action shall be permitted as long as the slaughtering knife is not lifted off the animal during the slaughter.
- 6.8.3.5 The slaughtering shall sever the trachea, the esophagus, and the carotid arteries and jugular veins in one stroke to bring about an immediate and massive bleeding as presented in Annex IV.
- 6.8.3.6 The neck of the animal shall not be cut or broken or any other similar action until the bleeding has stopped.
- 6.8.3.7 A trained Muslim inspector shall be appointed to check that the animals are properly slaughtered and ensured that animals are dead and deemed dead (through observance of absence of papillary reflex, corneal reflex, pinch reflex and/or hit reflex) according to the *Shariah (Islamic Law)*.
- 6.8.3.8 Further processes to be done on slaughtered animals shall be within 45 seconds for bovine and 40 seconds for ovine.

6.9 Post Slaughter

6.9.1 Processing

- 6.9.1.1 The processing at post slaughter should include bleeding, head or shank removal, skinning, eviscerating, chilling and other further processing such as deboning. For deboning will be carried out the following shall be recommended:
 - 6.9.1.1.1 Deboning process of *halâl* slaughtered animals shall not be done together with products declared non- *halâl*.
 - 6.9.1.1.2 If deboning of *halâl* slaughtered animals will be done outside of the slaughterhouse, it shall be ensured that this will be carried out in an establishment accredited by NCMF.
 - 6.9.1.1.3 Where applicable, deboning of non-*halâl* carcasses shall be done after the deboning of *halâl* carcasses.
- 6.9.1.2 The bleeding should allow the blood to be drained out of the animal after the slaughter process where electrical stimulation can be applied to fasten the bleeding process. The blood of the animal should be thoroughly drained immediately upon slaughter.

- 6.9.1.3 The head, front and hind limbs should be removed only after the animal is dead through observance of signs enumerated in 6.8.3.7.
- 6.9.1.4 Prior to hide removal, careful cut around the reproductive tract should be observed to prevent fecal contamination later in the process.
- 6.9.1.5 The hide or skin should be removed by down pullers and side pullers or by placing the carcass on a cradle and skinning with a knife.
- 6.9.1.6 Internal organs should be removed and inspected for internal parasites and signs of diseases.
- 6.9.1.7 Carcasses shall be inspected by a competent authority for food safety.
- 6.9.1.8 Carcass and internal organ shall be handled separately.
- 6.9.1.9 Carcass and internal organs from animal that has undergone miss-slaughtering in accordance to *halâl* slaughtering requirements shall be treated and recorded as non-*halâl*.
- 6.9.1.10 Carcasses should be subjected to intervention that will reduce levels of bacteria such as steam, hot water and organic acids. Carcasses can be electrically stimulated to improve meat tenderness.
- 6.9.1.11 The carcass should then be hung and chilled between 24 to 72 hours to minimize growth of microorganisms and to reduce meat deterioration while the meat awaits distribution.
- 6.9.1.12 The chilled carcasses should be broken down into primal cuts as per Philippine National Standard 83:2009 and subprimal cuts for boxed meat unless otherwise specified by the customer.
- 6.9.1.13 The remaining carcass may be further processed to extract any residual traces of meat, usually termed mechanically recovered meat intended either for human or animal consumption.
- 6.9.1.14 Waste materials such as tallow and bones should be sent to a rendering plant.
- 6.9.1.15 Wastewater consisting of blood and fecal matter generated during slaughtering process should be sent for wastewater treatment.
- 6.9.1.16 It is recommended that the produce covered by the provisions of this Code be prepared and handled in accordance with appropriate sections of the relevant Codex texts such as Code of Hygienic Practice and Code of Practice.

6.9.2 Post Mortem Inspection

- 6.9.2.1 A trained Muslim inspector shall be appointed to check that the animals are properly slaughtered according to the *Shariah (Islamic Law)*.
- 6.9.2.2 Post mortem have to be conducted on the slaughtered animal to determine that full-blown or incipient diseases in the internal organs and muscles do not exist and finally cleared for processing (cold) storage.
- 6.9.2.3 Records of products such as carcass and offals that are found not to be conforming with *Halâl* requirements shall be kept and maintained for traceability.

6.10 Storage, Packaging, Labeling and Transportation of *Halâl* Meat and Meat Products

6.10.1 Storage

- 6.10.1.1 The storage facilities of meat and meat products should be kept clean and pest free. There should be a cleaning and pest control measure regularly implemented.
- 6.10.1.2 *Halâl* Meat and meat products should not be placed on the ground. Pallets and container should be used to prevent contamination with label conspicuously placed in the storage area.
- 6.10.1.3 *Halâl* Meat and meat products shall be kept segregated from non-*Halâl* products to prevent them from being mixed or contaminated. Any contact with non-*Halâl* products, in its strictest sense, would automatically render the *Halâl* products non-*Halâl*.
- 6.10.1.4 Meat and meat products should be kept at recommended temperatures that do not promote growth of harmful bacteria. The recommended temperature for the chillers should not exceed 37.4 degrees Fahrenheit or 3 degrees Celsius (for verification) ensured by temperature-monitoring equipment being regularly calibrated. Temperature monitoring equipment shall be installed and calibrated regularly.
- 6.10.1.5 First in first out (FIFO) system should be observed.

6.10.2 Packaging

- 6.10.2.1 All packaging materials to be used for produce starting from ingredients to finished products shall be *Halâl* in nature and shall not be contaminated by *Najis* or any non-*Halâl* contaminants.
- 6.10.2.2 Packing process should be carried out in a clean and hygienic manner and in sound sanitary conditions.

6.10.3 Labeling

- 6.10.3.1 Labeling material used in direct contact with the produce should be non-hazardous and *Halâl*.
- 6.10.3.2 Container should be marked legibly and indelibly or labeled with the following minimum data information:

- 6.10.3.2.1 Date of slaughter;
- 6.10.3.2.2 Date of production;
- 6.10.3.2.3 Date of expiry;
- 6.10.3.2.4 *Halâl* marking;
- 6.10.3.2.5 Name and address of establishment;
- 6.10.3.2.6 Specific cuts;
- 6.10.3.2.7 The yielded weight; number of boxes or combo's; and

6.10.3.2.8 Name of the accredited *Halâl* Certification Body.

6.10.4 Transportation

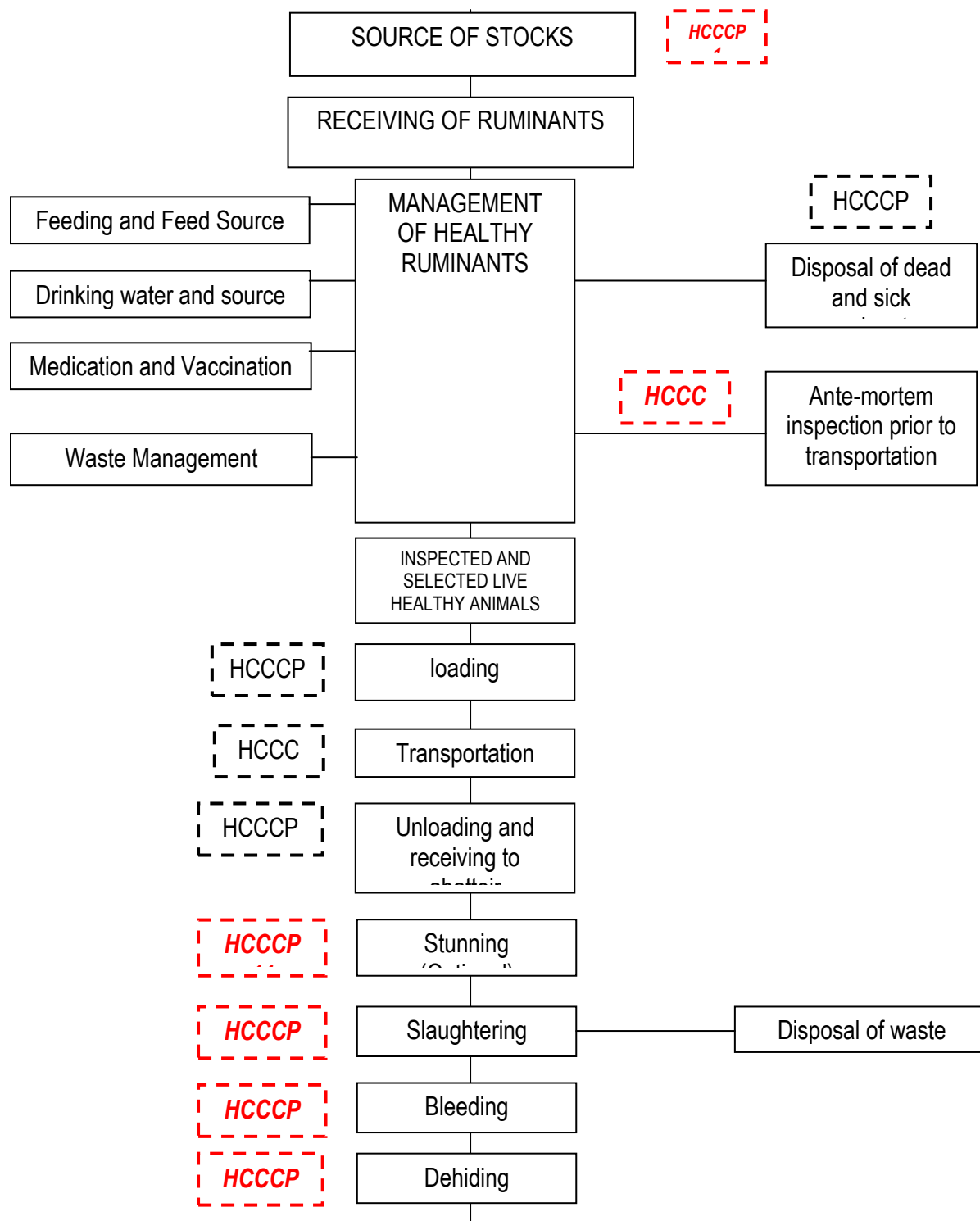
- 6.10.4.1** All transported slaughtered meat and meat products shall be categorized and labeled *Halâl* and segregated at every stage so as to prevent them from being mixed or contaminated with things that are non-*Halâl*.
- 6.10.4.2** Transportation vehicles shall be dedicated to appropriate *Halâl* products and satisfied hygiene and sanitation condition.
- 6.10.4.3** Transportation vehicle shall be accredited by competent authority. Vehicle transporting meat and meat products within the city or municipality shall be accredited by City/Municipal Veterinary Office. Vehicle transporting meat and meat products within the province shall be accredited by Provincial Veterinary Office. Vehicle transporting meat and meat products nationally (inter-region) shall be accredited by NMIS.

7 Additional Requirements

7.1 Requirement For Muslim Employment

The slaughterhouse and processing plant shall employ and/or contract an appropriate number of Muslims in conjunction with the personnel requirement and production capacity of the establishment. The said employee shall:

- 7.1.1** be practicing Muslim of legal age;
- 7.1.2** be healthy and proven with medical record;
- 7.1.3** have technical capability;
- 7.1.4** have education and training relevant to the nature of position; and
- 7.1.5** be certified by National Commission Muslim Filipinos (NCMF)



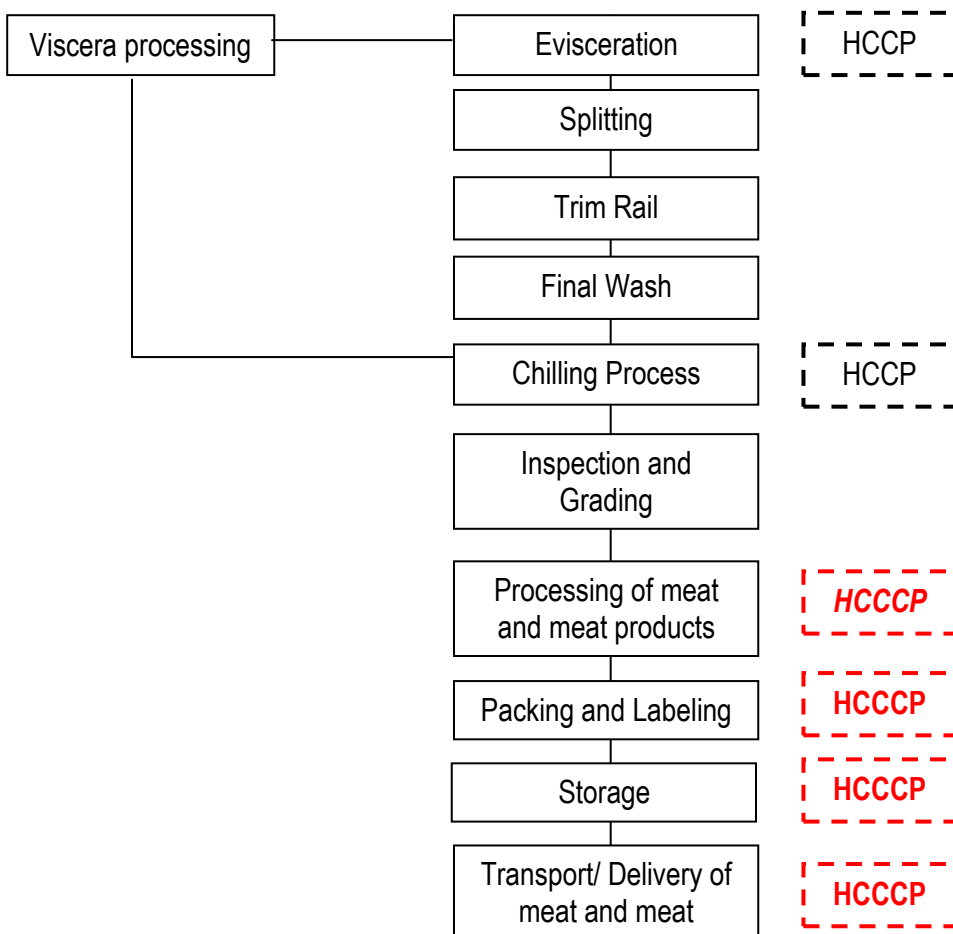


Table 1. Guideline parameters for electrical stunning of Ruminants

Type of Stock	Weight (kg)	Current (A)	Duration (s)	Voltage (V)
Bull	300 - 400	2.50 - 3.50	3.00 - 5.00	550

Note: Electrical current, voltage and duration to be determined and validated by the organization, taking into account the type of weight of the animal and other varying factors.

Table A2. Guideline parameters for electrical stunning of other Ruminants

Type of stock	Current (A)	Duration (s)	Voltage (V)
Calf	1.0-4.00	0.50 - 1.50	400
Steer	2.00 - 3.00	1.50 - 2.50	550
Cow	3.0 – 4.0	2.00 - 3.50	550
Buffalo	3.00 - 4.00	2.5 - 3.50	550
Note: Electrical current and duration to be determined and validated by the organization, taking into account the type and weight of the animal and other varying factors.			

ANNEX III**Percussive Stunning of Ruminants**

This is a process where a captive bolt pistol is applied to the front of the ruminants. This process shall be monitored by a trained Muslim Officer and periodically monitored by the National Commission of Muslim Filipinos.

1. The air pressure that powers the stunner shall not be more than 225 psi and shall be kept to the minimum required to stun the animal.
2. Protective collar around the head of the stunner shall be provided so that it will not protrude more than 3 mm beyond that may cause the skull of the animals to crack.
3. The head of the animal to be stunned shall be held still before the stunning process.
4. The center of the stunner shall be in contact with the animal at a point of intersection of lines drawn from the medial corners of the eyes and the base of the ears as shown in figure 1.

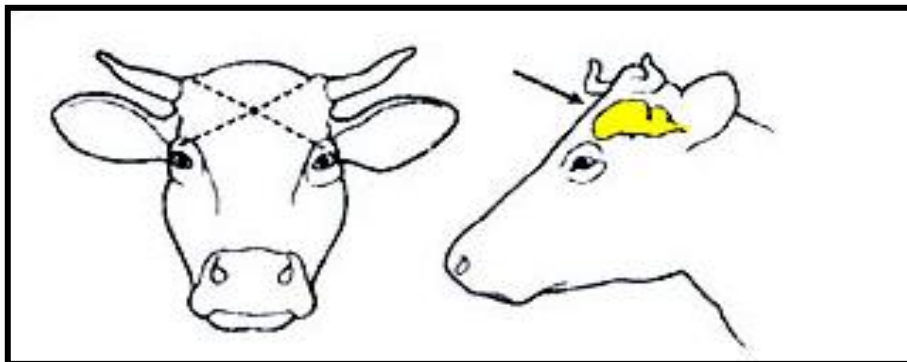


Figure 1. Diagram of Skull and Placement of percussive stunner

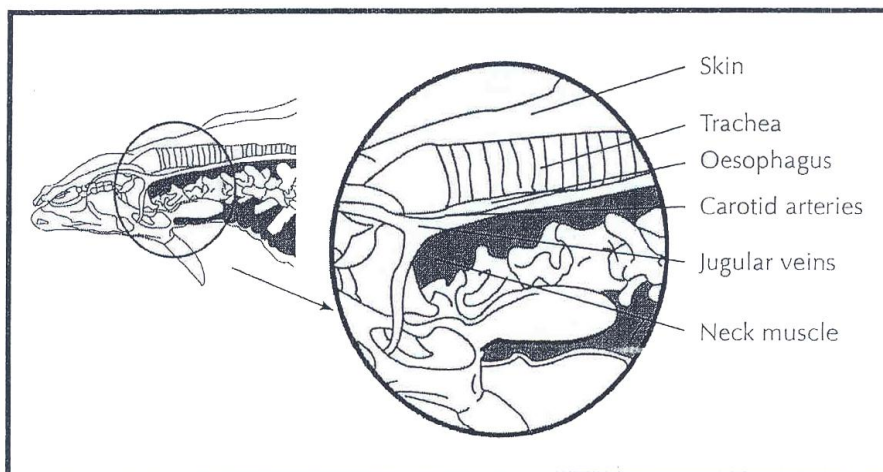


Figure 2. Important parts for Slaughtering Ruminants.

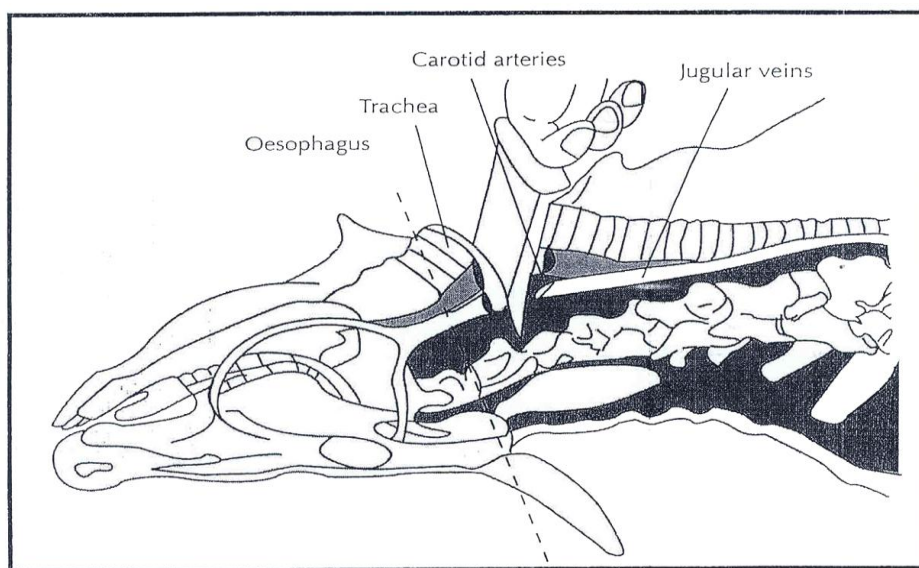


Figure 3. Method of Slaughtering Ruminants

The following Qur'anic injunctions and Sunnah of Prophet Muhammad (PBUH) shall guide the Halal Certification Authority in the conduct of its responsibilities:

ALLAH (SWT) enjoined all Muslims to eat only Halal (Lawful), and when in doubt, avoid its consumption-

"يَأْيُهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ". (البقرة 168)

"O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan for he is to you an avowed enemy". (Al-Baqarah -The Cow-168)

"يَأْيُهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ" (البقرة 172)

"O ye who believe! eat of the good things that we have provided for you. And be grateful to Allah, if it is Him ye worship". (Al-Baqarah -The Cow- 172)

"إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ" (البقرة 173)

"He hath only forbidden unto you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-Forgiving Most Merciful. (Al-Baqarah -The Cow-173)

"حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَاللَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُهِجَ عَلَى النُّصَبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فُسُوقُ الْيَوْمِ يُنَسِّقُ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ" (المائدة 3)

"Forbidden unto you (for food) are dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which hath been (partly) eaten by a wild animal, unless ye are able to slaughter it (in due form), that which is sacrificed on stone (altars); (Forbidden) also is the division (of meat) by raffling with arrows; that is impiety. This day have those who reject Faith given up all hope of your religion; yet fear them not but fear Me. This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful". (Al-Ma'idah:3)

"يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَأَقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ" (المائدة 4)

Reference from the Ahadith:

Prophet Muhammad (SAW) said:

“Those who eat Halal, follow the tradition of the Prophet and do not harm others will go to heaven.” (Al-Tirmidhi)

“I swear by Allah (SWT) in whose hands is my life. When a person eats a tiny piece of an item which is haram, none of his deeds are accepted by Allah (SWT) for forty days. When the flesh of the body is built from haram then his body only deserves the hell fire.” (Muslim)

“Many people put lot of effort in worship of Allah (SWT) and then spread their hands saying O Allah (SWT)! O Allah (SWT)! Please accept our supplications. But if their eating is haram, their clothing is haram, how then their prayer be accepted.” (Muslim and Al-Tirmidhi)

“There will come a time upon my Ummah when people will not be concerned with what they consume. It will not matter to them whether it is haram or Halal; “When such time appears, none of their du’as (supplication) be accepted” (Al-Bukhari)

“Purification is half of the faith” (Muslim)

-Article on Stunning:



No-electrical bath stunner: In Brazil export to the Middle East Countries.



Middle East Countries passed joint resolution not to accept meat that are stunned by electric shock, during 1st International Conference on Halal Food held in Riyadh, Feb. 16,2012. Forwarded to the Muslim World League and the OIC Member Countries.

- **The newly promulgated Philippine National Standard on Halal Food , Code of Halal Slaughtering Practices , stunning is not recommended.**

The main article on stunning issue:

-The Islamic Medical Association and British Muslims were shocked on 5th May 2012 to see an erroneous, misguided statement written by Professor Bill Reilly (a consultant in veterinary public health) regarding the religious slaughter of animals used by Muslims and Jews, where he accused Halal slaughter of being cruel to animals when not using secular stunning methods before slaughter!

I would like to establish the FACTS about non-stun slaughter, and separate them from Fiction and Myth.

We are all aware that there is no scientific evidence, which has been properly done and agreed upon by a broad consensus of scientists, proving that unstunned animals, when properly practised during the religious slaughter, suffer pain. Even the Farm Animal Welfare Council (FAWC) stated this in its Report on the Welfare of Farmed Animals at Slaughter or Killing: Part 1: Red Meat Animals (10 June 2003) in clause 194: "It is difficult to measure pain and distress during the slaughter process in an objective scientific manner and subjective indicators..." So how can Professor Reilly claim for sure that the animal feels pain when religious slaughter is done? Where is the scientific evidence? In fact, there are some scientific studies that strongly suggest stunning causes pain to the animal, i.e., according to EEG brain studies.

It is also common sense that putting electricity onto the skin/body of man or animal causes pain and discomfort and may even cause burning in some cases. It can also possibly lead to death before the actual slaughter. Electricity is still widely

used in the world today to torture people in prisons, so why do we allow this torture by electricity for sentient, innocent animals? It must be the financial greed of the slaughter industry, which uses stunning to permit it to kill more animals quickly, without showing any respect for how the animal's life is being taken.

Or is this rejecting of the religious slaughter of animals a widely erroneous "subjective feeling", that is predicated on a number of false assumptions that are encouraged by the power structure. Do people believe that by doing the direct cut with a razor sharp knife on a conscious living animal cause pain to the animal? Or is it the ignorance of the public about the medical physiology of an animal that makes them unaware of the results from the cut when done properly in religious slaughter the problem?

Medically and physiologically religious slaughter can be fully explained to those who are concerned: A proper cut to the major blood vessels in the neck will produce a large hemorrhage, followed quickly by hemorrhagic shock with immediate loss of consciousness and "instantaneous anesthesia" or "stunning" leading to unconsciousness, especially as the blood is under high pressure and will come out quickly when a large big hole has been opened by a razor sharp long knife, in the right anatomical side of the neck of the animal. In this way the animal is rendered unconscious painlessly leading to a painless death. The brain is immediately deprived of its "living blood supply"(glucose and oxygen) which is essential for it's functioning or for any feeling of pain, if there were any.

It is a MYTH, it is an ILLUSION and it is a DELUSION, too, to consider proper religious slaughter of animals without stunning as painful and cruel. The British public is unaware that in the US religious slaughter is officially considered a HUMANE METHOD of slaughter! We do recognise that any improper Religious slaughter might cause pain or discomfort to the animal. Therefore it is the responsibility of the religious communities to assure that this does not happen by ensuring regular Halal audits are done at facilities certified for Halal slaughter.

It is also important to mention another fact which most of the public are not aware. Religious slaughter, without the use of stunning, is allowed in the UK and is LEGAL and in accordance with the law of the land.

Muslim and Jewish believers have discovered that there are many forbidden (Haram) outcomes that result when stunning is used with animals. These are additional reasons they oppose stunning, such as:

The death of some animals before doing the cut or the act of slaughter, especially in poultry. FAWC reported that about 1/3 of the chickens are dead before doing the cut/slaughter. In Islam it is forbidden to eat the meat of any animal that died before slaughter.

Blood staying inside the meat (Salt and Pepper hemorrhage) and is unseen, such as when the capillaries and small blood vessels in the meat crack up and explode from the power of electricity. Blood, if consumed, is harmful to health and is forbidden to consume in Islam.

BSE/Mad cow disease risks increase when the captive bolt pistol is used to crack open the skull of cattle to stun them and can cause contamination in the blood stream.

For Muslims, the meat that is produced according to religious requirements is TAYYIB (pure and natural), while meat where stunning has been used is not Tayyib.

It is important to emphasise that in the secular abattoirs, there is a lot of cruelty inflicted on the animals before slaughter: Kicking, beating, sticking and the pushing of the animals in a harsh disrespectful way. All of these are not permissible with Halal slaughter where ideally the animal should be fed, given water and calmed before slaughter.

Moreover, much of the public is not aware that in using stunning: Some animals become paralysed while conscious, and some have broken bones. And that does not consider the pain when an animal is mis-stunned and has to be stunned again. The best animal well-being standards permit a 5% mis-stun. However, some plants get down to about 3% — but that is still a lot of animals suffering.

It is important to remember that CRUELTY AND MALTREATMENT of animals is rampant and rife in our modern world. Our advice to Compassion in World Farming and all the other animal welfare organisations is to concentrate more on the huge and increasing suffering of animals on farms (factory farming/cage batteries...), secular slaughterhouses, and in homes. There is a lot of important work to do. People should know that all the believers in the three Abrahamic Faiths: Judaism, Christianity and Islam, believe in the same form of proper religious slaughter as performed since the time of the Prophet Abraham.

Dr A Majid Katme(MBBCh,DPM)in London, United Kingdom



About the author

Dr. Norodin A. Kuit - Born in Kamasi, Ampatuan, Maguindanao dated July 20,1957, is a graduate of Doctor of Veterinary Medicine @ Gregorio Araneta University Foundation in Malabon City, Metro Manila last May 1984. He took the Government Veterinarian Licensure Exams of same year August 1,2 and 3 at Professional Regulation Commission, Manila City. With the blessings and grace of Allah he was then one of the top ten examinees (9th Placer) of said exams.

Dr. Kuit is married to Bai Babang Utto Silongan, a registered midwife and the Rural Health Midwife of Integrated Provincial Health Office-DOH Maguindanao assigned in Barangay Sampao, Rajah Buayan, Maguindanao. They are blessed with four (4) siblings, three female and one male named Nafeteri (the eldest), Djipporah, Alyssa Mirhada and the youngest and only son Datu Nebuchadnezzar.

Presently, he holds various assignments and responsibilities in the Department of Agriculture and Fisheries in the Autonomous Region in Muslim Mindanao to mention a few, he is the chief of the Livestock Division, Regional Veterinary Quarantine Officer, Regional Bird Flu, FMD, Surra and Rabies Coordinator. He is currently the Deputized Regional Animal Feeds and Veterinary Drugs Control Officer, the Chief of the Regional Bureau of Agri-Fishery Products Standards and also the Halal program officer of the ARMM.

To compliment the technical capabilities of the non-government organization Muslim Mindanao Halal Certification Board Inc., he voluntarily joined and was appointed by the Chairman as the Board Halal Lead Auditor and Vice Chairman for the Provincial Committee of the Board in the province of Maguindanao and Cotabato City. His stint as government and public servant, he joined various Department of Agriculture Inspection Mission or DAIM in abroad. Attended and giving lectures in several local and international symposia, seminars and conventions related to animal health, halal and trade. He was very instrumental in the implementation of the different Halal production related projects of the DAF such as the establishments of the Mini-Halal Abattoir in Datu Odin Sinsuat, Maguindanao, the Mindanao Halal Feed Center in Kamasi, Ampatuan Maguindanao and initial trial of 15,000 Broiler Chicken with Halal Feeds given to identified marginalized farmers (1500 per raiser) as part of exposure and experienced with the technical assistance from Vitarich Corporation and Purina Foods, before going into a large scale Halal Broiler Production intended for halal consumers and food services acquiring halal certification. Lastly, his dream that one day the Bangsamoro will stand on their own feet on Halal production will never , never be waned.

"Allah Ta'ala Knows Best"