

The Islamic ruling on the European cut for slaughter of Cattle

Allah has perfected the religion of Islam, and has perfected the method for slaughtering animals. The Prophet Muhammed صلى الله عليه و سلم practically demonstrated to humans how to slaughter an animal according to the Islamic teachings and also taught Muslims the religious guidelines for slaughter. “When you kill, then kill with perfection. When you slaughter (an animal), then slaughter it with perfection. You should sharpen your knife and you should give relief to the animal.”¹ The Sunnah method of slaughter has been the best way to slaughter in the past and will continue to be the best way to slaughter in the future. Muslims in the 21 century face the challenge of reconciling the Sunnah teachings of animal slaughter with advances in technology and mass production. Thousands of animals can now be slaughtered, processed, and packaged in a short period of time through this new automated process. With specific reference to cattle, the Western slaughterhouses have started employing a unique method of slaughter called ‘sticking,’ or the ‘European cut’ or vertical cut. The Islamic Services of America defines the European cut as, “A method of killing larger animals such as beef cattle when traditional Halal slaughter cannot be performed. This practice is carried out by performing a penetrative captive bolt stun and cutting from the chin down versus horizontally with one cut across the neck in accordance with Islamic law.”² This paper will discuss the Islamic ruling of the European cut in light of the Quran, authentic Hadiths, and the statements of the scholars of the past.

There is a great need for more research on the ‘European cut’ because this slaughter method has become the standard industry practice for the slaughter of cattle in the West. The meat industry claims that this method is more efficient in terms of hygiene, food safety, humane issues, meat quality, and ease of operation. This slaughter process is extremely relevant to Muslims because of the fact that some of the ‘halal’ and most of the non-halal beef in the West is slaughtered according to this method. There is even a move to ban the ritual slaughter entirely in certain Western Countries and instead exclusively use the conventional method of bleeding the animal through a vertical cut. There is a scarcity of Islamic research on this method of slaughter because of fact that is a relatively new phenomenon and a new issue which the scholars in the past did not have to face. Therefore, it is absolutely essential for Muslims to learn the legal ruling of employing such a method to slaughter and the legal status of meat slaughtered in this way.

¹ Sahîh Muslim (5055)

² www.isaiowa.org

For a visual description of this slaughter process, see the following:

http://www.youtube.com/watch?v=p9FZ2skw_Hs&feature=player_embedded#at=128

<https://www.youtube.com/watch?v=bQ66WQ8cL4c>

<https://www.youtube.com/watch?v=Ach2hmBT0jQ> (2:20-2:25)

<https://www.youtube.com/watch?v=NV-0rTajjWw>

Before we can discuss the ruling for the European cut, we must first understand the legal requirements for the Islamic method of slaughter under normal conditions. This process is called ‘*Dhakaah*’ or ‘*Dhabh*.’ Mufti Taqi Usmani gives the following linguistic definition of these words:

“In Arabic, the literal meaning of the words *tadbbkiyah* and *dhakâh* is 'to complete.'³ ..The method of slaughter in Islâmic law is also called '*dhakâh*' because all the requirements for an animal becoming lawful to consume are 'completed' by slaughtering according to this method... According to Imâm Qurtubi, the technical definition of *tadbbkiyah* is to make the blood of the animal flow and cut the vessels when it is an animal which can be slaughtered as such”⁴

Allah has explicitly prohibited the consumption of flowing blood or ‘free blood,’ and one of the main objectives of the Islamic method of slaughter is to make the animal fit for consumption by draining out this impure blood from its body. This is further confirmed in the Hadith literature where Rasûlullâh صلى الله عليه و سلم said "Eat from those animals whose blood was drained and upon whom the name of Allâh was recited."⁵ There are many medical and scientific advantages of draining the impure blood from the animal which will be discussed at the end of this paper.

The next issue to consider is with regards to the method of draining blood from the animal. It is not valid in Islamic law to bleed the animal in any way which one deems fit. Rather, it is necessary that the blood flow out according to that method of slaughter which has been prescribed in Islamic law. To illustrate this point, Ibn Abbâs and Abu Hurayrah رضى الله عنه narrate that Rasûlullâh صلى الله عليه و سلم told us to avoid the *sharitat* of Satan, i.e. an animal slaughtered, cut only to the extent of the skin, and left to die without cutting the vessels.⁶ The Islamic method of bleeding the animal is to slit the throat. A'tâ Ibn Abî Rabâh explains that the correct procedure for making the blood drain is to cut the vessels of the throat.⁷ Abdullah Ibn Abbâs says, "Eat an animal whose vessels are cut."⁸ There are four major vessels found in the throat of the animal. Kâsâni explains, "The vessels⁹ are four; the trachea, esophagus, and the two jugular veins in between."¹⁰ The trachea is the passageway for air and the esophagus is the passageway for food. The scholars are unanimous that it is best to cut all four (the two jugular veins, esophagus, and windpipe).¹¹ However, there is a difference of opinion regarding the permissibility of cutting less than four.¹² The four schools of thought have stipulated

³ See *Lîsânul A'rab* (vol. 14, 288)

⁴ *Legal Rulings on Slaughtered Animals* (pg. 15)

⁵ *Sahîh Bukhârî* (5497)

⁶ Imâm Abû Dâwûd has narrated this hadîth and has not commented on the chain of narrators. A person called A'mr Ibn Abdullah Al-Aswâr is one of the narrators of this hadîth, also known as A'mar Ibn Barq. Hâfiz ibn Hajar has described him in *At-Taqrîb* as being an honest person and having slight weakness in him (in narrating hadîth) .

⁷ Imâm Bukhârî has quoted this statement of At'a without a chain of narrators (24)

⁸ Imâm Mâlik has narrated this hadîth in his *Muattâ* without a chain of narrators (vol. 2, pg. 489)

⁹ The Arabic word, *Awdâj*, can be translated both as veins and vessels. Therefore, when the general meaning is implied encompassing all four (the two jugular veins, esophagus, and windpipe), then we will use the term 'vessels.' See Diagram in Appendix A for more detail

¹⁰ *Badâi' As-Sanâi'* (vol. 5, pg. 41)

¹¹ *Al-Mughnî* (vol. 11, pg. 45)

¹² *Tafsîr Qurtubi* (vol. 6, pg. 51)

that a certain number of these four vessels must be severed in order for the slaughter to be valid under normal conditions.

Mufti Taqi Usmani writes,

A. “Imâm Shâfi’î requires that the esophagus and the windpipe of the animal be cut. Thus, the slaughter will be valid when these two are cut, even if the two jugular veins are not cut.¹³

B. There are various views narrated from Imâm Mâlik¹⁴, and the preferred view according to his followers is that the trachea and the two jugular veins must be cut, which means that it is not necessary to cut the esophagus according to him.¹⁵

C. Similarly, there are also various views narrated from Imâm Ahmad. In one narration, his view is the same as Imâm Shâfi’î. According to another narration, it is necessary to cut the two jugular veins along with the esophagus and the windpipe. In other words, it seems that he has required that all four vessels be cut.¹⁶

D. Imâm Abû Hanîfa holds the view that the animal will become lawful to consume when any three are cut’¹⁷ (Allamah Haskafi writes that this is the view upon which the fatwa is given in the Hanafi school of thought¹⁸)

Imam Muhammad bin Hasan Shaybani has also clarified that the major portion of at least three of the vessels must be cut. He writes, “If a sheep is slaughtered in such a way that half of the trachea and half of the two jugular veins is cut, then this animal will not be lawful to consume. The reason is that legality of such a slaughter is dependent on cutting the entire vessel or the major portion of the vessel. Cutting [exactly] half of the vessel will not have the same ruling as cutting the entire vessel in a scenario where precaution is taken. If the major portion of the two vessels and trachea is severed before the animal dies, then it will be lawful to consume.”¹⁹

There is an important principle to consider while discussing the legal ruling of the European cut. The scholars have mentioned that the original position of non-meat items is that their consumption is lawful. However, the original position of animals is that their consumption is unlawful, and they will only become lawful to consume if we are sure that they have been slaughtered correctly in accordance with Islamic law. Imam Nawawi writes, “This principle is a point of consensus between the scholars, and there is no dispute regarding it,” This principle is proven directly through the Quran and authentic Hadiths, and is further corroborated by the statements of numerous scholars

¹³ Fathul Bârî (vol. 9, pg. 641) and Al-Umm(vol. 2, pg 259)

¹⁴ Refer to Appendix B for a complete discussion on the Maliki position

¹⁵ Adh-Dhakhîrah (vol. 4, pg. 133)

¹⁶ Al-Mugnî (vol. 11, pg. 44-45)

¹⁷ Badâi' As- Sanâi' (vol. 5, pg. 41)

¹⁸ Radd Al-Muhtaar (6:187) Bolaq print

¹⁹ Al-Jami' al-Saghir, pg. 386

of all schools of thought. ²⁰ Another way of explaining this principle is to say that the default position of meat is to be unlawful unless established to be otherwise.

There are some general assumptions we will make before discussing the ruling of the European cut. It is not within the scope of this paper to discuss the legal status of other related contemporary issues such as stunning, recitation of the name of Allah, the qualification of the slaughterer, etc. In practice, the European cut cannot be applied without some form of stunning. There are different types of stunning, and there is a different ruling for each. For our purpose, we will analyze the ruling of the vertical cut in two different scenarios. In the first scenario, we will assume that a Muslim slaughtered the cow employing a vertical cut without stunning while fulfilling the remaining requirements such as reciting the name of Allah. In the second scenario, we will assume that a believing Jew or Christian slaughtered the animal through a vertical cut and fulfilled the remaining requirements. We will not delve into the discussion of the current situation of the 'People of the book' and whether they are required to recite the name of Allah during slaughter or not. These are exhaustive topics of discussion which can be discussed separately in lengthy papers.

The legal ruling for both of the scenarios discussed above revolves around the fundamental question of whether or not the required vessels are severed during the slaughter process. Roberto de Oliveira Roça gives the following description of the European cut:

“Bleeding is performed by the saggital opening of the neck by the middle line and cutting the anterioraorta and anterior vena cava in the beginning of the carotid arteries and at the end of the jugular veins. Blood is then collected by the blood drainage groove (BRASIL, 1971). Care must be taken not to cut too deep in the chest direction, as blood may enter the thorax and adhere to the parietal pleura and to the tips of the ribs (THORNTON, 1969)”²¹ This description casts doubt on the fact that the other remaining vessels besides the jugular veins and the carotid artery are cut during the process, i.e. the trachea and esophagus.

Based on the principle that the original position of animals is to be unlawful, we will assume that the meat slaughtered through a European cut is unlawful unless it can be established with certainty that the requirements of an Islamic slaughter are fulfilled. When in doubt about the legality of this slaughter method, we will resort back to default ruling of impermissibility. Mufti Taqi Usmani comments on the ruling of cattle slaughtered in Western slaughterhouses by cutting the side of the neck and letting the blood flow or by cutting the back of the nape, “Because of the fact that there are many different methods used to wound the animal, we cannot say with certainty that vessels of the animal are cut, and an animal is unlawful to consume until it is established that those vessels of the throat are cut which are required to be cut in Islâmic law.”²² Even a slight doubt regarding the validity of the European cut is sufficient to render the meat as unlawful in Islamic law.

²⁰ See Appendix C for the full discussion on this legal principle

²¹ <http://www.cpap.embrapa.br/agencia/congressovirtual/pdf/ingles/02en03.pdf>

²² Legal Rulings on Slaughtered animals (pg. 84)

Many Islamic scholars, scientists, veterinary experts, and slaughterers have observed this slaughter method and written about their findings.²³ These experts maintain that the European cut is not in accordance with Islamic law. Paul Habhab says, “Based on my years of experience my answer is no it is not Sharia compliant.” The reason for this is that the required vessels of the throat cannot be severed through the vertical cut. Dr. Mazhar Hussaini writes, “As far as I know, with vertical cut, it is not possible to cut all four passages, i.e., Trachea, Esophagus, Jugular veins, and Carotid arteries.” Dr Mohammed Lotfi further explains, “The vertical cut that you are talking about is not a Halal cut; the items required in the Halal slaughter by the Shari’ah is not cut at all. This method has been Non Halal slaughter.”

Dr. Mamdouh Elzanaty gives his expert opinion on this slaughter process saying, “As I can see there is no severing of oesophagus or trachea, it is just cutting blood vessels at the base of the neck to bleed the animal. ..As I can see from the description and the video, the cut is longitudinal along the neck and cutting the superficial vein only, Jugular vein only, at one side.”

These experts hold the view that the European cut is not an acceptable slaughter method, and the Sunnah method of a horizontal cut should be used. Mawlana M.S. Navlakhi “There is no question that the any 3 of the required 4 vessels must be severed for the validity of Shar’iy zabh (valid slaughter in Islamic law). We can confirm that this can only be established through the application of a horizontal neck cut as prescribed. The Malaysian Government Halaal Standard MS 1500 also [emphasized] this procedure. The anatomy of the neck area is such that if a vertical cut is done, there is a great likelihood that the required vessels would not be severed thereby rendering the animal Haraam for consumption. None of the scholars have to our knowledge endorsed and / or approved the vertical cut and none would due to the fact that it compromises the Halaal ritual slaughter process and also is in conflict to the accepted prescribed procedure.”

The author personally observed the throats of over 20 cows in a slaughterhouse in Canada whose throats had been slit with a ‘modified’ version of the European cut. The conventional vertical cut involves only two slits, but this ‘modified’ version involved two extra cuts with the aim of severing the trachea. The slaughtermen severed the jugular vein to the left with a horizontal motion, and severed the jugular vein to the right again with a horizontal motion. The Halal production manual explained that the purpose of this was to sever the trachea while leaving the esophagus intact because of food safety issues. The author clearly saw that even in this ‘modified vertical cut,’ the trachea had only been ‘nicked’ or punctured slightly. There was a small hole in the trachea, but it was not completely severed. As discussed above, it is not enough just to pierce or nick a vessel, rather the majority of each vessel must be cut. Even in this ‘modified’ European cut, only the two jugular veins are severed and the remaining two vessels are not cut completely. This will also be the case at slaughterhouses which apply the pure conventional vertical cut in which there is not even an attempt to sever the trachea.

²³ For the complete statements of these experts, see Appendix D

In summary, the trachea and the esophagus of an animal are not severed through the European cut. This will render the animal unlawful for consumption according to all four schools of thought in light of the specific requirements for each school of thought discussed above. An animal slaughtered through the European cut without cutting the required vessels also will fall under the category of *Maytab*' or carrion. Imam Abu Bakr Al-Jassas writes, "*Maytab*' is an animal which is not slaughtered in accordance to Islamic law. This could be the case when the animal dies by itself without the intervention of a human. This may also occur through human intervention when the individual does not slaughter the animal in a manner which is recognized in Islamic law as a valid method for making the animal lawful to consume."²⁴ Therefore, all the applicable laws of 'carrion' mentioned in the books of Fiqh will apply to meat slaughtered in this method, and this animal will be unlawful to consume based on the explicit text of the Quran forbidding carrion.

Some people mistakenly assume that the European cut can be compared to the '*nabr*' method of slaughter which is used for camels, and therefore, is a valid slaughter method in Islamic law for cattle, despite the fact that the vessels of the throat are not fully cut. The definition of '*nabr*' in the books of Fiqh clearly mentions 'cutting of the vessels located at the base of the neck near the chest.'²⁵ The requirement of cutting the vessels still applies to camels as it does to chickens, goats, and cows. The only difference is that '*nabr*' is performed by piercing the lower portion of the throat rather than the upper portion as in the cow. The slaughter process still involves a horizontal cut after initially piercing the neck of the animal. This can be observed in a proper application of the '*nahr*' process for camels²⁶ Even if we were to assume for a second that the European cut is really the same as '*nabr*,' we need to realize that '*nabr*' is exclusive to camels and it is highly detestable in Islamic law to employ this slaughter method for cows. To such an extent, the Malikis hold the view that if '*nabr*' is used without a necessity for cows, the animal will be unlawful to consume.²⁷

The second scenario is when a believing Jew or Christian slaughters an animal using a vertical cut. We have established above that the European cut does not fulfill the Islamic requirements of slaughter if it is carried out by a Muslim. The main point of contention is whether the same requirements of slaughter apply to the People of the Book. There are some contemporary scholars who hold the view that every animal slaughtered by the people of the book is lawful irrespective of how they slaughter because the verse, "And the food of those who were given the Scripture is lawful for you" has a general connotation. In reality, a separate paper can be written on the correct understanding and context of this verse of the Quran. For our purpose, we will discuss the application of this verse to the European cut slaughter process.

²⁴ Ahkaamul Quran (1::132)

²⁵ Al-Mawsu'ah Al-Fiqhiyyah (40/120)

²⁶ See the following video for a visual description of the correct application of the '*nahr*' method <http://www.youtube.com/watch?v=woSm-KTwe-Y>

²⁷ Al-Mawsu'ah Al-Fiqhiyyah (40/122)

Mufti Taqi Usmani writes, “The majority of the scholars of Fiqh hold the view that an animal slaughtered by the people of the book will only become lawful if they cut the required number of vessels using a sharp object. This is the correct view which is supported by many proofs which we will soon mention.

Allâh says, "Prohibited to you are dead animals (animals which died without being slaughtered), blood, the flesh of pigs, and that which has been dedicated to others besides Allâh, and [those animals] killed by strangling, or by a violent blow, or by a headlong fall, or by the piercing of a horn, or those from which a wild animal has eaten, except what you [are able] to slaughter [before its death]."28

Allâh has declared in this verse that all animals which are killed by strangling or by a violent blow [or died without a valid Islamic slaughter] are unlawful without any exception. Therefore, whoever tries to prove that an animal which has been strangled to death or [killed without severing the required vessels] or killed by a violent blow by a person from the people of the book is lawful for Muslims to consume based on the verse, “And the food of those who were given the Scripture is lawful for you” will also have to assert that a pig slaughtered by a person from the people of the book is lawful because a pig is also the food of the people of the book.”29

The rightly-guided Caliph, Ali, is also reported to have employed a similar line of reasoning to prove that the ‘food of the people of the book’ is restricted to animals which they slaughter in accordance with Islamic law. He says, “There is a group of people who say that *Allah* permitted the consumption of the slaughtered animals [of the people of the book] and He knew [their method of slaughter was inconsistent with Islamic law]. It should be said to them that *Allah* made lawful for us to consume their slaughtered animals while he knew that they slaughter pigs. Does this mean we are allowed to consume their pork? If they say, “no” because *Allah* prohibited consumption of pork, then, we say to them the same *Allah* Who prohibited pork is the One Who had prohibited any animal slaughtered in the name of other than Allah. There is no difference between the two situations.”30

Mufti Taqi Usmani further elucidates:

“The same verse which these people use to prove that the meat of a pig is unlawful also proves that an animal which is strangled to death or killed by a violent blow is unlawful, and there is no basis for differentiating between the two. If the meat of a pig has to be excluded from the ‘food of those who were given the Scripture,’ then an animal killed by strangling or by a violent blow has to be excluded for all the more reason. This is because pork is lawful in their religion, whereas an animal killed by strangling or by a violent blow [or without severing the required vessels of the throat] is unlawful in the original version of their religion, as will be discussed shortly. Therefore, if a food which is lawful in their religion (pork) is excluded from the food of the people of the book which was made lawful

²⁸ (5:3)

²⁹ Legal Rulings on Slaughtered Animals (pg. 49-51)

³⁰ Al-Muhalla

for Muslims, then that food which was unlawful in the original version of their religion (the meat of an animal which is strangled or killed by a violent blow) should be all the more rightfully excluded.”³¹

The scholars who argue that the animals slaughtered by the people of the book are unlawful without an exception are being inconsistent in applying the divine laws and are giving preference to the non-Muslims over the Muslims. Mufti Taqi writes, “The most that can be established by the verse, “And the food of those who were given the Scripture is lawful for you” is that the people of the book are treated on the same level as Muslims in the ruling relating to the slaughtering of animals. They have not been given preference over the Muslims so that whatever is deemed unlawful for the Muslims is lawful for them. It follows from Ibn Al-A’raby’s view that the disbelievers from the people of the book would have preference over the Muslims, i.e. the animals they slaughter would always be lawful regardless of how they slaughter, and these animals would be unlawful if a Muslim were to slaughter using this same method. This is obviously wrong.”³²

We can also compare the ruling for a Jew or Christian performing the European cut to the analogous scenario of a Muslim man marrying the women of the people of the book. Mufti Taqi explains, “The Jews and Christians have been given virtue over the rest of the disbelievers in two matters. One is that the animals they slaughter are lawful for us. The second is that it is permissible to marry their women. It is an accepted fact that it will only be lawful to marry their women when all the requirements of marriage in Islâmic law are fulfilled. There is no scholar who says that it is permissible for a Muslim to marry a woman from the people of the book in a manner contrary to Islâmic law, for example by marrying a woman from the people of the book who is categorized as being from the prohibited degrees of relationship mentioned in the Qurân and Ahâdîth, or marrying without any witnesses, or if the marriage takes place without offer and acceptance from both parties. It is clear from this that marriage with the people of the book will only be valid if it takes place in a manner which is recognized by Islâmic law.

It is incorrect to say that a marriage with takes place with the people of the book in a manner which is contrary to Islâmic law is valid because of the verse, “And [lawful in marriage] are chaste women from amongst those who were given the Scripture before you.”³³ If this is the case with marriage with the people of the book, then why should it also not be necessary that the slaughter of the people of the book be in accordance to Islâmic law? How can anyone use the verse, “And the food of those who were given the Scripture is lawful for you” to prove that an animal which is killed in a manner contrary to Islâmic law (without cutting the required vessels of the throat) is lawful to consume when both the ruling for marriage with the women of the people of the book and the ruling for meat slaughtered by the people of the book is mentioned together in one verse?”

...The scholars unanimously agree that an animal which is strangled, killed by a violent blow, and killed without being slaughtered (without severing the required vessels) is unlawful to consume

³¹ Legal Rulings on Slaughtered Animals (pg. 49-51)

³² Legal Rulings on Slaughtered Animals (pg. 53)

³³ Quran (5:5)

without any exception because of absolute proofs. This will apply even if the strangler or the person who is giving the violent blow is from the people of the book. We do not know of anyone who has said that an animal which has been strangled or killed by a violent blow by a person from the people of the book is lawful besides Ibn Al-A'raby, whose statement was mentioned above. It is not appropriate to hold on to a [digressed and isolated view] in such a serious matter where in case of doubt, the ruling of prohibition must be given preference. All the more, there can be no doubt, as in this case, where the ruling of prohibition is established by absolute proofs and the consensus of scholars.”³⁴

We had previously been discussing the ruling of the vertical cut at a micro level in relation to the meat from a specific Jew or Christian or a specific slaughterhouse or company. We also need to examine the situation at a macro level at the level of a country like America. The reason is that there are some scholars who hold the view that all the meat in America is lawful because America is technically a Christian country and the meat is therefore lawful to consume as it is from ‘the food of the people of the book.’ In order to respond to this claim, we need to apply the principles of the original position of meat at a macro level. This will mean by default that we will assume that the meat of a country of non-Muslims such as Jews, Christians, and followers of other religions who do not follow a ritual slaughter method will be unlawful to consume. This will especially apply when it is known that the people of a country on a general basis use an unacceptable method such as the European cut for the slaughter of cattle.

Shaikh Abdullah Azzam writes, “After these quotations from the major schools of Fiqh, it is absolutely and certainly clear to us that the principle stating that the default with animals is that they are haram until it is certain that they were slaughtered properly is a principle that is a point of consensus between the scholars, and the scholars of Fiqh in particular have applied it to many issues, the most important of which is that if there is a mix of slaughtered meats together – both halal and haram – the entire mixture is considered haram. This is based on the texts and the afore-mentioned principle agreed upon by the scholars, as the scholars have stated that slaughtered meats that are mixed up in such a manner are not to be eaten.

Al-Khatib ash-Shirbini said, “If there are Magians and Muslims in the same land, and it is not known if the slaughterer was a Muslim or Magian, it is not allowed to eat such meat due to the doubt in its permissibility, and the default is to not eat it. Yes, it is the case that the Muslims are the overwhelming majority in the lands of Islam, and their meat must be permissible. However, the slaughtered meat of the Magians is not allowed to be eaten.”³⁵

Imam Nawawi said, “If we find a sheep that is slaughtered without knowing who the slaughterer was, if it was in a land containing those whose meats we cannot eat, such as the Magians, it is not allowed to eat the meat whether they seclude themselves or mix with the Muslims. This is because of the doubt as to whether the meat was slaughtered properly, and the default is that it is haram. However, it is permissible if the land is free of such people.”³⁶

Ibn Abidin Al-Shami writes, “If one finds a slaughtered sheep in his garden, can he eat it?

³⁴ Legal Rulings on Slaughtered Animals (pg. 57-58)

³⁵ See ‘Fiqh as-Sunnah’ (3/290)

³⁶ Al-Majmu’ (9/79)

Ash-Sharnablali said that it is not allowed to eat it due to the doubt as to whether the slaughterer of this meat is someone whose meats we are allowed to eat. (Ibn ‘Abidin said) What would’ve been more appropriate to say is that if the location was one in which a Magian lived, it should not be eaten. Otherwise, it can be eaten.[in the context of a Muslim country]”^{37,38} This text clearly establishes that Muslims living in the West cannot assume that all beef slaughtered is lawful because of the fact that the vertical cut is employed in some cases and the religious belief of the slaughtermen is unknown at times. Instead, Muslims must verify that the meat was slaughtered by a Muslim or believing Jew or Christian in accordance to Islamic law.

It is also important to note that the consumption of the food of the people of the book is the exception and not the rule. The scholars of the past held the view that a Muslim should avoid consuming the meat of the people of the book when halal meat is readily available, even if the people of the book fulfill the Islamic requirements. Imam Ibn Al-Humaam writes, “A Muslim should not eat from the animals slaughtered by the Jews and Christians except at times of necessity.”³⁹

Imam Malik also disliked eating from the meat slaughtered by Jews and Christians if an animal slaughtered by a Muslim was available. He did not allow them to have their meat market and sell in it their slaughtered animals. He disliked giving them such permission.⁴⁰

Imam Shafa’i’ says, “I will prefer the animal slaughtered by a Muslim over the animal slaughtered by a Christian or a Jew even it was done by a Muslim lady in her period or a small Muslim child.” The animal slaughtered by a small child or a woman in her period is not accepted by the majority otherwise.”⁴¹

Some people may raise the objection that there is a general necessity for Muslims to consume beef at a mass scale and in sufficient quantity which would justify the use of the European cut for halal slaughter. This argument holds no weight at all. There are millions of cows slaughtered yearly all over the world according to the Sunnah method of a horizontal cut. Likewise, the Jews have held on to their principles by only employing a horizontal cut for slaughter of beef. It is possible to find halal beef in America which has been slaughtered according to the Sunnah method with all the vessels of the throat being severed. There is also sufficient evidence to establish that it is still possible to apply the Sunnah method in the industrial slaughter process and to reconcile technology with tradition. There are numerous halal beef slaughterhouses in America which apply the Sunnah method and do not use a vertical cut. Up to 2,000 animals can be slaughtered daily at these slaughterhouses without any form of stunning along with the recitation of Allah on each animal and severing of all four vessels of the throat. Therefore, Muslims must give preference to the Sunnah method and avoid meat slaughtered through a vertical cut.

³⁷ Radd Al-Muhtaar (6/476)

³⁸ The Ruling on Meat slaughtered in the West

³⁹ Fath al-Qadeer, 3, 229

⁴⁰ Al-Qurtubi, (6, 75)

⁴¹ Kitab al-Umm, (2, 312)

There are also strong economic and social arguments for giving preference to halal meat over the meat of the people of the book. Allah says that the food of the people of the book is lawful for you, and your food is lawful for them. It is against the spirit of this verse to simply consume the meat of the people of the book and not give back to them with our halal meat. The halal industry will continue to exist only if Muslims support it and purchase halal meat as well. If all the Muslims in America were to adopt the view of consuming the meat of the people of the book, then there would be no incentive for producing or consuming halal meat. We need to build our own communities and economies as other immigrant communities have done. Change in current practices in the halal meat industry will only take place when we present one united voice demanding authentic halal meat slaughtered in accordance to Islamic law.

The Islamic teachings for slaughter and other aspects of life were established well before the advent of modern science and are not dependent on supportive evidence from modern science to justify their existence or 'validate' their superior status. It should be sufficient for Muslims to know that Allah- the most-wise -has commanded us to slaughter in this way, and therefore, this method is the best method of slaughter. At the same time, it is useful to discuss the scientific aspect of the Islamic slaughter to further corroborate the fact that the Sunnah method of severing all four vessels through a horizontal cut is superior to the European cut. Muslim scientists and veterinary experts confirm that the Sunnah method of slaughter employing a horizontal cut is the most humane, least painful, removes the most impure blood, and is the best way of slaughter

Dr Jawad Hidmi compares the two slaughter processes:

“A horizontal incision is used not only for cosmetic reason but also because it involves only one segment of the spinal column and less painful than the vertical involving more than one segment. In animals horizontal incision is more appropriate to sever the vertically running blood vessels. It is also less painful. In the operation, the solution is injected mainly under the line of incision. Similarly, in animals, only the area representing the area of the wound in its brain needs be put out while severe bleeding neutralizes the whole of the sensory centre, there is thus considerable margin of safety.⁴²

Dr. Ghulam Mustafa Khan writes, “The actual method of dhabh has many advantages. To begin with, the speed of the incision made with the recommended sharp knife is a relatively painless process and initially itself is a form of stunning. No additional stunner, mechanical, or otherwise is necessary. The question of pain and dhabh is discussed at greater length below.

One of the main advantages of the method of dhabh is that it allows for the most rapid and efficient bleeding of the animal. It is known that since blood clots after death, it can only be removed when the animal is not dead. It is also obvious that blood being enclosed in a closed circuit can only be removed by cutting the blood vessels. The greater the number and larger the circumference of the blood vessels cut, the greater will be the amount of blood lost during the interval between the time the cut is made and when the animal finally dies.

⁴² See Appendix E for the full text of the article

The combined circumference of the jugulars, the two major blood vessels, and other small vessels make the neck the ideal place to cut and bleed the animal. The pressure in the arteries is the systaltic blood pressure receiving the direct thump due to the constriction of the heart. The force of the beating of the heart throws the blood into circulation. Therefore, the stronger the heart beat[s] and the longer it goes on beating, the greater will be the quantity poured in to circulation, but the heart can eject only as much as it receives from the tissues. The rate and depth of respiration influences this. Another advantage of rapid and deep respiration is that it ensures adequate oxygenation and prevents stagnation or the increase in the acid base ratio of the tissue. This improves the keeping quality and the natural taste of the meat.

In order to squeeze all the blood out of the meat, the nervous connection between the brain and the body should be preserved and this is why the spinal cord is not cut in the dhabh. Convulsions can only occur if this nervous connection is maintained. Convulsions occur in response to messages from the brain cells. Convulsions produce the squeezing or wringing action of the muscles of the body on the blood vessels which helps to get rid of the maximum amount of blood from the meat tissue into circulation. The difference between the meat of an animal which does not convulse and that which undergoes convulsions, is like that between a wet sponge and one which has been wrung out.

The physiological principles described above have a bearing on the removal of blood from an animal's body but they operate fully only if the animal is bled, while alive, by cutting across its throat and sparing the vertebral column without stunning the brain of the animal in any way.

We have in Chapter One above dealt with the prohibition on the consumption of blood according to Islamic law and have seen how the technique of dhabh allows physiologically for the maximum amount of blood to be extracted from the meat of the animal. It is pertinent to state here that meat without blood tastes better and preserves better. On the other hand, the presence of blood in meat influences its putrefaction. Micro-organisms find the blood a fertile ground in which to grow. The greater the amount of blood remaining in the meat granules, the quicker will organisms proliferate and the sooner will the meat start putrefying.”⁴³

Professor Dr. Tawfeeq ‘Alwaan has also written a detailed article on the harms of flowing blood retained in the animal after being slaughtered in an improper manner:

“After hundreds of scientific experiments and huge advancements in modern science, carrying out blood tests and precise scientific research in this field, it has become indisputably clear to all those who are concerned with human health of all nationalities and specialties that the great harm done to health by eating blood or cooking it and using it all boil down to the fact that drinking blood is ingesting a lethal poison. This is clear from the following scientific facts:

The reason why the blood that is “poured forth” is forbidden to us is because of the information that has become well known and well established nowadays among the doctors and those who carry

⁴³ Al-Dhabh /Slaying animals the Islamic way (pg.22-23)

out medical tests and study microscopic creatures, which is that blood is considered to be the optimum environment for the growth of germs. So if a person drinks blood it is as if he has drunk a “farm” for growing germs, in which the germs can multiply and grow, producing lethal poisons which, as is well known, have extremely harmful effects which result in germs invading the human body resulting in the person contracting contagious and lethal diseases.”⁴⁴

Syed Ashraf Ali has written an article explaining why ritual slaughter is more humane than the conventional method. He summarizes, “The findings testified to the fact that the slaughter of an animal with a sharp knife is the least painful and most humane of all methods of killing.

The results were as follows:

Slaughtering with a knife (The Islamic Method)

1. The first 3 seconds from the time of the slaughter (in the Islamic Method) as recorded on the EEG did not show any change from the graph before slaughter, thus indicating that the animal did not feel any recognisable pain during or after the incision.
2. During the following 3 second, the EEG recorded a condition of deep sleep-unconsciousness. This is due to the large quantity of blood gushing out of the body. The sudden and profuse bleeding from the incision on the neck causes a shock resulting in a state of unconsciousness due to severe shortage of blood supply to the vital centers located in the brain.
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 and the body convulsing vigorously (a reflex action of the spinal cord) driving out a maximum amount of blood from the body, thus resulting in hygienic meat for the consumers.

Captive Bolt Pistol (CBP) Stunning Method

1. The animals were apparently unconscious soon after stunning.
2. But EEG showed severe pain immediately after stunning.
3. The hearts of animals stunned by CBP stopped beating earlier as compared to those of the animals slaughtered according to the Islamic method, resulting in the retention of more blood in the meat. This in turn is unhygienic for the consumer.”⁴⁵

There are a number of unbiased non-Muslim scientists who have also arrived at the conclusion that the ritual slaughter method is superior. Temple Grandin writes, “I have observed that when kosher (horizontal cut) of cattle is done well, there is almost no reaction from the animal when the throat is cut. Flicking my hand near the animal’s face caused a bigger reaction. When the cut is done well, 90% or more of cattle will collapse and become unconscious within 30 seconds”⁴⁶

⁴⁴ See Appendix F for the full text of this article

⁴⁵ Refer to Appendix G for the full text of the article

⁴⁶ Maximizing Animal Welfare in Kosher Slaughter

Lord Horder GCVO, MD, FRCP, who explained this type of slaughtering scientifically (and without the use of stunning):

“The animal loses consciousness immediately. It is difficult to conceive a more painless and rapid mode of death; for a few seconds after the cut is made, the animal makes no movement its body is then convulsed, the convulsive movements continue for about a minute and then cease. The interpretation of this fact is clear: the cut is made by a knife so sharp and so skillfully handled that a state of syncope with its associated unconsciousness follows instantaneously upon the severing of the blood pressure. The movement of the animal which begins at about 90 seconds are epileptiform in nature and are due to the blood-less state of the brain (cerebral ischemia with complete anoxaemia). Sensation has been abolished at the moment of the initial syncope.”⁴⁷

Prof. Charles Lovett Evans, F.R.C.V.S., has this to say:-

" As anyone who has ever witnessed the act is well aware, the animal lies absolutely still the moment the vessels are cut, and it is only a minute or so later that asphyxial convulsions set in. Consciousness we know is lost long before this" . " On physiological principles, it is clear that when such large vessels are severed the arterial blood pressure falls at once to a very low level, moreover the carotid arteries being severed, much of the blood supply to the brain is immediately lost and the result is immediate loss of consciousness. To consider that the animal suffers pain is, in my opinion, quite absurd. I consider the method to be equal to any ".⁴⁸

Prof. Leonard Hill says, “No death could be more merciful, taking into account that the animal unlike man, has no knowledge or fear of impending death. The death is as quiet and merciful as that inflicted on murderers by hanging; to them, of course, the whole of this agony is in the advancing fear of death which is dated and timed and known to the victim.”⁴⁹

The standard for reputable international halal organizations is the Sunnah method of the horizontal cut. The International Halal Alliance (IHI) is an organization which sets global standards for halal food production. This organization has clearly stipulated in its halal standards that the slaughter must be performed horizontally on the throat of the animal, not vertically:

“The organization shall ensure that the slaughter (dhabh) process involves cutting the throat – trachea (halqum), esophagus (mari) and both the carotid arteries and the jugular veins (wadajain) to hasten the bleeding and death of the animal. The cut shall be performed perpendicular or across the neck (esophagus, trachea and jugulars) and not along the neck”⁵⁰ The wisdom behind requiring halal

⁴⁷ <http://www.mcb.org.uk/library/AN-UP-TO-DATE.pdf>

⁴⁸ <http://www.mcb.org.uk/library/AN-UP-TO-DATE.pdf>

⁴⁹ <http://www.mcb.org.uk/library/AN-UP-TO-DATE.pdf>

⁵⁰ IHI Alliance Halal standards – slaughtering and processing page 39)

organizations all over the world to implement the Sunnah method for beef slaughter is that this is the only method which caters to Muslims of all schools of thought and backgrounds. Meat slaughtered through the vertical cut may be acceptable to some, but is unacceptable to others. The Sunnah method of severing all four vessels of the throat through a horizontal cut is acceptable to all Muslims. Unfortunately, there are some halal organizations in America which sanction the use of a vertical cut and even certify meat slaughtered through a vertical cut. This certified 'halal' beef is sold to Muslims all over America and also exported to Muslims in the Middle East. There is a need to enforce the standard of the Sunnah method of slaughter at a global and local level.

It is clear from this discussion that the European cut for the slaughter of cattle should be completely discarded from a religious, economic, social, and scientific point of view. Animals which are slaughtered using this method are not lawful to consume according to all four schools of thought and the majority of the scholars. For over 1400 years, Muslims have been slaughtering using a horizontal cut and continue to do so without any major problems. The solution to the issue of the European cut is for the Muslim public to empower itself and others through education on the harms of the vertical slaughter method and to insist that all halal organizations, slaughterhouses, and slaughtermen implement the Sunnah method of slaughtering beef.

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Appendix A

- Skin
- Trachea
- Oesophagus
- Carotid arteries
- Jugular veins
- Neck muscle

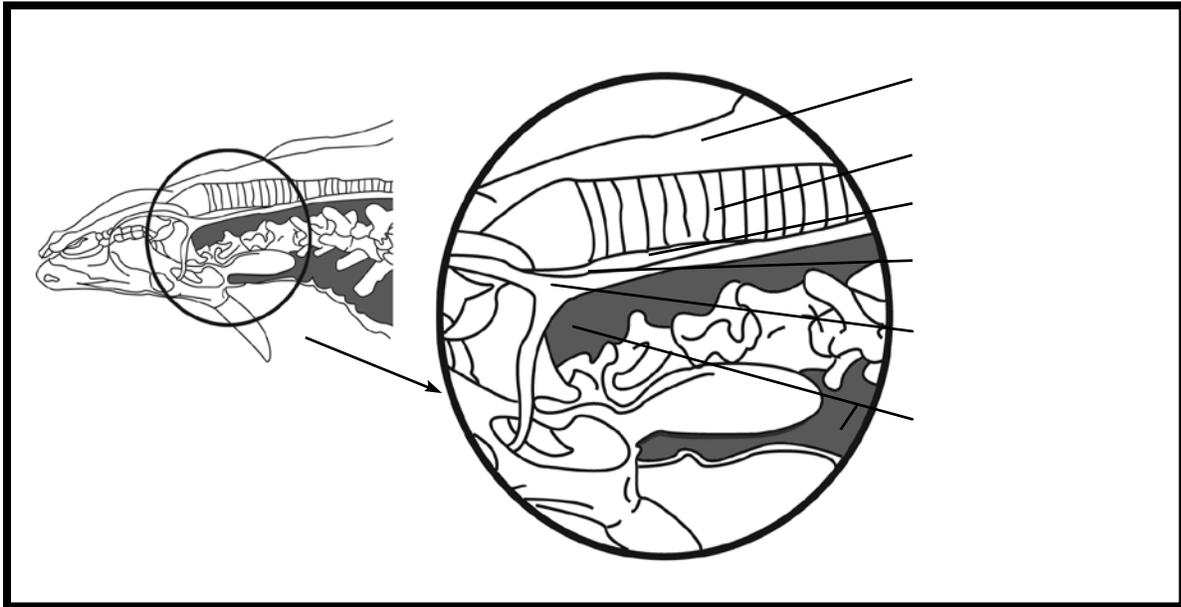


Figure 5. Important parts for slaughtering cattle

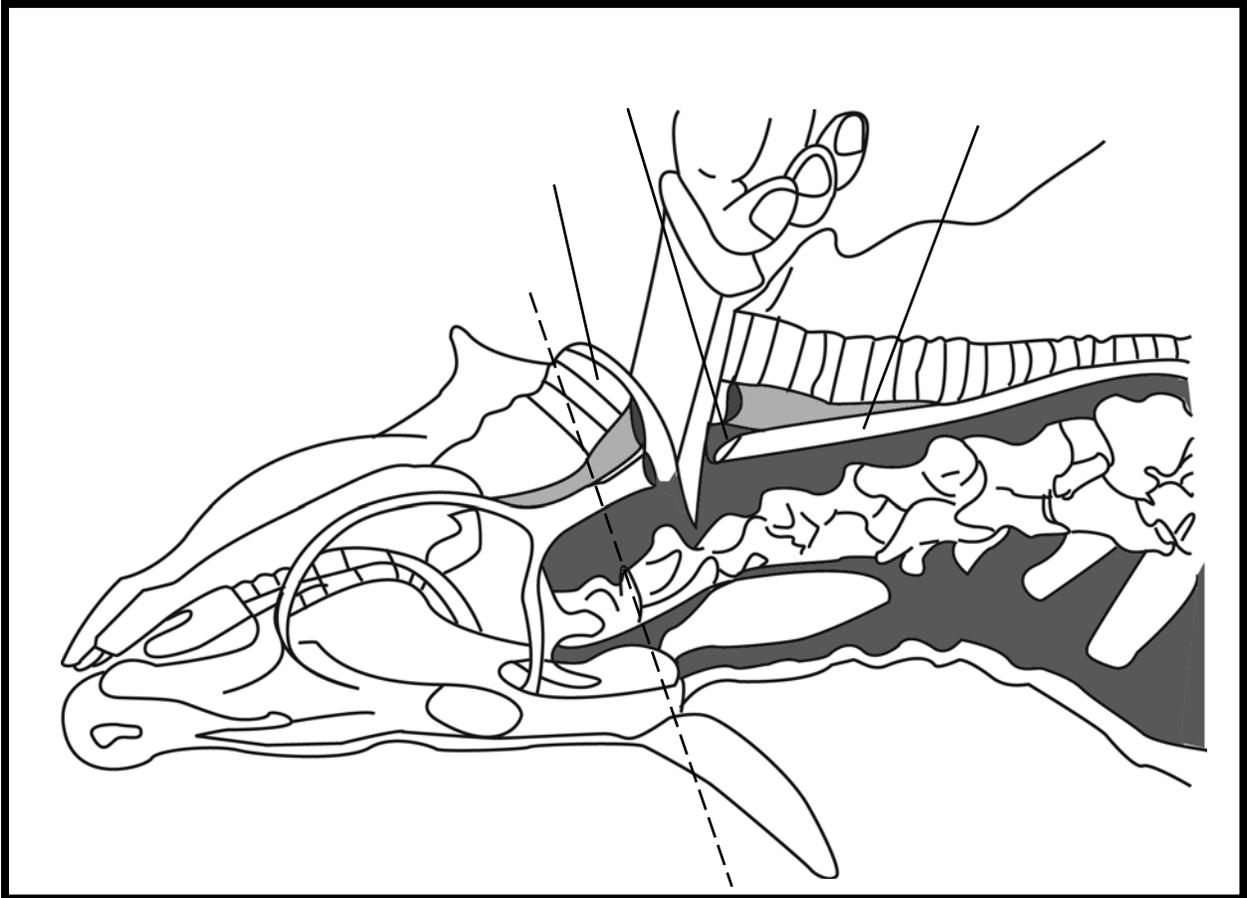


Figure 6. Method of slaughtering cattle

Appendix B Clarification on the Maliki ruling on required vessels for slaughter

“It is narrated in *al-Mudanwanah al-Kubra* by Imam Sahnun:

“I said [to Ibn al-Qasim by way of question], „What is your opinion if a person slaughters an animal by severing the trachea without severing the jugular vein and carotid artery, or if a person severs the jugular vein and carotid artery may he eat from it?”

„[Ibn al-Qasim] said, „Malik said, „He may not eat from it unless all those [vessels mentioned] are severed together. He may not eat [from it] if the trachea is severed without severing the jugular vein and carotid artery. If he severs the jugular vein and carotid artery, but does not sever the trachea, then he may not eat from it either. He may not eat from it until he severs all of these [vessels mentioned], i.e., the trachea, jugular vein and carotid artery”.

This is further borne out by text of Sidi Khalil’s *Mukhtasar*, which is the well known authority on the *fatwa* positions of the madhhab of the Malikis, where, in the chapter on slaughter he explicitly mentions the condition of the complete severing of the trachea to be amongst the conditions of a valid slaughter:

“Slaughter is affected by a cut administered by one who has reached the age of distinction and is from a people who[se women] are marriageable [meaning a Muslim, Jew, or Christian], which severs completely the trachea, jugular vein and carotid artery, [cutting] from the front, without interruption.”

This is the position of Imam Sahnun, and it is the stronger of two positions within the *madhhab*.

The weaker position, attributed to Ibn al-Qasim, is borne out further on in the same text:

“It is also a well-known opinion that it cutting half of the trachea is sufficient, as well as the jugular vein and carotid artery.”

Imam `Illiysh in his commentary on Imam Khalil’s *Mukhtasar* explicitly mentioned, when commenting on the first quote, that less than half of the trachea being severed renders the animal unlawful to eat.

Further, the fact that the cutting procedure takes place in two separate actions, violates a condition of valid slaughter mentioned in the first quote, namely that it occurs without interruption.

An animal slaughtered without severing the esophagus and trachea is unlawful according to all four schools of thought. For these reasons, it is unlawful according to the Maliki madhhab, to consume the meat of cattle slaughtered in the above-mentioned fashion.”

Shaykh Hamza wald Maqbul Al-Maliki

Appendix C Explanation of the principle, ‘the original position of animals is to be unlawful’

Shaikh Abdullah Azzam writes, “This principle that all of the scholars of Fiqh have confirmed – either implicitly or explicitly is that the default ruling of animals is that they are haram until it is confirmed that they have been slaughtered properly. And an-Nawawi said: “This principle is a point of consensus between the scholars, and there is no dispute regarding it,” (‘Al-Majmu’ (9/65)) and he commented on the aforementioned hadith of ‘Adiyy bin Hatim that will be mentioned (if Allah Wills) by saying:

“It shows an important principle, and this is that if there is any doubt regarding the method of slaughter of an animal, it is not allowed to eat it due to the fact that the default ruling is that it is forbidden, and there is no dispute on this.”(‘Sharh Sahih Muslim’ (13/78), and see ‘Bulugh al-Amani min al-Fath ar-Rabbani’ (17/144))

And I followed this principle and found that it is a point of consensus between the scholars of Fiqh, Tafsir, and Hadith. I then said there is no need for a text to support it since it is a self-evident truth, as it is not permissible to eat the meat of an animal before you properly slaughter it, such that even if the rump is cut off of a sheep while it is still alive, this is considered a carcass. However, this principle is supported by proofs from the Noble Qur’an, the Sunnah, the Arabic language, and the position of the majority of the earlier and later Muslim scholars.

As for the proof from the Noble Qur’an:

“Forbidden to you are carcasses, blood, pork, meat that has been slaughtered as a sacrifice for others than Allah or for idols, or on which Allah’s Name has not been mentioned while slaughtering, and that which has been killed by strangling, a violent blow, a headlong fall, or by the goring of horns, and what has been consumed by beasts, except what you slaughter...”}(Quran 5:3)

This serves as a proof whether the exception {“...except what you slaughter...”} mentioned is connected to the rest of the forbidden items mentioned in the verse - such that the meaning is that everything listed from the animals killed by strangling to those killed by the goring of horns are all forbidden for you unless you find that they are still alive and you slaughter them, and this is the opinion of Ibn ‘Abbas (may Allah be Pleased with him) – or if the exception is separated in the verse from these forbidden items, such that the meaning is that everything listed from the carcasses onwards is forbidden, and that what is halal are the permissible animals that you properly slaughter. This second opinion was taken by Malik and a group from the people of Madinah, and it was also taken by al-Jiba’i.(See ‘Tafsir al-Alusi’ (6/57) and ‘Tafsir al-Manar’ (6/116)) In either case, the verse supports the default prohibition of eating meat before it is properly slaughtered in the Shar’i manner.

Al-Kasani said: “Allah made an exception from the prohibited meats for the meat that is properly slaughtered, and the exception from the forbidden means that it is allowed, as prohibition of an animal is not removed except by slaughtering it correctly.”(‘Bada’i’ as-Sana’i” (6/276))

As for the proof from the Sunnah:

Al-Hakim reported in his 'Mustadrak' with an authentic chain from Abi Sa'id al-Khudri (may Allah be Pleased with him) that he asked the Messenger of Allah (peace be upon him) about the humps of camels and limbs of sheep, and he said: "Whatever is cut from a live animal is considered a carcass."

(4/239, and al-Hakim said: "It is authentic according to the conditions of al-Bukhari and Muslim, and they did not report it," and adh-Dhahabi agreed with him. Ibn Hajar said in "Talkhis al-Habir" (1/39) that it is mursal.)

And al-Bayhaqi reported in his 'Sunan' from Abi Waqid al-Laythi: "When the Messenger of Allah (peace be upon him) approached Madinah and the people would cut off the humps of camels and the rumps of sheep, the Prophet (peace be upon him) said: "Whatever is cut off of an animal while it is alive is considered a carcass," and this is an authentic hadith reported by Abu Dawud (2858), at-Tirmidhi (1480), al-Hakim, Ibn Majah (2624)

This is from the clearest of texts that prove without a doubt that the meat of an animal is considered impure and a carcass before it is slaughtered properly, and it is not allowed to eat meat except if it is slaughtered properly. So, the default regarding animal meat is that it is haram.

As for the hadith of 'Adiyy bin Hatim (may Allah be Pleased with him), it is an authentic hadith reported by al-Bukhari (2054) where the Prophet (peace be upon him) said: "When you set off your dog, mention Allah, and if it catches game for you and you find it alive, slaughter it and it eat. If you find it killed and that your dog has eaten nothing of it, you may eat it. However, if you find along with your dog another dog and the hunted animal dead, don't eat, for you do not know which of the two dogs has killed it. And if you shoot your arrow, mention Allah. But, if the game goes out of your sight for a day and you only find the mark of your arrow on it, eat it. But, if you find it drowned in water, don't eat it." And in the version reported by Muslim: "...as you don't know if it was killed by the water or by your arrow." (Muslim (1929))

So, in this hadith, the Messenger (peace be upon him) showed that when there is some confusion as to the state of the meat, one should refer to the default ruling, which is prohibition. If we are confused as to who killed the animal - whether it was the dog that was set off in the Name of Allah that killed it or the other - we refer to the position of prohibition, and the hunted game is thus haram. And if we are confused as to whether it was the arrow that killed the animal or its drowning in the water, we take the position of prohibition. an-Nawawi said: "If you find the hunted animal having drowned, there is consensus that such an animal is forbidden to eat." (Sharh Sahih Muslim' (13/79))

And al-Bayhaqi reported with an authentic chain from Masruq that he reported that 'Abdullah bin Mas'ud (may Allah be Pleased with him) said: "If you shoot something that you are hunting and it falls off of a mountain and dies, do not eat it, as I fear that the fall had killed it. And if it falls into some water and dies, do not eat it, as I fear that the water is what killed it." ('As-Sunan al-Kubra' (9/248), and see 'Ahkam al-Qur'an' by al-Jassas (3/298)

And this statement attributed to Ibn Mas'ud resembles the hadith of 'Adiyy bin Hatim attributed to the Prophet (peace be upon him), and the scholars derived three important principles from these two narrations that are all similar in meaning:

1. The default in animal meat is that it is haram until it is certain that it has been slaughtered properly. (Al-Khattabi's 'Ma'alim as-Sunan' (4/122))
So, it is not allowed to eat something whose status is in doubt, and one cannot simply assume the best in such a case.
2. The default in animal meat is that it is haram. So, if there is doubt that it has died according to the Shar'i method, we return to the default. (Fath al-Bari' (9/519 & 12/20), Ibn Daqiq al-'Id's 'Thkam al-Ahkam' (2/308), and ash-Shawkani's 'Nayl al-Awtar' (8/149))
3. If there are elements that make the meat halal and elements that make it haram, the ruling is to be made for the side of caution. ('Ahkam al-Qur'an' by al-Jassas (3/298) and 'Badhl al-Majhud fi Hall Sunan Abi Dawud' (13/68))

As here are some statements of the Salaf showing that a limb being cut off of a hunted animal is considered a carcass, which supports the greater principle that meats are by default forbidden until it is certain that they have been slaughtered properly.

Qatadah said: "If you hit the hunted animal and one of its limbs falls off, do not eat what has fallen off, and instead eat the rest of it." ('Abd ar-Razzaq's 'Musanna' (4/463))

'Atta' said: "If you shoot a bird with a stone and a part of it falls off and you find it still alive, the part that fell off is considered a carcass," and this is what the majority of scholars have agreed on. ('Abd ar-Razzaq's 'Musanna' (4/463))

al-Bukhari reported that al-Hasan bin Ibrahim said: "If a hunted animal is hit and one of its legs or hands falls off, do not eat what fell, and eat from the rest of it." ('Fath al-Bari' (12/23))

al-Bukhari also reported that al-A'mash narrated from Zayd that a man from the family of 'Abdullah had a disobedient donkey. So, he asked the people to beat it until it became more obedient, and he said: "Leave what has fallen from it and eat from the rest of it, (Fath al-Bari' (12/23)) and this is what the majority of scholars have ruled, such as Ibn 'Abidin (Hashiyat Ibn 'Abidin' (6/473)) Qadinjan ('Fatawa Qadinjan' (3/361)) and Ibn Juzay' (Qawanin Ibn Juzay' (p. 119))

...As for the position of the scholars:

Indeed, the overwhelming texts of the scholars of Tafsir, Hadith, the four schools of Fiqh and others confirm this principle: "The default in the meat of animals is that they are haram until it is confirmed that they were slaughtered by the Shar'i method." I have tens of texts from each of the four schools of Fiqh, even though it would suffice to provide one text from each one:

• The Hanafis:

In ‘ad-Durar Sharh al-Ghurar’, “Dhakah makes meat permissible to eat and purifies what is not in and of itself impure.” (2/344)

In ‘Bada’i’ as-Sana’i’, “Animal meat being forbidden is linked to where the blood gushes from, and this prohibition does not go away until the animal is slaughtered correctly.” (6/276)

In ‘al-Hidayah’: “Proper slaughtering is a condition for making the animal permissible to eat.”

Ibn al-Hammam said: “Fulfilling the purity (i.e. proper slaughter) of the animal establishes its permissibility.” (Fath al-Qadir’ (8/406))

And in ‘Hashiyat Ibn ‘Abidin,’ “And the slaughtered animal is considered forbidden so long as it is not slaughtered properly.” (6/294)

And look at the similar statements of Ibn at-Turkmani,(‘al-Jawhar an-Naqiyy’ (9/240)) As-Saharanafuri (Badhl al-Majhud fi Hall Abi Dawud’ (12/68)) and al-Jassas. (Al-Jassas’s ‘Ahkam al-Qur’an’ (3/298))

• The Malikis:

Ibn al-‘Arabi said: “Our scholars said that the default regarding animals is that they are haram, and they are not permissible to eat except if they are properly slaughtered or hunted. So, if there is any doubt as to the hunter or slaughterer, the meat remains in its default state of being forbidden.” (Ibn al-‘Arabi’s ‘Ahkam al-Qur’an’ (2/546))

Also see the statements of ad-Dardir (Hashiyat al-Dasuqi’ (2/108)), Ibn Rushd (164 ‘Bidayat al-Mujtahid’ (1/426)) and al-Qurtubi (‘Tafsir al-Qurtubi’ (6/70)) in confirming to this principle.

• The Shafi’is:

An-Nawawi said: “The default in animals is that they are forbidden to eat unless it is proven that they were slaughtered properly.” (Al-Majmu” (9/65))

Also see the similar statements of al-Khattabi (167 ‘Ma’alim as-Sunan’ (4/122)) Ibn Hajar al-‘Asqalani,(Fath al-Bari’ (9/519)) As-Suyuti (169 ‘al-Ashbah wan-Nadha’ir’ (p. 73)) and al-Khatib ash-Shirbini.

• The Hambalis:

Ibn Rajab said, “As for what is by default forbidden, such as sexual relations and the meat of animals, these are not permissible unless it is certain that the proper contract and proper slaughter has been performed, respectively.” (Jami’ al-‘Ulum wal-Hikam’ (1/189))

Ibn Qudamah said, “The default is to avoid them, and their permissibility is tied to a condition, which is that they be slaughtered properly by those who are qualified to do so.” (al-Mughni’ (8/571))

And this is what Ibn Taymiyyah said in many places in his ‘Fatawa,’ “Sexual relations and slaughtered meat are not allowed when there is doubt as to their status.” (Majmu’ al-Fatawa’ (21/89, 21/100, & 32/190))

And this is what Ibn Muflih (‘al-Furu’ (2/656)) and Mansur al-Bahuti (174 ‘Kishaf al-Qina’ (6/201 & 6/215), and see ‘al-‘Uddah Sharh al-‘Umdah’ (1/461)) said, and Ibn Humayd relates that Ibn al-Qayyim said the same. 175 See p. 51 of his treatise (The Ruling on Meat slaughtered in the West)

Appendix D Expert Observations on the European slaughter method

1. Australian Halal Food Services

The vertical cut that you are talking about is not a Halal cut; the items required in the Halal slaughter by the Shari'ah is not cut at all. This method has been Non Halal slaughter. The Halal slaughter cut has to be horizontally across the neck, cutting the trachea, esophagus, jugular veins, carotid Arteries, without hitting the spine or taking off the head completely. Just below the Adam's apple.

Dr Mohammed Lotfi

Director

AHFS - Australian Halal Food Services

2. New Zealand Islamic Meat Management

As I can see there is no severing of oesophagus or trachea, it is just cutting blood vessels at the base of the neck to bleed the animal. This method is mentioned in NZ slaughter code as one of the method to bleed the animal alternative to ritual (Halal) slaughter. This way of slaughter is similar to what we name Naher (النحر). As I can see from the description and the video, the cut is longitudinal along the neck and cutting the superficial vein only, Jugular vein only, at one side. Naher is by stabbing the shallow part at the junction of the neck and chest and it is for camel for its long neck.

Zabah (الذبح) slaughter the animal under the larynx cutting the 4 vessels, oesophagus, trachea, veins and arteries on both side. Some Mazahab said it is a must to cut the 4 vessels, others said it can be minimum 3 of them.

If what is mentioned in this description and the video happen here in NZ, we will not consider it as Halal certifier to be producing Halal meet. For me personally and with my medical back ground I cannot accept this as Halal way of slaughter animal to bleed it to death.

Wallaho A'alam

Thanks

Mamdouh Elzanaty
Chief Auditor

NZIMM/NZIPE

3. Islamic Services of America

Based on my years of experience my answer is no it is not Sharia compliant.

At a minimum the jugular vein on the right and left side along with the esophagus and trachea must be severed there are some who say that the carotid arteries should also be cut but it is not mandatory. In summary if a European cut can cut both the right and left side I want to see it myself because I can not imagine how a Sharia compliant slaughter can occur.

Paul Musa Habhab

4. Halal slaughterman at Harris Ranch

In my opinion, the vertical cut is not sufficient for the Islamic slaughter because it does not fulfill the Islamic requirements for slaughter. I watched the video you sent, and I can not personally accept it as Islamic slaughter.

My knowledge on the "European Cut" is limited. I have observed it, but have never investigated it deeply. I personally practice horizontal slaughter of the animal across the neck that cuts the two veins and the throat, as in Islamic slaughter. From what I have seen, the European style of slaughter would not get all four or even the three areas that I cut. To the best of my knowledge, the "European Cut" would only cut one vein. I may be wrong. Again, my knowledge of the subject is limited to external observations and I have never examined the anatomy of a vertically slaughtered animal. This question may need consultation with a veterinarian or other animal specialist to verify this issue.

Amin Attia

Director of Halal Program

Harris Ranch Beef Company

5. South African National Halal Authority

There is no question that the any 3 of the required 4 vessels must be severed for the validity of Shar'iy zabh. We can confirm that this can only be established through the application of a horizontal neck cut as prescribed. The Malaysian Government Halaal Standard MS 1500 also emphasis this procedure. The anatomy of the neck area is such that if a vertical cut is done, there is a great likelihood that the required vessels would not be severed thereby rendering the animal Haraam for consumption. None of the scholars have to our knowledge endorsed and / or approved the vertical cut and none would due to the fact that it compromises the Halaal ritual slaughter process and also is in conflict to the accepted prescribed procedure.

And Allah Ta'âlâ Knows Best!

for South African National Halaal Authority

M.S. Navlakhi (Moulana)

Theological Director

6. Dr. Mazhar Hussaini

Thank you for forwarding the question to me. As far as I know, with vertical cut, it is not possible to cut all four passages, i.e., Trachea, Esophagus, Jugular veins, and Carotid arteries. There is no difference of opinion on Masnoon procedure of cutting all four passages.

The differences of opinion in the number of passages to be cut are in their agreement /acceptance in exceptional cases. The exception to the rules are accepted only during acute stress, for a brief period of time (until the duration of the stress exists), with a bonafide intention to resume to the original rule as soon as possible. Can we use this (exceptional) ruling as general and continue practicing it for industries' convenience/ certifier's whim, at all the time.?

Allah knows the best.

(Dr.) Mazhar Hussaini

7. Professor (Veterinary Pathology) at St. George's University

Making a determination of "what is actually cut" is difficult just by viewing these videos. It seems as if only the major blood vessels (carotid artery, jugular vein) are being cut by this method; it is unclear whether or not the trachea and esophagus are cut.

I think that the horizontal cut would be the best cut ensuring severing of the trachea, esophagus, carotid artery and jugular vein.

A physical presence at the time of the actual vertical cut would be the best bet to observe exactly what is cut. These videos are not very clear on that.

I hope this helps

Dr. Muhammad Iqbal BHAIYAT, BVM, PhD
Professor (Veterinary Pathology)
Pathobiology Academic Program
School of Veterinary Medicine

St. George's University

Appendix E Opinion: Halal slaughter: Islamic Method vs Western Method

Zabih Halal VS Stunning Method
 “Dutch vote bans ritual slaughter”

...The following comments will support the scientific point of view and will be based only on the scientific explanation and evidence, away from religion, belief and doctrine. Also away from politics. I'm not either a man of religion or a man of politics but a man of science.

Because the above subject (ritual slaughter) coincides with my field of specialization (Applied Poultry Science & Pathology). Then there are two main themes I'm always dealing with directly, human health in one hand and animal welfare on the other hand. I consider myself as one of the supporters and defenders on the issue of animal welfare as well as on the issue of human health.

I am addressing with this scientific comment, the Members of the Dutch parliament in different parties. The Dutch consumers in general. And the Islamic and Jewish communities in the Netherlands, since the Netherlands' parliament vote on ban to non-anaesthetized slaughter of animals is considered as a move that will make the Islamic Halal and Jewish kosher methods of slaughter illegal.

1. Out of personal convictions and the scientific background. The ritual slaughter regardless of the mechanism used, should take into consideration, two fundamental principles. Firstly with regard to human health. And secondly with regard to animal welfare. Thus, there must not be one of them at the expense of the other, I mean, animal welfare should not be at the expense of the general human health, And vice versa.

2. Human health

A) Purifying animal meat

Animal meat is purified by draining away the impure blood. It's a scientific fact! But why? Blood carries nutrients and chemicals to the tissues and brings back the waste products of tissue metabolism into the circulation. These waste products of tissue metabolism are harmful to the body and are separated from the blood in the kidney. The concentrated solution of these harmful chemicals is excreted in the form of urine. Urine is thus part of fluid blood.

B) What are the Physical, Physiological and Psychological Requisites for purifying animal meat?

If the objective is to drain away all the fluid blood in the circulation, then what are the physiological and anatomical requisites? It is obvious that blood contained in a closed circuit can only be let out by cutting the blood vessels. Deployment of an incision to cut, vessels and the overlying skin is therefore absolutely essential. The larger the blood vessel, and greater number that is cut open, greater will be the amount of blood poured out through them. It is also obvious that the best place anatomically to cut these vessels is the neck where four major vessels are accessible, lying not far from the skin. It is also evident that the longer the heart beats from the moment the vessels are cut open and the more strongly it beats, the greater will be the blood loss.

Conversely the animal which is half dead will bleed only half the time. It is also understandable that the stronger the suction effects of the lungs in the form of rapid and deep breathing greater will be the amount of blood sucked into the heart from the periphery, in turn to be pumped out, and thus thrown out of the body. Rapid breathing also assures adequate oxygenation of tissues and prevents stagnant anoxia (lack of oxygen) which interferes with the P.H. of the tissues. P.H. of the blood is very important in extracting the blood from the tissues and influences the keeping quality of the meat. It is also conceivable that the squeezing action of the muscles on the blood vessels is essential to pour out the last drop of blood. All these factors are operative only, and only when the blood vessels in the neck are severed while the animal is conscious with:

- 1- a normal vaso motor centre,
- 2- a normal heart and normal circulatory
- 3- a normal respiratory centre.
- 4- an active spinal cord.

(The brain and spinal cord together make up the central nervous system) Scientists of physiology would appreciate that effective ritual slaughter should induce haemorrhagic shock, in which all the fluid blood is attracted into the circulation and escapes through the cut vessels, whereas the opposite happens when the animals are stunned first. Stunning, thus, in addition to being painful (will be clarified later in some details) is less efficient way of bleeding. In stunning the animal cannot be bled unless the animal is brought under control by which time the animal could be dead (its heart stopped due to shock) there is then no point in bleeding.

C) What Arterial Baroreceptors is?

Arterial baroreceptors are vitally important in the short term (seconds to minutes) control of meanarterial pressure (MAP) but are unimportant in determining the long-term level of MAP. This based primarily on two observations: first, those baroreceptors rapidly reset to the prevailing level of MAP and second, that total baroreceptor enervation has no lasting effect on the average daily MAP, although the variability of MAP is increased dramatically. This is the similar case when slaying animals and in purifying process of the meat from the blood, in a very short term (seconds to minutes). The Arterial Baroreceptors & MAP have thus a very essential action during effective ritual slaughter.

3. Animal welfare

A) Pain in ritual slaughter

So far we have discussed the hygienic principle should be involved in any ritual slaughter. Let us now determine to what extent it can be painful (cruel). How much painful is the method, only Allah the Creator of the animal (and the animal which undergoes the operation while being disposed) knows, but we (humans) can ascertain pain from ritual slaughter by considering how much painful similar process would be if inflicted on us, in the light of anatomical and physiological bases of perception of pain.

Painful stimuli arise from the skin and some deeper structures and are perceived in the brain. From the point of pain we have to consider,(1)Cut on the neck (2) bleeding and (3) convulsions.

It is generally known that we do not perceive accidentally cutting ourselves during shaving with a sharp new blade until after it has happened when the bleeding draws our attention to it. Similarly the quick cut on the skin of the animal should be imperceptible while being inflicted. We also know too

well the difference between the smooth shave with the new blade and one with the blunt blade. Hence it is essential that the knife should be sharp. The cut by the blade during shaving bleeds very little as only tiny capillaries are cut and we feel the pain because our brain is perceptive.

In the animal the cut also severs four major blood vessels in the neck, through them so much blood is lost so quickly that the animal faints and the sensation of pain in the sensory centre of the animal's brain is abolished. If the cut were to be made away from these major vessels it would be painful and that is the reason that cutting on the back first and then extending it to involve the blood Vessels on the front of the neck is abominable and painful. (Spinal cord & brain should keep active – automatic cutter will cut the spinal column & stop the nervous system).

We can also assess the pain on ritual slaughter through another example more technical than the first, the operation of making a hole in the wind pipe known as tracheostomy. This operation can be done even under local anaesthesia (that is, while the patient is conscious.)

In this operation an incision should be used to the effective ritual slaughter, i.e.: to cut the skin and tissues in front of the wind pipe. The patient is given drugs to allay anxiety and fear and to dull the sensation of pain; in addition anaesthetic solution is injected locally under the skin. In animals, both these measures are not practicable – not desirable and unsafe to make meat drugged and really not required. In the operation of tracheostomy on man technique is employed to minimize the bleeding contrary to what is done in the effective ritual slaughter. The bleeding (severe haemorrhage) resulting from the very first incision, acts as a pain killer by inducing anoxia (lack of oxygen) of the brain cells.

Consciousness and insensitivity to pain should not be confused; in the example the patient is conscious but insensitive to pain.

A horizontal incision is used not only for cosmetic reason but also because it involves only one segment of the spinal column and less painful than the vertical involving more than one segment. In animals horizontal incision is more appropriate to sever the vertically running blood vessels. It is also less painful. In the operation, the solution is injected mainly under the line of incision. Similarly, in animals, only the area representing the area of the wound in its brain needs be put out while severe bleeding neutralizes the whole of the sensory centre, there is thus considerable margin of safety.

The above assessment of pain is on the assumption that animals are as sensitive to pain as is man, but we know that this is not the case. The skin from which painful stimuli arise and the site of their perception, the brain are qualitatively different in man and animal.

From the point of pain even humans are not equally sensitive. Some are insensitive some are even born without sensation of pain. We also know that in the same person the face is far more sensitive than the feet (soles). Generally speaking, the thicker the skin, the less sensitive it is. In the case of animals all are far thicker skinned anatomically and metaphorically than the thickest skinned man. Whereas man is invariably conscious of the inevitability and significance of death animals lack such apprehension, unless they are badly handled and feel menaced.

The brain of the animal is devoid of sense of apprehension and the effect of pain, like the well sedated brain of the patient undergoing an operation under local anaesthesia or like the brain of human without the frontal lobes (after leukotomy).

In summary, if anaesthesia is the controlled production of unconsciousness, then which ritual slaughter is considered as the method par excellence for animals? In effective ritual slaughter (haemorrhagic shock) the depth of unconsciousness increases with continued bleeding.

B) Pain during bleeding.

Is bleeding painful? It is not; if it were very few would be prepared to be bled to donate blood.

C) Pain of convulsions.

The rhythmic movements of the body of the animal are known as convulsions. Physiologically convulsions are the confirmative symptom of hypoxia of the brain (decrease in oxygen supply). When patients suffer from epilepsy, it is a common knowledge that the sufferer becomes unconscious first and then convulses and hurt themselves but they do not remember hurting themselves. As far as bleeding and convulsions are concerned, it can be said that the cruelty lies in the eyes of the beholder – unaware of the physiological principles.

Convulsions are very essential for wringing the meat of blood. Convulsions do not occur if the spinal cord is cut. Cutting the spinal cord is painful as well. This is why cutting the spinal cord or breaking the neck is abominable. In the abattoirs convulsions do not allow the operator to dress the animal, they have to wait till the convulsions die down. This waste of time is uneconomical to the industry. This is the reason that spinal cord is destroyed in commercialized slaughter houses. Economy of time is also the real reason in adopting pistol which not only stuns but renders the animal unconscious immediately after besides it's painful (any one of us can imagine who much pain will feel when touch an electrical current even with low voltage or inserting pin in his or her finger.

4. Stunning and bleeding.

All methods of stunning produce neurogenic shock, a condition in which blood leaves the circulation. Bleeding produces haemorrhagic shock where the blood is withdrawn from the tissues into the circulation. Bleeding by “knife” with normal circulation therefore is the most efficient way of extracting blood from meat.

The undeniable fact which emerges from the history of mechanical stunners is that after more than half a century's experimentation there is not a single one which is safe to use. That does not mean that this is a denial of scientific advancement. There has been considerable scientific advancement from the primitive methods of stunning used for humans to modern methods of anaesthetizing but while humans are anaesthetized before the operation the animals are still stunned.

The advances in anaesthesia cannot be applied to the animal in their present form nor is there any desire to apply because of the cost involved. If the hygienic considerations were set aside or solved, then Muslims, I believe Jews too, would have no objection in anaesthetizing the animals before bleeding. If the avowed object is humaneness to the individual animal than in the final analysis using the (knife) to produce severe bleeding remains the only humane method of killing animal for food.

The scientific know-how can still be applied in improving the mechanics of the method e.g. transportation of animal, place for rest, feeding and watering the animals – manufacturing sharp knives, improving methods of their preservation construction of moving platforms to take the animal to the place of killing etc. The persons in charge of applying slaughtering method (Zabih or Kosher) are usually well trained persons, following a quick operation and fast cutting using very sharp knives.

Statement made by Lord Horder, G.C.V.O., M.D., F.R.C.P.

“Careful and critical scrutinizing of this method of slaughtering leaves me in no doubt whatever that it is fraught with less risk of pain to the animal than any other method at present practiced”.

Statement made by Sir C. A. Lovatt Evans, D.Sc. F.R.S.

(Emeritus Professor of Physiology, London University)

“My opinion as a physiologist is that I should think this method is as humane as any other method in use or likely to be brought into use for the purpose. To consider that the animal suffers appreciable pain is, in my opinion, quite absurd. I consider the method to be equal to any”.

German Research Studies Pain

Professor Wilhelm Schulze and his colleague Dr. Hazim

School of Veterinary Medicine, Hannover University in Germany.

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Dr Jawad Hidmi (PhD)

Appendix F The scientific reasoning behind the prohibition of flowing blood

THE REASON WHY IT IS FORBIDDEN TO EAT MEAT WITHOUT DRAINING THE BLOOD

Prepared by Professor Dr. Tawfeeq ‘Alwaan, Majallat al-Da’wah

Question: Is there an obvious reason why it is forbidden to eat animals that are not slaughtered according to sharee’ah, such as those killed by electric shock or shot with a gun, etc.

Answer: Praise be to Allaah.

Allaah says (interpretation of the meaning): “Say (O Muhammad): I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allaah (or has been slaughtered for idols, or on which Allaah’s Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft Forgiving, Most Merciful” [al-An’aam 6:145]

Blood is the reason why it is forbidden to eat meat that has not been slaughtered according to sharee’ah. Our sharee’ah intends that the slaughtered animal should be drained of blood as completely as possible, and that is because of the extreme harm that would result from eating its blood.

It does not make sense, and it is unacceptable to suggest, that Islam would set out all these conditions to get rid of the blood of the slaughtered animal in the manner prescribed, then allow us to drink or eat blood after it is drained from the animal. For this reason it is a definite fact that Islam has forbidden blood as a means of nutrition for man. Rather this prohibition is a clear sign of the wisdom and purpose of sharee’ah in purifying the animal by draining the blood from it because blood is one of the most evil and unlawful kinds of food, which the Prophet (peace and blessings of Allaah be upon him) was sent to abolish.

“he allows them as lawful At Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al Khabaa’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)” [al-A’raaf 7:157 – interpretation of the meaning]

Al-Tabari said in his Tafseer: “The phrase ‘blood poured forth’ means blood that flows copiously. This is how Allaah described the blood when He told His slaves that it is haraam. ‘Ikrimah said: were it not for this aayah, the Muslims would gone to extremes in avoiding the blood that remains in the veins as the Jews do. Al-Maawardi said that with regard to blood that is not ‘poured forth’, if it has solidified in the veins, as in the liver and spleen, then it is halaal, because the Prophet (peace and blessings of Allaah be upon him) said: “Two kinds of dead meat and two kinds of blood have been permitted to us...”

The reason why the blood that is “poured forth” is forbidden to us is because of the information that has become well known and well established nowadays among the doctors and those who carry out medical tests and study microscopic creatures, which is that blood is considered to be the optimum environment for the growth of germs. So if a person drinks blood it is as if he has drunk a “farm” for growing germs, in which the germs can multiply and grow, producing lethal poisons which, as is well known, have extremely harmful effects which result in germs invading the human body resulting in the person contracting contagious and lethal diseases.

If it is said that cooking the blood and eating it will surely kill these bacteria and microbes and put an end to them whilst preserving the hoped-for nutritional benefits of the blood, our answer is that some of these toxins cannot be altered by boiling and changed in such a manner that they become beneficial to the body. There are some that do not change at all, rather they remain lethal poisons even after being boiled, or the heat may alter them in such a way that they become even more lethal and harmful.

With regard to the benefits expected by the one who drinks blood thinking that it is a nutritious substance that strengthens the body, these benefits are non-existent, if we examine the composition of blood. Blood is very difficult to digest, so much so that if some of it is poured into a man’s stomach, he will vomit immediately, or it will come out in his stools without having been digested, in the form of a black substance. The reason why it is so hard to digest and it turns the stools black is the presence of the red substance (haemoglobin) which is basically formed of iron. As the blood passes through the digestive tract and as time passes, it starts to disintegrate and break down, and thus it also harms the body. If it were said that cooking also helps to break down the components of blood and make it easier to digest and benefit from its nutritional value, our answer is that boiling solidifies the proteins in the blood and makes it even more difficult to digest, more harmful and less beneficial.

After hundreds of scientific experiments and huge advancements in modern science, carrying out blood tests and precise scientific research in this field, it has become indisputably clear to all those who are concerned with human health of all nationalities and specialties that the great harm done to health by eating blood or cooking it and using it all boil down to the fact that drinking blood is ingesting a lethal poison. This is clear from the following scientific facts:

1 – Blood is basically composed of two basic elements, namely water which represents 90% of the liquid in which the components of blood swim (which is known as plasma). The rest is formed of blood cells and other elements. The one who wants to drink blood or cook it and eat it does so because he wants to consume something with a high or regular nutritional value. But these scientific facts prove that he would have to drink such a huge amount of blood in order to avail himself of a small amount of blood protein and a little bit of iron that it is not worth the risk of exposing himself to the dangers that result from that.

In brief, blood is the opposite of what people think, it is very poor in nutritional values. Therefore the fact that it is forbidden does not mean that the Muslims are being deprived of any major nutritional benefit.

2 – Major harm may result from this small amount of blood protein mixed with very harmful and poisonous elements, which means that ingesting it poses a great risk and puts a person in danger.

Foremost among these dangers is the poisonous gas with which blood is filled, namely carbon dioxide which flows in venous blood from all parts of the body.

Because the one who drinks blood takes it from the animal when it is full of carbon dioxide, which is a gas that kills by asphyxiation. When a person dies of asphyxiation, it is because of the accumulation of this gas in his blood, the lethal effects of which result in death. So it is obvious that repeatedly drinking blood which is filled with carbon dioxide, on the part of one who is accustomed to this practice, will lead to harmful results depending on the extent to which this gas is present in the animal's blood and the extent to which the body of the drinker is susceptible to it.

What we have mentioned here are only the effects that result from the components of blood on the one who drinks it or eats it after cooking it. We have also mentioned other extremely harmful effects which are directly connected to the specific functions that Allaah has created in blood and the roles that it plays in the animal's body, functions that cannot be performed unless the blood is in a liquid, flowing state. If we were to content ourselves with the above bad effects of using blood for food, that would be sufficient to make any nation that appreciates knowledge to promulgate laws banning this practice, even if that nation was kaafir.

“He grants Hikmah [wisdom] to whom He wills, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding” [al-Baqarah 2:269 – interpretation of the meaning]

Glory be to the One Who taught the Prophet (peace and blessings of Allaah be upon him) that which he did not know and bestowed that blessing upon him. Allaah says (interpretation of the meaning):

“Allaah has sent down to you the book (the Qur’aan), and Al Hikmah (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet’s Sunnah — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allaah unto you (O Muhammad)”[al-Nisa’ 4:113]

Glory be to the One Who honoured the world with this true religion which has not left any major or minor matter without explaining to mankind the right way and the straight path. Allaah says (interpretation of the meaning):

“Indeed, there has come to you from Allaah a light (Prophet Muhammad) and a plain Book (this Qur’aan).

6. Wherewith Allaah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism)” [al-Maa’idah 5:15-16]

Prepared by Professor Dr. Tawfeeq ‘Alwaan, Majallat al-Da’wah

[Source: Halal Monitoring Committee]

Appendix G Halal: The most humane slaughter

By Syed Ashraf Ali published 3 years ago

It has been established beyond any shadow of doubt, through impartial scientific experiments conducted in non-Muslim countries, that the Islamic method of slaughtering with a knife is the least painful and thus the most humane method of killing an animal. , ,

The intensive research conducted at the School of Veterinary Medicine, Hanover University in Germany was headed by Professor Wilhelm Schulze. He was assisted by Dr. Hazim. The study was named: "Attempts to objectify pain and consciousness in conventional (captive bolt pistol stunning) and ritual (Islamic method of cutting with knife) methods of slaughtering sheep and calves." The results were most unexpected to the non-Muslim Westerners. The claim that the CBPS (Capital Bolt Pistol Stunning) method was least painful and most humane dashed to the ground. The findings testified to the fact that the slaughter of an animal with a sharp knife is the least painful and most humane of all methods of killing.

In the study several electrodes were surgically implanted at various points of the skulls of all animals under experiment, touching the surface of the brain. The animals were allowed to recover for several weeks.

Some animals were then slaughtered, according to the Islamic method, by making a swift, deep incision with a sharp knife on the neck cutting the jugular vein and the carotid arteries as well as the trachea and esophagus. Other animals were stunned with the aid of a 'Captive Bolt Pistol' (CBP). During the experiment an electroencephalograph (EEG) and an electrocardiogram (ECG) recorded the condition of the brains and the hearts of all the animals during the course of slaughter and stunning.

The results were as follows:

Slaughtering with a knife (The Islamic Method)

1. The first 3 seconds from the time of the slaughter (in the Islamic Method) as recorded on the EEG did not show any change from the graph before slaughter, thus indicating that the animal did not feel any recognisable pain during or after the incision.
2. During the following 3 second, the EEG recorded a condition of deep sleep-unconsciousness. This is due to the large quantity of blood gushing out of the body. The sudden and profuse bleeding from the incision on the neck causes a shock resulting in a state of unconsciousness due to severe shortage of blood supply to the vital centers located in the brain.
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 and the body convulsing vigorously (a reflex action of the spinal cord) driving out a maximum amount of blood from the body, thus resulting in hygienic meat for the consumers.

Captive Bolt Pistol (CBP) Stunning Method

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

<http://www.halaljournal.com/article/3360/>