

CHAPTER V

CONCLUSION AND RECOMMENDATION

5.1 INTRODUCTION

Islamic slaughter methods required to be applied during slaughtering procedures before the meat is fit for consumption. However, this has continued to be controversial on animal welfare grounds in the last few decades. Discussions have intensified especially with the growing Muslim populations and high demand for halal meat or food in general. Other reasons are meat and poultry exports into middle-east and south-east Asia countries like Malaysia, and consumer concerns about authenticity of the halal origin. Questions about and calls for changes to the current practices and legislation have also become more frequent (Anil, 2012). Objections are mainly focused on stunning, Sharia rulings (*ahkam*) related to animal slaughtering and the violations of those rulings in slaughterhouses and abattoirs. The consumption of Halal meat is an issue of paramount importance for every Muslim as there is a link between the consumption of halal and the spiritual wellbeing of a person as Muslim.

The messenger of Allah has warned against consumption of unlawful food as that causes the *dua* (invocation or prayer) not to be granted. This emphasizes that Islam is a complete way of life that teaches everything one may stand in need; food, diet, eating what is lawful, slaughtering procedures of animal for food have all been taught by the holy Prophet peace be upon him. Moreover, Islamic believe on what is permissible to be consumed among the meat classifications and what is not has been clearly explained by the Quran and *Sunnah*. The Quran says:

"حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما أكل السبع إلا ما ذكيتم وما ذبح علي النصب وأن تستقسموا بالأزلام ذلكم فسق.."

“You are forbidden to eat that which dies of itself (flesh of un-slaughtered animals), blood (which is flowing), and the flesh of swine, also any flesh dedicated to any other than Allah, and those killed by strangling, and those beaten or gored to death, and those killed by a fall, and those mangled by beast of prey, unless (you find it alive), and slaughter it, and those sacrificed to idols; and you are also forbidden to seek division by arrows. That is vicious practice” (Al-Quran. Al-Maidah, 5:3)

The matter has been further complicated by the fact that Muslims do not have access to reliable and accurate information regarding how this meat was slaughtered. Besides less engagement of Muslim scholars and clerics, weakens the entire process of the halal traceability and the quality assurance of its *Halalan thayyiban* (lawful and good).

5.2 IMPLICATIONS OF THE STUDY

The Islamic scholar, meat specialist and scientist around the world and Malaysia in particular with its aggressive effort in the field need to upgrade the issues of halal slaughter procedures. In other words for the Muslims to be aware and understand with certainty which meats are lawful and which are not. Slaughtering of animals has to be governed by the laws stated in the Quran and *Sunnah*. Emphasizing that slaughtering of animals in Islam is not an ordinary matter which has to be done as one wish. Otherwise it would have been lawful to eat the meat of animals slaughtered by the pagans, *majus* (fire worshippers), and the atheist. Besides, the permissibility would not have been limited to the meat of animals slaughtered by Muslim or the people of book (Jews and Christians). The idea of institutionalizing the halal slaughtering certification would also stimulate the industry, though it might seem difficult but achievable through consultation with sharia experts, scientist and the certification authority in Malaysia and other country (appendix A).

This aim could be accomplished and the meat industry might arrive on a global unified and effective standard for halal slaughter monitoring and supervision. The advent of modern science and technology in the halal meat industry has undergone many controversial issues, and the idea is transported around the world. This trend has raised concerns among conscious Islamic scholars and Muslims the need for a better

assurance that the halal meat or poultry displayed in the market must be truly halal. Hence, the study is highly important and could enable rectify the following issues:

1. To identify the halal meat slaughter industry problems in Malaysia and formulate an effective sharia rulings of halal meat act and regulations.
2. The Muslims scholar and the meat manufacturer can utilize the findings to plan and harmonize the legislation and enforcement procedures of halal slaughtering.
3. The findings could be used as a proposal in harmonizing the meat purity, quality assurance and the sharia critical control points among the meat producers in Malaysia.

5.3 SUGGESTION AND RECOMMENDATION

The survey helps to determine that effective Sharia rulings and principles is essential in the control of halal meat slaughter, and to ensure the success of genuine supply of halal meat. Halal meat slaughtering laws should be well established and its legal infrastructure with the enforcement program for effective surveillance introduced with the involvement of competent Muslim scholars and jurist.

Meat industries are responsible in establishing the Sharia Critical Control Point system or Sharia committee, and integrate halal elements in their meat certification process. Besides they should be accountable in producing genuine halal meat which is safe and nutritious for the public. Consumers on the other hand need to be aware and well informed on halal slaughtering practices and be able to make their own selective choices. According to animal welfare (2012), general guidelines of slaughtering animals for food should be provided to avoid suffering and other harms such as;

1. Freedom from hunger and thirst, by ready access to fresh water and a diet to maintain full health and vigor.
2. Freedom from discomfort, by providing an appropriate environment including shelter and a comfortable resting area.
3. Freedom from pain, injury and disease, by prevention or rapid diagnosis and treatment.

4. Freedom to express normal behavior, by providing sufficient space, proper facilities and company of the animal's own kind.
5. Freedom from fear and distress, by ensuring condition and treatment which could avoid mental suffering.

5.4 EFFECTIVE MONITORING AND SUPERVISION

JAKIM and other Halal bodies like HDC Should provide more relevant authority with tools to enforce the law. The halal meat slaughtering legislation governs the production, handling, marketing and control of halal meat. The religious authority or the Sharia committee should be responsible to draft the halal meat slaughtering policy to protect the Muslims consumers from fraud and deception. Moreover the Sharia experts should introduce a control management that will gear up the control and processing, reference and consultation, research and development in the production sector of halal meat.

Activities should include legislation, inspection, certification, enforcement, traceability and transparency, production, analytical support and welfare of the consumerism. It also functions as a reference and networking centre whereby fatwa rulings and Islamic jurisprudence regarding halal meat slaughtering or halal food in general, both at the national or international level could be upheld properly. It should contain a library of database for both local and global information on halal meat slaughtering. That could be accessible by the Islamic scholars, government, meat producers and manufacturers as well as the importers and exporters.

5.5 CONCLUSION

Islamic method of slaughter is based on the interpretation of the Quran and the Hadith. Prior to the act of slaughter (*Adhabh*), pronouncing the name of Allah (*Tasmiyyah*) is a requirement. Following restraint, slaughter is carried out by a transverse incision of the neck to achieve instant and copious exsanguination. Rapid and maximum blood loss is crucially and important because, consumption of blood is forbidden. Provision and consumption of halal meat for Muslim community is an essential part of the religious life, and certain conditions need to be fulfilled to make the meat lawful. Halal meat as opposed to Haram includes the following important requirements:

- Pig and carrion are forbidden
- Death must be through blood loss
- *Tasmiyyah*, incision of Allah's name
- Stunning, if used, must not stop the heart

Research and debate on deciding the correct rulings is still ongoing, and the standard prepared by the organization of Islamic countries (OIC) is under consideration. However, Jakim as the Islamic affairs authority in Malaysia have adopted official halal regulations decisions by the *Muzakarah* (conference) of the fatwa committee of the national council for Islamic religious affairs. Consequently appoints inspectors, monitors, and auditors, regarding issues that include different interpretation of rules, lack of audit trails, insufficient slaughter-man training, as well as welfare compromises and hygiene problem in some slaughterhouses still exist.

The often debated issue is about whether stunning should be acceptable before halal slaughter. There are three views: (i) Those who accept it if conditions are met because the welfare of animals is protected and rules are maintained (Al-Masri, 1989); (ii) Those who reject the idea because stunning is unnecessary or against religious values, or creates problems for the animals because of perceived painful effects (Katme, 2004); (iii) Others who are either not sure or want assurances in both cases. There are several critical issues of high interest and controversy that may be in need of assessment, improvement or total development in the *halal* meat industry. Amongst this are ill-treatment and cruel manner of raising the animals, and the non Islamic and inhumane way of handling the slaughtering procedures. Likewise the cruelty faced by the animals during the transportation both by air, sea or land and on farm such as grazing feedlots and breeding. One of the biggest challenges faced by the *halal* industry especially the slaughter sector is the lack of standardization of products and services, also the issue of the imported meat and poultry as well need a continuous review in order to check on the lawfulness.

Malaysia has integrated into the halal meat industry for decades, and Muslims have also displayed their urge and interest in knowing the authenticity of the meats and poultry products to be genuinely certified halal. Though, despite the government enacted laws and guidelines with regards to halal meat and food in general. Regarding the growing importance of the halal market and services, little research on Sharia issues has been conducted on halal slaughter procedures and Muslim consumer perceptions. Compliance and halal certifications is taken shape but offenders and malpractice remain a threat. As a result a balanced quality assurance system based on Sharia principles is needed together with institutionalized monitoring, controlling, and guaranteeing these principles, standard and rules resulting in a genuine halal meat status. The status can eventually be signaled to local consumers and the international observers for Malaysia to attain its proposed international halal hub. Therefore it is recommended that future research seek to illuminates Muslims attitudes towards halal slaughtering, their information seeking behavior, and better insights in the influence of Islam on meat consumption in general.