SUBJECT

Creation of a new Project Committee on 'Halal Food'

BACKGROUND

With Resolution BT 43/2012, CEN/BT approved the report of CEN/BT WG 212 'Halal Food' on the feasibility to develop a European Standard on Halal Food (BT N 8911 – See Annex 1 to BT N 9030).

The report comprises a series of recommendations, including the technical issues to be addressed at a minimum in the possible European Standard, stakeholders' involvement and awareness, as well as options to be considered while addressing the diverging national regulations concerning ritual slaughtering (and in particular stunning) that should be considered by a future Project Committee.

Given the approval of the report and as indicated in BT N 8911, CEN/BT members were formally invited to submit their candidature for the secretariat of the future Project Committee tasked to develop a European Standard(s) on Halal Food from 2012-07-06 until 2012-08-30.

TSE is the only CEN member to have officially applied for the position by the given deadline.

By Resolution BT C75/2009, BT decided that both of the following criteria are to be met for acceptance of such a proposal for new work (in a new area):

- At least a two-thirds majority of the votes cast (abstentions not counted) are in favour of the proposal;
- At least 5 Members express commitment to participate.

As a consequence, BT Members are requested to state explicitly, by means of the commenting field provided in the BT-balloting tool, whether or not they are committed to participate in the work.
PROPOSAL(S)

BT,
- having considered
  - the approval of the report of CEN/BT WG 212 ‘Halal Food’ on the feasibility to develop a European Standard on Halal Food, as included in document BT N 8911;
  - that the report comprises a series of recommendations that should be considered by a future Project Committee;
  - the TSE candidature to hold the secretariat of the future Project Committee;
- considering that the following members have expressed their commitment to participate:
  - <members>;
- decides to create a new Project Committee CEN/TC xxx ‘Project Committee – Halal Food’, in order to prepare a European Standard on Halal Food;
- allocates the secretariat of CEN/TC xxx to TSE;
- asks CEN/TC xxx to submit its programme of work for BT approval by YYYY-MM-DD <BT C approval date by plus 6 months>.

This decision is applicable as from: <result release date>
TECHNICAL BOARD

CEN/BT by correspondence

For vote Issue date: 2012-04-04

Simultaneous circulation to CENELEC/BT Deadline: 2012-05-01

SUBJECT

CEN/BT/WG 212 ‘Halal Food‘ – approval of final report and disbandment

BACKGROUND

By Resolution BT 14/2010, BT/TCMG, on behalf of BT, requested CEN/BT Working Group 212 ‘Halal Food‘ to provide a report to CEN/BT on the feasibility of developing a European Standard on 'Halal food – Requirements on the food chain' by September 2011 at the latest with the option to create a CEN Project Committee.

Since Resolution BT 14/2010 was taken, BT/WG 212 has held four meetings (25 October 2010, 14/15 February 2011, 21/22 November 2011, 06 March 2012). An open workshop was also organized on 19/20 May 2011 in Brussels.

Several CEN members as well as CEN Associates and Affiliates actively participated in the development of the feasibility study. The European Commission also followed the work of BT/WG 212 with great interest.

The final report of CEN/BT/WG 212 (Annex 1 to BT N 8911) was submitted for information at the 71st CEN/BT meeting where TSE indicated that if the report were approved they would be willing to take on the secretariat of the future Project Committee.

The report comprises a series of recommendations, including the technical issues to be addressed at a minimum in the possible European Standard, stakeholders' involvement and awareness, as well as options to be considered while addressing the diverging national regulations concerning ritual slaughtering (and in particular stunning).

With the submission of the final report, the task of CEN/BT/WG 212 is considered completed.

If the report is approved, BT members will be invited via email to submit their candidature for the secretariat of a Project Committee.

Once the secretariat is ensured, CCMC will launch the procedure for the creation of the Project Committee via BT C.
CEN/BT

- noting,
  - resolution BT 14/2010 creating CEN/BT WG 212 ‘Halal Food’ with the task of providing a report to CEN/BT on the feasibility of developing a European Standard on 'Halal food – Requirements on the food chain', with the option to create a CEN Project Committee;
  - the final report of CEN/BT/WG 212 (Annex 1 to BT N 8911) which was submitted for information at the 71st CEN/BT meeting;
  - that, with the submission of the final report, the task of CEN/BT/WG 212 is considered completed;
- decides to
  - approve the report of CEN/BT WG 212 on the feasibility to develop a European Standard on Halal Food;
  - disband CEN/BT/WG 212 ‘Halal Food’, thanking the Working Group for the work done.

This resolution is applicable as from: <result release date>
Feasibility Study Report
Elaboration of a European Standard on Halal food

1 Aim

This feasibility study was conducted by CEN/BT Working Group 212 – set up by Resolution BT 14/2010 (see Annex A) – to provide a report to CEN/BT on the feasibility of developing a European Standard on 'Halal food – Requirements on the food chain'. Following discussion in CEN/BT WG 212 the development of a European Standard on Halal food requires solving some issues detailed further in this report. Recommendations are provided in this report how to solve these issues.

The following meetings were held:

- 1st meeting 25. October 2010, Vienna, Austria;
- 2nd meeting 14.-15. February 2011, Antalya, Turkey;
- Workshop 19.-20. May 2011, Brussels, Belgium;
- 3rd meeting 21.-22. November 2011, Brussels, Belgium;
- 4th meeting 6. March 2012, Sarajevo, Bosnia and Herzegovina.

Experts participating in CEN/BT Working Group 212 were nominated by:

- CEN national members: AENOR, AFNOR, ASI, CYS, DIN, DS, HZN, NBN, NEN, SIS, SNV, TSE

ASI provides the secretariat of CEN/BT Working Group 212.

In analyzing the feasibility of developing a European Standard on “Halal food – Requirements on the food chain” the following issues were addressed:

- Market for Halal food in Europe;
- Roles and functions of Stakeholders to be involved for ensuring recognition of the European Standard;
- Regulations applicable in this field;
- Procedural aspects deviating from the CEN/CENELEC Internal Regulations.
2 Market for Halal food in Europe

Halal food is food permitted for consumption by Muslims. It is recognized that also non-Muslim consumers may consume Halal food. The requirements on Halal food include both food product related aspects, e.g. which kind of meat and ingredients, as well as process related aspects.

Halal food is mostly poultry, meat and meat products as well as chocolates, bread and biscuits, milk and milk products including cheese, beverages and additives such as spices, marinades and gelatin.

Muslim consumers are among the major beneficiaries – but certainly not the only ones – from a European Standard on Halal food. There are about 16 million Muslims in the European Union (2007). The number of Muslim population in selected countries is listed in Table 1 (data provided by CEN/BT WG 212 experts and derived from other sources).

<table>
<thead>
<tr>
<th>Country</th>
<th>Muslim population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>500.000</td>
</tr>
<tr>
<td>Belgium</td>
<td>500.000</td>
</tr>
<tr>
<td>Bosnia and Herzegovina</td>
<td>2.000.000</td>
</tr>
<tr>
<td>Croatia</td>
<td>66.000</td>
</tr>
<tr>
<td>France</td>
<td>4.000.000</td>
</tr>
<tr>
<td>Germany</td>
<td>4.200.000</td>
</tr>
<tr>
<td>The Netherlands</td>
<td>907.000</td>
</tr>
<tr>
<td>Serbia</td>
<td>500.000</td>
</tr>
<tr>
<td>Spain</td>
<td>1.400.000</td>
</tr>
<tr>
<td>Sweden</td>
<td>250.000</td>
</tr>
<tr>
<td>Switzerland</td>
<td>500.000</td>
</tr>
<tr>
<td>Turkey</td>
<td>72.000.000</td>
</tr>
</tbody>
</table>

It shall be recognized that Islam is a monotheistic religion articulated by the Qur‘an and by the teachings and normative example (called the Sunnah and composed of Hadith) of Prophet Muhammad. In Islam there are eight schools of Jurisprudence:

- the four Sunni Schools of Jurisprudence (Hanafi, Maliki, Shafi‘i, and Hanbali);
- the two Shiite Schools of Jurisprudence (Ja‘fari and Zaydi);
- the Ibadi School of Jurisprudence; and
- the Thahiri School of Jurisprudence.

The needs and expectations of Muslim consumers from these schools of Jurisprudence need to be addressed by the CEN Technical Committee responsible for the elaboration of a European Standard on "Halal food – Requirements on the food chain". Options for fulfilling these needs and expectations in a systematic way are provided in Clause 4.

There are no official statistics for the European Halal food market available. Some estimate the global sales volumes to be 600 Billion Euro with a breakdown of 70 Billion Euro for the European market. A comprehensive report on the Halal meat market in England was published by EBLEX [1]. The market for halal food in Europe is growing rapidly with a significant export ratio.

The main actors in the Halal food chain are producers, slaughterhouses, wholesalers, butchers, bakeries, retailers, grocery stores and supermarkets, consumers and controllers. Some restaurants have started to offer Halal food.
3 Standards, specifications and labelling/certification schemes

There are national labeling/certification schemes and national standards to enhance transparency in the market, including the food chain, and to build confidence in halal food products. Such national standards are for example (list is not intended to be exhaustive):

- ONR 142000:2009, Halal food - Requirements for the food chain (Austria);
- BAS 1049:2010, Halal foods - Requirements and measures (Bosnia and Herzegovina);
- HRN BAS 1049:2010, Halal foods - Requirements and measures (Croatia).

Other relevant documents are

- CAC/CL 24-1997 General Guidelines for Use of the Term „Halal“, Codex Alimentarius Commission;
- MS 1500:2009, Halal Food –Production, preparation, handling and storage –General guidelines (Malaysia);
- RAL-RG 160:2009, Halal für Lebensmitteln – Begriffsbestimmungen (Germany)
  (en Halal food – Terms and definitions).

In Serbia the Serbian Agency for Certification of Halal Products (SACHP), founded by the Islamic Community of Serbia (ICS), elaborated the book "HSS 2009, Halal Standard of Serbia" and proposed to develop a Serbian national standard based on HSS 2009.

Nevertheless there is a sustained lack of transparency in the halal food chain and consumers have to trust different labels with different requirements, some labels are only self declaration. Muslim consumers are confused about different labelings and are exposed to fraud, non-transparency and malpractices. There is a continuously growing demand for a uniform Halal Standard in Europe being of mutual benefit for industry and consumers (e.g. Daniel Lucht, Senior Retail Analyst, VerdictResearch, London, www.verdict.co.uk).

The activity performed by OIC (Organization of Islamic Conference, www.oic-oci.org, established in 1969) and the Standing Committee for Economic and Commercial Cooperation of the Organization of the Islamic Conference (COMCEC) is of special interest for the work of CEN/BT WG 212. COMCEC has established SMIIC (Standards and Metrology Institute for Islamic Countries) with the mission that the standardization bodies of the member countries should harmonize their national standards for the purpose of eliminating technical barriers to trade and thus developing the trade among themselves. SMIIC is an affiliated organ of the OIC and has its Headquarter in Istanbul, Republic of Turkey, with Turkish Standards Institution TSE providing the interim General Secretariat.

In the framework of SMIIC the following three standards were elaborated:

- OIC/SMIIC 1:2011, General guidelines on Halal food
- OIC/SMIIC 2:2011, Guidelines for bodies providing Halal certification
- OIC/SMIIC 3:2011, Guidelines for the Halal accreditation body accrediting Halal certification bodies

The International Islamic Fiqh Academy (IIFA, www.fiqhacademy.org) was involved in the drafting of these OIC/SMIIC Standards to tackle controversial issues such as stunning. The objectives of IIFA are to achieve the theoretical and practical unity of the Islamic Ummah by striving to have human conform his conduct to the principles of the Islamic Sharia at the individual, social as well as international levels; to strengthen the link of the Muslim community with the Islamic faith; and to draw inspiration from the Islamic Sharia, to study contemporary problems from the Sharia point of view and to try to find the solutions in conformity with the
Sharia through an authentic interpretation of its content. IIFA included a Council composed of scientists and scholars from all doctrines and schools of fiqh in the Islamic world. The primary purpose of the IIFA’s decisions is to formulate the most correct and most appropriate decision in which all of the scholars agree.

A prerequisite for a future European Standard on Halal food is the compliance with the legal requirements on food and feed hygiene.

4 Stakeholder engagement and involvement

As for every standardization project, the appropriate representation of stakeholders in the drafting process of the European Standard is essential for ensuring highest acceptance of the voluntary standard.

CEN national members managing national mirror committees to the CEN Technical Committee shall ensure that in addition to representatives from the following stakeholder groups:

- Companies in the food chain, e.g. producers, slaughterhouses, wholesalers, retailers, manufacturer of additives and ingredients;
- Societal stakeholders (consumers, Islamic communities, NGOs, e.g. animal welfare);
- Regulatory bodies;
- Veterinarians;

Islamic authorities supported by the Muslim population in the respective country are addressed in setting up the national mirror committee and shall contribute to the drafting of the European Standard through active participation. Should the creation of a CEN Technical Committee be proposed, national CEN members shall indicate in their vote the commitment of national Islamic authorities to participate.

CEN/BT WG 212 recommends the future CEN Technical Committee to promote this standardization activity in terms of awareness raising and implementation measures. The reasons for this recommendation are the following. It shall be avoided that this standardization activity will be interpreted in such a way that the European Union will impose on Muslim population in Europe. Therefore it is necessary to promote this standardization activity proactively to avoid such misunderstandings, to take care of a good wording to convince consumers and to enable a dialogue between Muslim communities and other stakeholders. Cooperation with interested and competent stakeholders is essential.

Most of the national Islamic authorities are embedded in cross-border but non-hierarchical networks. The involvement of supranational Islamic associations supported and recognized by national Islamic authorities, would be of benefit for the elaboration of a European Standard on Halal food since they would provide advice to the CEN Technical Committee. On European level there is the European Council for Fatwa and Research (ECFR, www.e-cfr.org). The representative of the International Islamic Fiqh Academy (IIFA, www.fiqhacademy.org) declared in the 2nd meeting of CEN/BT WG 212 (approved minutes, document CEN/BT WG 212 N22) to have a good relationship and collaboration with the European Council for Fatwa and Research and IIFA is fully committed to the elaboration of a European Standard on Halal food and to act as advisor.

In the 3rd meeting of CEN/BT WG 212 the European Council for Fatwa indicated its commitment to participate in the elaboration of a European Standard on Halal food and to act as advisor.

For advice on issues with religious background the CEN Technical Committee “Halal food – Requirements on the food chain” may choose between the following options:

- Option A: Rely on the appropriate representation of Islamic authorities in national mirror committees providing advice.


5 Proposed content of a European Standard on Halal food

In CEN/BT WG 212 the following technical issues were raised which shall be addressed at a minimum in the European Standard on “Halal food – requirements on the food chain” (alphabetical order):

- animal welfare;
- avoidance of contamination with Haram food;
- cleaning procedures;
- complex production lines (e.g. two production lines, one for Halal food and one for Haram food, or use of a production line for halal production after a full and controlled cleaning);
- farming, including feeding;
- principles of labelling, e.g. credibility, transparency, clarity;
- slaughtering, including stunning;
- traceability;
- use of ingredients, additives, proteins, vitamins, GMO (genetically modified organism).

The issue of slaughtering and stunning and conflicting national regulations is addressed in Clause 6.

On the issue of permitted ingredients, additives and processing aids\(^1\) it shall be recognized that the classification into Halal and Haram can differ between the different Islamic schools, i.e. one ingredient can be Haram for one school and Halal for others. It is necessary to have clear and precise criteria for identifying what is Halal and what is Haram in that respect. Considering the different opinions of the different Islamic schools the CEN Technical Committee has to use a valid list from a trustful source, e.g. from religious authorities, in which prohibited ingredients, additives or processing aids are listed. If such a list is changed the European Standard has to be adapted either by a revision or preferably by an amendment.

CEN/BT WG 212 also discussed the need for verification and conformity assessment, in particular requirements on certification bodies performing conformity assessment of Halal food as well as requirements on accreditation bodies. Since a European Standard on Halal food is linked to religious aspects for some clients including consumers neither a self declaration nor a 2\(^{nd}\) party conformity assessment is enough. A common certification scheme could be useful to ensure a level playing field between certification bodies. **The CEN Technical Committee might also think about such a certification scheme but needs first to elaborate the reference document for certification, i.e. the European Standard.**

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\(^1\) "processing aid" shall mean any substance which:

(i) is not consumed as a food by itself;

(ii) is intentionally used in the processing of raw materials, foods or their ingredients, to fulfill a certain technological purpose during treatment or processing; and

(iii) may result in the unintentional but technically unavoidable presence in the final product of residues of the substance or its derivatives provided they do not present any health risk and do not have any technological effect on the final product.
6 Conflict with national regulations

One of the major issues to be solved in order to make the elaboration of a European Standard on “Halal food – Requirements on the food chain” feasible are diverging national regulations in Europe concerning ritual slaughtering and in particular stunning. There is the general opinion that stunning of a Halal animal to be slaughtered is prohibited because most of the stunning methods are “stun to kill” procedures, i.e. the stunning process is not reversible.

The project “Religious Slaughter: Improving Knowledge and Expertise through Dialogue and Debate on Issues of Welfare, Legislation and Socio-economic Aspects”, called DIALREL, was a European Community specific support action project2 coordinated by Cardiff University. Among others this research project analyzed the issue of animal welfare during religious slaughter with and without stunning [2].

Based on DIALREL Report 1.4 [3], the report about ritual slaughtering of the University of Wageningen [4] and input from members of CEN/BT WG 212 Table 2 provides an overview of applicable national regulations which are national implementations of European law and for some countries there are national derogations with regard to stunning.

<table>
<thead>
<tr>
<th>Country</th>
<th>National regulation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>forbids religious slaughter without previous stunning</td>
<td>X (only for domestic market, not for export)</td>
</tr>
<tr>
<td></td>
<td>allows religious slaughter without previous stunning under certain conditions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>allows religious slaughter without previous stunning but prescribes post-cut stunning under certain conditions</td>
<td></td>
</tr>
<tr>
<td>Austria</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Belgium</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Bosnia and Herzegovina</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Bulgaria</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Croatia</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Cyprus</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Denmark</td>
<td>X (not for cattle)</td>
<td>X (only for cattle)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Estonia</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Finland</td>
<td>X (only in the province of Åland)</td>
<td>X (in other provinces, stunning and slaughtering shall be preformed simultaneously)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>France</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Germany</td>
<td>X</td>
<td></td>
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<tr>
<td>Greece</td>
<td>X</td>
<td></td>
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<td>Hungary</td>
<td>X</td>
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<td>Ireland</td>
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<tr>
<td>Island</td>
<td>X</td>
<td></td>
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<tr>
<td>Italy</td>
<td>X</td>
<td></td>
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<tr>
<td>Latvia</td>
<td>X</td>
<td></td>
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<tr>
<td>Lithuania</td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>

### Table 2 — National regulations and ritual slaughtering with and without stunning

<table>
<thead>
<tr>
<th>Country</th>
<th>National regulation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>forbids religious slaughter without previous stunning</td>
</tr>
<tr>
<td>Luxembourg</td>
<td>X</td>
</tr>
<tr>
<td>Malta</td>
<td>X</td>
</tr>
<tr>
<td>Netherlands</td>
<td>X</td>
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<tr>
<td>Norway</td>
<td>X</td>
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<tr>
<td>Poland</td>
<td>X</td>
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<tr>
<td>Portugal</td>
<td>X</td>
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<tr>
<td>Romania</td>
<td>X</td>
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<tr>
<td>Slovakia</td>
<td>X</td>
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<tr>
<td>Spain</td>
<td>X</td>
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<tr>
<td>Sweden</td>
<td>X</td>
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<tr>
<td>Switzerland</td>
<td>X</td>
</tr>
<tr>
<td>Turkey</td>
<td>X</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>X</td>
</tr>
</tbody>
</table>

To ensure the European relevance of a European Standard on Halal food, the CEN Technical Committee has to tackle the issue of contradictory positions within European countries in terms of derogation from European law on slaughtering without stunning. Too many A-Deviations in the European Standard would have a negative impact on its European relevance.

CEN/BT WG 212 sought advice on this issue from the European Council for Fatwa and Research and from the International Islamic Fiqh Academy, the responses are included in Annex D, and identified the following options how the issue of diverging national regulations in Europe concerning ritual slaughtering and in particular stunning may be solved by the CEN Technical Committee:

- **Option A: Stunning is prohibited in general:**

  There are Fatawas prohibiting stunning for different reasons, e.g. act of stunning is already an act of pain for the animal, risk of death.

  This option will lead to a high number of A-deviations making the requirement “stunning is forbidden” not applicable in certain European countries.

  One of the possible consequences is that meat from slaughtered but not stunned animals could then be imported from other countries where no-stunning is permitted, e.g. for further processing or food production purposes.

  There might be the risk that in a European Country with a national regulation requiring stunning the producer uses meat from stunned animals for its products – products which will not be in accordance with the European Standard on Halal-Food – and these products will be sold across the national border with a reference to the European Standard on Halal-Food.

  This case demonstrates the negative impact on the transparency of products labeled according to the European Standard for the Consumer.

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3 A-deviation: national deviation from an EN (and HD for CENELEC) due to regulations the alteration of which is for the time being outside the competence of the CEN/CENELEC national member (CEN/CENELEC Internal Regulations Part 3, Definition 3.14.5)

4 religious opinion concerning Islamic law issued by an Islamic scholar.
Option B: For stunning refer to national regulation.

This option would raise the question on the conditions to allow free movement of goods in the European Union.

In choosing this option the CEN Technical Committee has to consider the negative impact on the transparency of the products labeled according to the European Standard for the Consumer, i.e. one has to know all national regulations and traceability might be a challenge.

This option was discussed by the members of CEN/BT WG 212 and it is not the most favored one.

Option C: Stunning is not encouraged but allowed for some animals under certain conditions, e.g. stunning shall ensure that the process is reversible, methods of stunning complying with these conditions can be indicated in an Annex of the European Standard.

It has to be recognized that some Fatawas prohibit stunning for different reasons (see Option A) and other permit stunning for some animal species under certain conditions.

It has to be recognized that in some European Countries there are national regulations allowing ritual slaughtering without pre-stunning while in other European Countries this is forbidden – see Table 2.

In several standards and specifications for Halal food stunning methods are permitted under certain conditions for some animal species. A list not intended to be exhaustive of such stunning methods is provided in Annex B. The main characteristic of these stunning methods is that they are considered to be reversible, i.e. the method ensures the animal to be slaughtered is unconscious and alive.

Some Muslim consumers require meat from non-stunned, slaughtered animals, others do not object.

If this Option C is chosen, representatives of the CEN Technical Committee would have to communicate proactively with the Muslim communities in order to explain to them that these stunning methods for Halal slaughtering are designed not to kill the animal but to keep it alive ("stun-to-stun").

Industry has to ensure and to provide evidence that the particular stunning is performed in a controlled way as described above.

Again also in choosing this option there might be lack of transparency because this option might include also non-stunning and so different "quality" of the Halal food product.

In choosing option C, Council Regulation (EC) No 1099/2009 of 24 September 2009 has to be taken into account.

Council Regulation (EC) No 1099/2009 of 24 September 2009, coming into force 2013, lays down rules for the killing of animals bred or kept for the production of food, wool, skin, fur or other products as well as the killing of animals for the purpose of depopulation and for related operations. In Annex I of Council Regulation (EC) No 1099/2009 a list of stunning methods and related specifications is provided.

There was the question in CEN/BT WG 212 whether or not Council Regulation (EC) No 1099/2009 needs to be amended to align Annex I with stunning methods permitted by Islamic Authorities. In Article 4 (4) of this Council Regulation exception for slaughtering using special methods used with ritual slaughter are made: “In the case of animals subject to particular methods of slaughter prescribed by religious rites, the requirements of paragraph 1 shall not apply provided that the slaughter takes place in a slaughterhouse.” The European Commission, Health and Consumers Directorate-General, was asked for advice on stunning methods used in ritual slaughter and in particular whether it is necessary to approve a stunning method or procedure accepted by Islamic authorities which do not comply with the requirements of Regulation (EC) No 1099/2009 on the protection of animals at the time of killing. This advice was provided by EC DG SANCO (SANCO G3 DS/ap D(2011)892917, Ref. Ares(2011)873040-11/08/2011), Bernard Van Goethem:
“... Article 4(4) of the Regulation provides derogation from the general obligation of stunning contained in Article 4(1) for ritual slaughter and reads ‘In the case of animals subject to particular methods of slaughter prescribed by religious rites, the requirements of paragraph 1 shall not apply provided that the slaughter takes place in a slaughterhouse’. Thus Article 4(4) of the Regulation allows slaughterhouses to kill animals without prior stunning if the procedure is prescribed by religious rites and it takes place in a slaughterhouse.

According to Article 2 (g) of the Regulation ‘religious rites’ means “a series of acts related to the slaughter of animals and prescribed by a religion”. This definition does not exclude that some kind of stunning is part of religious rite.

It appears that operators who, for religious purposes, would like to use methods of stunning other than those listed in Annex I of Regulation 1099/2009 will hence have to demonstrate to competent authorities that the stunning method is prescribed by the respective religion. Therefore, in this case, discussion has to take place between religious and veterinary authorities to ascertain that the stunning is indeed part of the rite.

Annex I of Regulation 1099/2009 only lists those stunning methods used in regular slaughter (i.e. not according to religious rites). It would not have to be amended. ...

2 The ordinary meaning of the word ‘religion’ in this context is i.e. any formal or institutionalized expression of a belief (belief in, worship of, or obedience to a supernatural power or powers to be divine or to have control of human destiny).”

References to ritual slaughter and slaughter without prior stunning into Regulation (EC) No 1099/2009 on the protection of animals at the time of killing was annexed to the written advice from EC DG SANCO (see Annex C).

According to the written advice from EC DG SANCO there is no need to amend Annex I of Regulation No 1099/2009 due to methods of stunning allowed for ritual slaughter and such methods are issues for discussion between Islamic and veterinary authorities – both are stakeholders in the process of the elaboration of a European Standards on Halal food (see Clause 4).

7 Processing Halal food products

Halal food products are characterized by product characteristics (e.g. type of animal, ingredients, additives, proteins) and process characteristics (e.g. slaughtering process). A combination of process requirements and product requirements contributes to an enhanced transparency, traceability and consumer’s confidence in food products complying with a European Standard on Halal food covering the whole food chain.

CEN/BT WG 212 agreed by unanimity to include process characteristics and product requirements in a European standard on Halal food. This European standard is not intended to be a management system standard.

According to CEN/CENELEC Internal Regulations Part 3 [10], A.3 (The Performance Approach) requirements concerning the manufacturing process shall usually be omitted in favour of tests to be made on the final product. A combination of requirements concerning the Halal food product as well as the manufacturing process in a European Standard on Halal food violates CEN/CENELEC Internal Regulations 3. Since such a combination is essential and to enable a CEN Technical Committee to elaborate a European Standard on Halal food it is necessary to ask CEN/BT for a derogation from CEN/CENELEC Internal Regulations Part 3, A.3.
8 Recommendations

The following recommendations are based on what is written in the previous text of this report.

Recommendation 1 — Stakeholder engagement and involvement (see Clause 4)

CEN national members managing national mirror committees to the CEN Technical Committee shall ensure that in addition to representatives from the following stakeholder groups:

- Companies in the food chain, e.g. producers, slaughterhouses, wholesalers, retailers, manufacturer of additives and ingredients;
- Societal stakeholders (consumers, Islamic communities, NGOs, e.g. animal welfare);
- Regulatory bodies;
- Veterinarians;

Islamic authorities supported by the Muslim population in the respective country are addressed in setting up the national mirror committee and shall be able to contribute to the drafting of the European Standard through active participation.

Recommendation 2 — Awareness raising and building trust (see Clause 4)

The standardization activity on Halal food shall be promoted proactively to Muslims and Islamic authorities by CEN national and associate members to avoid the impression that Muslim population in Europe are imposed by European Institutions.

This standardization activity shall be communicated as a honest initiative to create and to strengthen a dialogue between Muslim communities and other stakeholders.

Recommendation 3 — Advice on issues with religious background (see Clause 4)

For advice on issues with religious background the CEN Technical Committee "Halal food – Requirements on the food chain" may choose between the following options:

- Option A: Rely on the appropriate representation of Islamic authorities in national mirror committees providing advice.
- Option B: Establish a liaison with appropriate European/International organisations having sound competence in Islam
- Option C: Create a CEN/TC Advisory Group consisting of representatives from Islamic authorities in national mirror committees and from adequate European/International organisations. A proposal for the Terms of Reference of this Advisory Group is provided in Annex E.

Recommendation 4 — Technical issues to be addressed at a minimum in a European Standard on “Halal food – Requirements on the food chain” (see Clause 5)

A European Standard on “Halal food – Requirements on the food chain” shall address at least (alphabetical order):

- animal welfare;
- avoidance of contamination with Haram food;
- cleaning procedures;
- complex production lines (e.g. two production lines, one for Halal food and one for Haram food, or use of a production line for halal production after a full and controlled cleaning);
• farming, including feeding;
• principles of labelling, e.g. credibility, transparency, clarity;
• slaughtering, including stunning;
• traceability;
• use of ingredients, additives, proteins, vitamins, GMO (genetically modified organism).

**Recommendation 5** — Diverging national regulations in Europe concerning ritual slaughtering and in particular stunning (see Clause 6)

The CEN Technical Committee shall select one of the following options to solve the issue of diverging national regulations in Europe concerning ritual slaughtering and in particular stunning:

- **Option A:** Stunning is prohibited in general:

  There are Fatawas prohibiting stunning for different reasons, e.g. act of stunning is already an act of pain for the animal, risk of death.

  This option will lead to a high number of A-deviations making the requirement “stunning is forbidden” not applicable in certain European countries.

  One of the possible consequences is that meat from slaughtered but not stunned animals could then be imported from other countries where no-stunning is permitted, e.g. for further processing or food production purposes.

  There might be the risk that in a European Country with a national regulation requiring stunning the producer uses meat from stunned animals for its products – products which will not be in accordance with the European Standard on Halal-Food – and these products will be sold across the national boarder with a reference to the European Standard on Halal-Food. This case demonstrates the negative impact on the transparency of products labeled according to the European Standard for the Consumer.

- **Option B:** For stunning refer to national regulation.

  This option would raise the question on the conditions to allow free movement of goods in the European Union.

  In choosing this option the CEN Technical Committee has to consider the negative impact on the transparency of the products labeled according to the European Standard for the Consumer, i.e. one has to know all national regulations and traceability might be a challenge. This option was discussed by the members of CEN/BT WG 212 and it is not the most favored one.

- **Option C:** Stunning is not encouraged but allowed for some animals under certain conditions, e.g. stunning shall ensure that the process is reversible, methods of stunning complying with these conditions can be indicated in an Annex of the European Standard.

  It has to be recognized that some Fatawas prohibit stunning for different reasons (see Option A) and other permit stunning for some animal species under certain conditions.

  It has to be recognized that in some European Countries there are national regulations allowing ritual slaughtering without pre-stunning while in other European Countries this is forbidden – see Table 2.

In several standards and specifications for Halal food stunning methods are permitted under certain conditions for some animal species. A list not intended to be exhaustive of such stunning methods is provided in Annex B. The main characteristic of these stunning methods is that they are considered to be reversible, i.e. the method ensures the animal to be slaughtered is unconscious and alive.

Some Muslim consumers require meat from non-stunned, slaughtered animals, others do not object.
If this Option C is chosen, representatives of the CEN Technical Committee would have to communicate proactively with the Muslim communities in order to explain to them that these stunning methods for Halal slaughtering are designed not to kill the animal but to keep it alive ("stun-to-stun").

Industry has to ensure and to provide evidence that the particular stunning is performed in a controlled way as described above.

Again also in choosing this option there might be lack of transparency because this option might include also non-stunning and so different "quality" of the Halal food product.
Annex A
Resolution CEN/BT 14/2010

RESOLUTION BT 14/2010 (41st BT/TCMG item: 2.2)

Subject: 'Halal food – Requirements for the food chain'

BT/TCMG, on behalf of BT,

- considering
  - the outcome of draft Resolution BT C89/2009;
  - the preparatory meeting held on 19 May 2010, to which those CEN members and their national stakeholders, which have disagreed – either fundamentally or not – on draft Resolution BT C89/2009, were invited by ASI;
  - that in this preparatory meeting the benefits of European Standardization for the market of Halal food, acknowledging its religious background, were understood in general;
  - that in this preparatory meeting it was highlighted that standardization of the Halal food chain is a technical matter and has a market relevance;

- decides
  - not to launch a PQ on ONR 14200:2009 'Halal food – Requirements for the food chain';
  - to register a preliminary work item on 'Halal food – Requirements on the food chain';
  - to invite CEN members to engage with national stakeholders;
  - to set up a CEN/BT Working Group 212 reporting to CEN/BT with ASI providing the secretariat;
  - to request this CEN/BT Working Group 212 to provide a report to CEN/BT on the feasibility of developing a European Standard on 'Halal food – Requirements on the food chain' by September 2011 at the latest with the option to create a CEN Project Committee.

This Resolution is applicable as from: 2010-05-20
Annex B
Examples of stunning methods used in the context of ritual slaughter

This list of examples is not intended to be exhaustive. The advices from the European Council for Fatwa and Research and from the International Islamic Fiqh Academy on slaughtering and stunning are included in Annex D.

B.1 OIC/SMIIC 1, General guidelines on Halal food

Table 1 — Guideline parameters for electrical stunning

<table>
<thead>
<tr>
<th>Type of animal</th>
<th>Current (Ampere)</th>
<th>Duration (Second)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicken</td>
<td>0,25 – 0,50</td>
<td>3,00 – 5,00</td>
</tr>
<tr>
<td>Lamb</td>
<td>0,50 – 0,90</td>
<td>2,00 – 3,00</td>
</tr>
<tr>
<td>Goat</td>
<td>0,70 – 1,00</td>
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</tr>
<tr>
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</tr>
<tr>
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<td>3,00 – 4,00</td>
</tr>
<tr>
<td>Buffalo</td>
<td>2,50 – 3,50</td>
<td>3,00 – 4,00</td>
</tr>
<tr>
<td>Ostrich</td>
<td>0,75</td>
<td>10,00</td>
</tr>
</tbody>
</table>

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

B.2 HSS 2009, Halal Standard of Serbia

Article 37, Stunning is permitted under the following conditions:

1. If it does not lead to the animal death before the act of slaughtering.
2. If the stunning equipment is approved by the authorities of Veterinary Inspection and The Halal Agency of Serbia.
3. If the stunning equipment, quickly and effectively, causes a temporary loss of animal consciousness.
4. If the process constantly under the control of The Halal Agency’s supervisor, or Muslim slaughter-man who carried out the slaughtering act.
5. If the stunning equipment for stunning the prohibited animal is not used to stun Halal animals.
6. If the electrical or mechanical stunning equipment that is used in accordance with Article 38 of HSS 2009.

The footnote regarding this point in HSS 2009 is as follows:

Because of the capacity and complexity of the technology of meat industry, rules of Islamic countries differ in terms relating to stunning, HSS 2009 recommends that this issue has to be regulated by contract between the exporter and importer, taking into account the recommendations of the Article 37 of HSS 2009.

Article 38, Methods of Stunning:

1. **Stunning equipment that uses electric current** must be approved by the authority of Veterinary Inspections and The Halal Agency of Serbia, and the electrodes must be placed solely on the head of the animal.
Electrical stunning of poultry is allowed only if an electric stunning-pool is used. Parameters for stunning by electric current are in the following table:

<table>
<thead>
<tr>
<th>Type of stock</th>
<th>Current (Ampere)</th>
<th>Duration (Second)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicken</td>
<td>0.25 — 0.50</td>
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</tr>
<tr>
<td>Ostrich</td>
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<td>10.00</td>
</tr>
</tbody>
</table>

Those parameters were adopted from the Malaysian Halal Standard MS 1500:2004

2. Mechanical stunning (such as equipment with compressed air):

   a) The use of a mechanical device, which acts by stroke directly and precisely on a specific place on the head of the animal in order to achieve rapid loss of consciousness without skull fracture, is allowed only for big livestock.

   b) When using mechanical stunning, the following are not allowed: fracture, bone damage and deformity of the head of the animal.

   c) If during the inspection of the head identified any damage on the bones of the skull, the meat of such an animal is haram.

3. It is strongly prohibited for stunning to use of the pistol with penetrating needle (Penetrative Capitive bolt pistol), which penetrates the skull of the animal.

B.3 MS 1500, Halal Food – Production, Preparation, Handling and Storage – General Guidelines

Annex A (normative) Requirements on the use of stunning in slaughter of ruminant and poultry

A.1 General requirements

A.1.1 Slaughtering shall be carried out according to the requirements related to the slaughter of animals in Islam.

A.1.2 The animal shall be alive or deemed to be alive (hayat al-mustqirrah) at the time of slaughter.

A.1.3 The use of stunning equipment shall be under the supervision of a trained Muslim and periodically monitored by competent Islamic Authority or Halal Certification Authority.

A.1.4 The stunning shall not kill or cause permanent physical injury to the animal.

A.1.5 Gadgets which are used to stun the animals under mughallazah najs category shall not b used to stun animals for halal slaughter.

A.1.6 Type of stunning that is recommended is electrical stunning or any stunning that is permitted by Majlis Fatwa.

A.2 Electrical stunning

A.2.1 The electrical stunner shall be of the type allowed by the competent authority in charge of the slaughter.
A.2.2 The type of stunner used for slaughter of halal animals shall be "head only stunner" type, where both electrodes are placed on the head region.

A.2.3 Electrical stunning of poultry is allowed using "water bath stunner" only.

A.2.4 The strength of current used shall be supervised by a trained Muslim and monitored by competent Islamic Authority of Halal Certification Authority. The guidelines on stunning parameters are as specified in Table A.1.

Table A.1 Guideline parameters for electrical stunning

<table>
<thead>
<tr>
<th>Type of stock</th>
<th>Current (A)</th>
<th>Duration (s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicken</td>
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</table>

B.3 Islamic Position (fatawa) about stunning (electronarcosis)

Excerpts from the book: "Le marché du halal entre références religieuses et contraintes industrielles – Mostafa Brahami § Fethallah Otmani – Tawhid/AVS – 2010"

This document refers essentially to the practice of electrical stunning (electronarcosis) because it’s the most widely used method in the case of ritual slaughtering. Only the part related to adult cattle refers to other methods of stunning, since in this case other methods are generally performed.

This document refers only to the main council of scholars in the world.

1. Sheep (+ young cattle)

Fatawa: Halal under conditions:

The requirement issued by all councils of muslim scholars which allowed the practice of stunning is that it is ensured that the animal remains alive as a result of the stun.

— The Muslim World League has issued a fatwa in 1985 authorizing under conditions electrical stunning of sheep:

- "Basically, the Islamic method of slaughter, for which Muslims believe is the ideal one, does not involve stunning. It is carried out with utmost mercy on the part of the slaughter man, and minimum pain and suffering on the part of the animal. Official slaughterhouses should therefore develop their techniques with respect to large animals in order to ensure that these basic requirements are adequately met.

- Pre-slaughter stunning of animals(1), using electric shock, is admissible if the following provisions are met:

  - the electrodes are applied to either both temples or in a frontal-occipital position.
  - the voltage range is between 100 and 400 volts.
  - the electric current ranges between 0.75 and 1.0 ampere for sheep, and between 2.0 and 2.5 amperes for cattle.
the electric current is applied for a period of 3 to 6 seconds.

Since the effect and outcome of electrical stunning are closely related to the type of machine and electrodes used, standard specifications for such machines should be set in order to avoid the death of the animal before it is slaughtered.

It is essential to provide adequate technical training in the use of these machines and instruments, so as to ensure the safety of the operator and prevent misuse that might lead to pre-slaughter death or to undesirable subsequent effects on the meat”.

— The Permanent Committee of Research and Fatwa (Saudi Arabia) has issued a fatwa in 1989:

"It is necessary that animals are still alive after using pre-mortem electrical stunning (of sheep and young cattle) to bleed them before they died. If they die before the bleeding, then they are placed in the category of "animals knocked out" (mawqûdha) and are rejected [for eating]. It is not allowed to use electrical stunning for poultry."

— The European Council of Fatwa by an opinion issued in 1999:

"After a detailed discussion about this issue (the consumption of meat of cattle and poultry in European markets and restaurants), which caused much debate and many disagreements about the conditions when it is sold in the marketplace, the Council agreed that the Muslims must observe the conditions of the sacrifice in the way they are described in Islamic jurisprudence in order to satisfy Allah, glory with Him, to preserve their religious personality and to protect themselves from the consumption of unlawful foods. And after the description of the methods of slaughter used and owing to the fact that many transgressions of the religious rules occur, causing the death of a significant number of animals (following stunning), especially poultry, the Council agreed that it is not allowed to consume the meat of poultry and cattle; on the other hand sheep and small calves may be stunned as the method of their sacrifice does not differ, in some countries, from that used for religious slaughter."

Fatawa prohibiting:

— Darul-Ifta Jamia Sarul Uloom Karachi – Mufti of Pakistan:

"The practice of rendering animals unconscious before slaughtering, which is carried out in different ways, consists of a number of undesirable and objectionable elements, for example:

a. If this act is such that it causes the animal to lose all its senses and consciousness completely, then there is a risk that it will have caused the animal’s death before slaughter, especially if the animal was weak or ill.

b. If this act is such that it does not cause the animal to lose all its senses and consciousness completely (such as a mild electrical shock that merely immobilizes the animal), then there is a strong possibility that the animal’s pain and suffering will have been unnecessarily increased, since the pain of slaughter remains due to its not being unconscious, and the pain and stress of the electrical shock will have been administered additionally without any need.

c. If this act makes the animal weak (compared to its normal and natural condition), and at the time of slaughter the animal is not at its full physical strength, then there is a risk that this will cause a reduction in the amount of blood that will flow from it at the time of slaughter, compared to what might have flowed in the case of the animal being fully conscious and in full possession of its senses and physical strength, and to undertake such a course of action deliberately is to oppose and counter a Shar‘i requirement of slaughter (i.e. the discharge of flowing blood).

d. If the amount of blood discharged is reduced due to the animal’s weakness, then there is a risk that the remaining (non-discharged) blood will be absorbed into the meat of the animal, and this is an undesirable outcome both from a medical point of view and also according to Shar‘i‘ah.

e. If the person undertaking this way of slaughter believes it to be a less stressful and painful method than the prescribed Shar‘i manner, then this is tantamount to believing an invented method to be superior to a revealed one, and it means that the person believes the revealed method of slaughter to be painful and cruel, which is 'close to disbelief'.

(Ref: Imdadul-Fatawa, Vol. 3, P. 605-8 and Ahkamuz-zaba-ih, P. 55-6)
Due to these reasons, it is not correct in terms of Shari`ah to render an animal unconscious before slaughter. And in fact Hakimul-Ummah Maulana Ashraf Ali Thanwi (Rahmatullahi Alaih) has used the words ‘evil innovation, corruption of faith’ and ‘against Shari`ah’ to describe this practice.

As for the ruling regarding the meat of an animal slaughtered in this way, if the animal was definitely alive at the time of slaughter, and was slaughtered correctly, it would be considered Halal. However, due to the reasons outlined above, and the many types of doubts that arise, it is appropriate for Muslims to avoid such meat as far as possible, because staying away from doubtful things is also a part of faith."

— Union of Scientists of Islamic Research (Egypt) – ALAzhar :

"During a meeting directed by Dr. Sa'id Tantawi (Shaykh al-Azhar), the Union refused to accede to the request of an international organization of animal welfare. They wanted to substitute the Islamic method of slaughter that should not correspond to the rights of animals and their welfare. They wanted the Council to allow the use of electrical stunning and captive bolt. [...] But the scholars refused and they agreed that on the fact Islam has established human rights fourteen centuries before the founding of the United Nations and its committees. Islam has even established animal rights and insisted on their well-being. "

— The Permanent Committee of Scientific Research and Ifta in Saudi Arabia stated:

"We do not use stunning before or after slaughter on the grounds [of animal welfare or acceleration his death]; slaughter according to Muslim rules is under the Prophets teaching which was merciful, kind and charitable (with animals). This is reflected by the order for the slaughter man to sharpen his blade before the slaughter, by the protection of animals that are going to be slaughtered: driving them gently without knocking or dragging and concealing the blade. The slaughter man should also accelerate the process of slaughter (to reduce stress), then let him die without breaking his neck or knocking him out after bleeding. Also, he must not cut any body part, or cut it up or break his bones before he died completely. So (the process) of slaughter must be done with compassion before and after death. Relief at slaughter should be done in accordance with Muslim rules with all conditions without adding things, processes or behaviors that have no evidence in the Book or the Sunnah pretext of relieving the animal."

2. On poultry

Opinions concerning the electronarcosis on poultry is usually prohibition:

— The European Council of Fatwa by an opinion issued in 1999:

"After a detailed discussion about this issue (the consumption of meat of cattle and poultry in European markets and restaurants), which caused much debate and many disagreements about the conditions when it is sold in the marketplace, the Council agreed that the Muslims must observe the conditions of the sacrifice in the way they are described in Islamic jurisprudence in order to satisfy Allah, glory with Him, to preserve their religious personality and to protect themselves from the consumption of unlawful foods. And after the exposure to the methods of slaughter used and owing to the fact that many transgressions of the religious rules occur, causing the death of a significant number of animals (following stunning), especially poultry, the Council agreed that it is not allowed to consume the meat of poultry and cattle; on the other hand sheep and small calves may be stunned as the method of their sacrifice does not differ, in some countries, from that used for religious slaughter."

— The Islamic Fiqh Council, which depends on the World Islamic Congress says:

"It is forbidden to use electrical stunning before bleeding for poultry, because experience has shown that it kills in most cases."

— The Council fuqahā' of America states that:

"It is forbidden to use electrical stunning before bleeding for poultry, because experience has shown that it kills in most cases."

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The practice of rendering animals unconscious before slaughtering, which is carried out in different ways, consists of a number of undesirable and objectionable elements, for example:

a. If this act is such that it causes the animal to lose all its senses and consciousness completely, then there is a risk that it will have caused the animal’s death before slaughter, especially if the animal was weak or ill.

b. If this act is such that it does not cause the animal to lose all its senses and consciousness completely (such as a mild electrical shock that merely immobilizes the animal), then there is a strong possibility that the animal’s pain and suffering will have been unnecessarily increased, since the pain of slaughter
remains due to its not being unconscious, and the pain and stress of the electrical shock will have been
administered additionally without any need.

c. If this act makes the animal weak (compared to its normal and natural condition), and at the time of
slaughter the animal is not at its full physical strength, then there is a risk that this will cause a
reduction in the amount of blood that will flow from it at the time of slaughter, compared to what
might have flowed in the case of the animal being fully conscious and in full possession of its senses
and physical strength, and to undertake such a course of action deliberately is to oppose and counter a
Shar‘ī requirement of slaughter (i.e. the discharge of flowing blood).

d. If the amount of blood discharged is reduced due to the animal’s weakness, then there is a risk that
the remaining (non-discharged) blood will be absorbed into the meat of the animal, and this is an
undesirable outcome both from a medical point of view and also according to Shar‘iah.

e. If the person undertaking this way of slaughter believes it to be a less stressful and painful method
than the prescribed Shar‘ī manner, then this is tantamount to believing an invented method to be
superior to a revealed one, and it means that the person believes the revealed method of slaughter to
be painful and cruel, which is ‘close to disbelief’.

(Ref: Imdadul-Fatawa, Vol. 3, P. 605-8 and Ahkamuz-zaba-iḥ, P. 55-6)

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slaughter. And in fact Hakimul-Ummah Maulana Ashraf Ali Thanwi (Rahmatullahi Alaih) has used the words
‘evil innovation, corruption of faith’ and ‘against Shar‘iah’ to describe this practice.

As for the ruling regarding the meat of an animal slaughtered in this way, if the animal was definitely alive
at the time of slaughter, and was slaughtered correctly, it would be considered Halal. However, due to the
reasons outlined above, and the many types of doubts that arise, it is appropriate for Muslims to avoid such
meat as far as possible, because staying away from doubtful things is also a part of faith.

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slaughter that should not correspond to the rights of animals and their welfare. They wanted the Council to
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the fact Islam has established human rights fourteen centuries before the founding of the United Nations
and its committees. Islam has even established animal rights and insisted on their well-being."

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"We do not use stunning before or after slaughter on the grounds [of animal welfare or acceleration his
death]: slaughter according to Muslim rules is under the Prophets teaching which was merciful, kind and
charitable (with animals). This is reflected by the order for the slaughter man to sharpen his blade before the
slaughter, by the protection of animals that are going to be slaughtered: driving them gently without
knocking or dragging and concealing the blade. The slaughter man should also accelerate the process of
slaughter (to reduce stress), then let him die without breaking his neck or knocking him out after bleeding.
Also, he must not cut any body part, or cut it up or break his bones before he died completely. So (the
process) of slaughter must be done with compassion before and after death. Relief at slaughter should be
done in accordance with Muslim rules with all conditions without adding things, processes or behaviors that
have no evidence in the Book or the Sunnah pretext of relieving the animal."

— The Muslim World League:

Pre-slaughter stunning using carbon dioxide gas is not acceptable since it would be classified as
‘munkhanīqa, (death by suffocation) which is forbidden.

The Islamic requirements in the slaughter of poultry and birds are only met by cutting the throat,
esophagus and jugular veins with a sharp instrument. All necessary precautions should be taken to ensure
that death is not brought about by any other means. Electrical stunning in this case would not be
permissible, unless ways are found to guarantee the passage of electric current through the head only.

Consumption of the meat of birds decapitated by machine is permissible.
Annex C

References to ritual slaughter and slaughter without prior stunning into Regulation (EC) No 1099/2009 on the protection of animals at the time of killing

Article 2 (g) defines “religious rite” as a series of acts related to the slaughter of animals and prescribed by a religion;

Article 4 (4) exempts the application of requirements of Article 4 (1) [i.e. prior stunning until death with the methods and specific requirements related to the application of those methods set out in Annex I] in the case of animals subject to particular methods of slaughter prescribed by religious rites provided that the slaughter takes place in a slaughterhouse.

Article 5 (2) requires that, where animals are killed without prior stunning (as defined in Article 4 (4)), persons responsible for slaughtering carry out systematic checks to ensure that the animals do not present any signs of consciousness or sensibility before being released from restraint and do not present any sign of life before undergoing dressing or scalding.

Article 15 (2) requires that business operators ensure that all animals that are killed without prior stunning (as defined in Article 4 (4)) are individually restrained and in particular ruminants must be mechanically restrained. Specific provisions apply in the case of mechanical restraint of bovine animals by inversion or other unnatural position.

Article 16 (2) (b) requires that monitoring procedures in slaughterhouses include indicators designed to detect the absence of sign of life in case of slaughter without prior stunning (as defined in Article 4 (4)).

Article 26 (2) (c) provides the possibility for the Member States to adopt national rules aimed at ensuring more extensive protection of animals in the case of animals slaughtered without prior stunning (as defined in Article 4 (4)).

Article 27 (2) requires the Commission to present a report on systems restraining bovine animals by inversion or any other unnatural position, not later than 8 December 2012.

In Annex III [Operational rules for slaughterhouses], Paragraph 3.2 specifies that in case of slaughter without stunning (as defined in Article 4 (4)) the two carotids arteries or the vessels from which they arise shall be systematically severed.

In Annex IV [Correspondence between activities and requirements for examination of competence], the persons performing slaughter without prior stunning (as defined in Article 4 (4)) shall be subject to examination of competence on appropriate use and maintenance of knives as well as on the monitoring the absence of life.
Annex D

Advices from the European Council for Fatwa and Research and from the International Islamic Fiqh Academy on slaughtering and stunning

D.1 Advice from the European Council for Fatwa and Research

Dear Dr. Karl Gaun,

In your letter dated from 3rd December 2011 you asked the European Council for Fatwa and Research for Advice regarding the stunning issue to elaborate a report on the feasibility of developing a European Halal standard.

First of all, I want to thank you and all the members of the Council for aiming to develop a European standard on Halal food – Requirements on the food chain. I’m grateful as well to the CEN Committee to have invited me as a representative of European Council for Fatwa and Research at the last meeting in Brussels.

Goal of Islam regarding Halal and ritual slaughter is keeping people health, being more merciful with animals and reducing their suffering.

According to the Islamic Law, unless the lawful animals are slaughtered ritually, their meat doesn’t become Halal for Muslims. The Islamic slaughtering method is based on certain clear guidelines found in the Holy Qur’an and the Sunnah:

1- All animals to be slaughtered must be permitted for consumption regarding Islamic law
2- Slaughtering must be performed by a mature Muslim.
3- At the slaughtering the name of Allah must be invoked.
4- The animal has to be slaughtered using a very sharp knife, penetrating the throat of the animal. Trachea, esophagus and two carotid arteries have to be cut.

The Council discussed this issue more thoroughly, keeping in mind that this topic has generated great concern and debate amongst Muslims and non-Muslims. The Council concluded that it is necessary for Muslims to respect slaughtering conditions according Islamic Sharia, aiming to please their Lord and to protect their identity from compromise and external threats as well as to protect themselves from illegal and forbidden consuming.

After the last meeting in Brussels, we learned that you reduced now the options at three possibilities:

Option A: Stunning is prohibited in general
This option will lead to a high number of A-deviations making the requirement “stunning is forbidden” not applicable in certain European countries. Meat from slaughtered but not stunned animals has then to be imported from other countries where no-stunning is permitted, e.g. for further processing or food production purposes.

Option B: Stunning is not encouraged but allowed for some animals under certain conditions, e.g. the stunning shall ensure that the process is reversible, methods of stunning complying with these conditions can be indicated in an Annex of the European Standard.

Option C: For stunning refer to national regulation.
This option would raise the question on the conditions to allow free movement of goods in the European Union.

Having examined the various slaughter methods, many of which consist of various illegal acts which lead to the death of a large proportion of animals, particularly chicken, the Council decided that it is best if stunning is not practiced prior or after the slaughter in particular because ritual slaughter provides less pain to the animal. Many Scientifics researches favor traditional Islamic method as prescribed by Prophet Muhammad (SAW) considering it is best more humane. This method also preserves a good and best quality of meat and flesh. At the opposite, we believe that stunning before or after slaughter is not beneficial in all cases.

So, regarding this project, the Council advises to adopt option A: Stunning is prohibited in general.

We hope that our contribution will help the CEN and all the members of the Committee to adopt the best solution.

March 1st, 2012
Sincerely yours

For the European Council for Fatwa and Research
Dr. Ahmed Jaballah
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D.2 Advice from the International Islamic Fiqh Academy

Organization of Islamic Cooperation
International Islamic Fiqh Academy

N° 0 /IIFA/2012
الموضوع: جواب بخصوص التدوين

Jeddah 1st January 2012
Subject: Answer about stunning

Dear Dr. Karl Grun
Chairman of CEN/BT WG212

Greetings,

A letter from you dated Dec. 01, 2011, Which asks for elaboration of the Shariah ruling concerning electrical stunning prior to slaughter, has been relayed to us by Dr. Abdulqahir Qamar, the Director of the Department of Fatwa and a member of the panel constituted in the meeting in Antalya, Turkey, I offer my sincere thanks to you and all your colleagues in the European Union for reaching out to develop a Halal standard for food which is not just limited to be of benefit to Muslims but Non-Muslims as well as it is the right of everyone to eat good wholesome Halal food, because God Almighty who created human beings is the one who sent down the Quran that has stated what is Halal and Haram, and He is a knowledgeable authority to what food is fit for human bodies. God Almighty states in the Quran: (...he allows them as lawful At-Taiyibat [i.e. all good and lawful] as regards things, deeds, beliefs, persons, foods, etc., and prohibits them as unlawful Al-Khaba’ith (i.e. all evil and unlawful as regards)
things, deeds, beliefs, persons, foods, etc.)...[Al-Araf, Verse 157], and He has also said: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.[Al-Isra, 70]. The purpose of setting the conditions of Halal food in the Holy Quran and the Sunnah of the Prophet is keeping people’s health and the environment surrounding them in excellent condition, and to avoid all which will harm both these things. Scientific experiments developed in our time continue to highlight the wisdom of the prohibitions in Islam pertaining to food and drink. It should be noted that many non-Muslims prefer to eat the flesh of animals slaughtered according to Islamic law because they prefer the taste of properly slaughtered meat.

The answer to your question about the ruling concerning electrically stunning animals prior to slaughter is:

It is best if stunning is not practiced prior to slaughter because it is more merciful to the animal and reduces its suffering, and preserves the best quality of the flesh, as the electric shock is not beneficial in all cases, but has a bad effect according to some Muslim scientists and veterinarians. If the electric
shock is light in comparison to the size of the animal so that it remains paralyzed without losing its sense of pain, it will feel the pain twice: the first with the electric shock, and second at the time of slaughter.

If the electric shock is severe enough to lead to the animal’s death and to halt its heart, then it is not permissible to eat under any circumstances as it has become carrion.

But if there is a need because of there being a large number of animals that have to be slaughtered in an organized fashion, stunning may be used with the following conditions except chickens: the most important being that the animal after being stunned is still alive, with our extreme emphasis that stunning poultry in electrified water is not permitted, as it has been proven that the death ratio is high as a few of the chickens die before being properly slaughtered, whether because of the shock or because drowning in the water if the tub is too long; also the chicken should be completely dead after being slaughtered and before it is put in boiling water and its feathers are plucked.

You will find the resolution of the Board of the International Islamic Fiqh Academy, No. 95 (3 / 10), adopted at the tenth session which was attended by more than a hundred scientists and
scholars from various countries around the world and the schools of Islamic jurisprudence - attached - including full details on the types of slaughter.

With regard to the opinion of the Secretary-General of the European Council for Fatwa, Sheikh Hussein Halawa, we hope to be in communication with him directly.

Please accept our renewed appreciation,

Prof. Dr. Ahmed Khalid Babiker
Secretary-General
International Islamic Fiqh Academy
RESOLUTION NO. 101/3/10 ON
SHARI'A RULES FOR SLAUGHTERING

The Council of the Islamic Fish Academy, holding its Tenth session in Jeddah (Kingdom of Saudi Arabia), from 23 to 25 Safar 1418 (28 June to 3 July 1997), Having taken cognizance of the research papers prepared and relating to "Shari'a rules for slaughtering" and having listened to discussions held around this topic, with the participation of Shari' scholars, physicians and nutrition specialists,
Recalling that animal slaughtering is one of the issues subject to Shari'a rules confirmed by the Holy Book and the Tradition (Sunnah) of the Prophet (PBUH); observing these rules is part and parcel of the respect towards Islamic tenets and signs distinguishing a Muslim from a non-Muslim,
Recalling also the saying of the Prophet (PBUH): "Who does his prayer as we do; who turns his face as we do towards the Qiblah, who eats the meat of the animal we have slaughtered, that one is a Muslim and enjoys the protection of God and His Prophet."

DECIDES THE FOLLOWING:

First: The lawful killing of an animal is carried out according to one of the following methods:
1. Cutting the throat of the animal (Zabihah): It consists in cutting the epiglottis, the two jugular veins and the pharynx of the throat. This is the method preferred by Shari'a for killing cattle, sheep, goats and poultry. It is also permitted for other animals.
2. Slaughtering (Nabi): it consists in plunging a knife in the base of the neck. This is the method preferred by Shari'a for killing camels and similar animals. This method is also tolerated for the killing of cattle.
3. Immediate (Sunna): It consists in wounding an animal when there is no other chance of any part of the body. This method is applicable for wild animals, hunting of which is lawful (Nabi), or ferocious domestic animals, if the animal is captured alive, it should be slaughtered or have its throat cut.

Second: The lawful killing of an animal is subject to the following conditions:
1. The person performing the killing must be of age and enjoying full mental faculties; he must be a Muslim and belonging to a religion of the Book (Yahudi or Christian). The meat of an animal killed by pagans, atheists, non-believers, Muhajirin, miyad, or any other locals, at the exception of the People of the Book, is prohibited for consumption.
2. The killing must be performed with a sharp cutting instrument, either made of iron or other metal, able to make the blood stop. Teeth (knife) or bayonets cannot be used. It is prohibited to eat the meat of animals killed by suffocation, or knocked out with a blunt object (stone, stick, etc.) or killed after a deadly fall from an elevated spot or in a ravine or after receiving a blow from the horn of another animal, or the remains of an animal devoured by wild animals or beasts of prey not trained for hunting. Nonetheless, if the animal is captured alive, then slaughtered, it is lawful (Nabi) to eat it.
3. The person performing the killing must invoke the Name of God at the beginning of the operation. The use of a recorded "Takbir" cannot replace the act of "Takbir" (invocation of the Name of God). But if the person performing

Third: The killing of an animal should be performed with a decent behavior, as required by Shari'a, like being merciful and gentle towards the animal, before, during and after the killing. The sharpening of the instrument should not be performed in front of the animal. An animal should not be slaughtered in front of another animal. It is forbidden to kill an animal with a non-sharpened instrument. The animal to slaughter should not be tortured. No part of its body should be cut off and it should not be skinned, or thrown into boiling water, or plucked, before one makes sure it is completely dead.

Fourth:
The animal to be slaughtered must be free from any contagious disease that would alter the consistency of its flesh and be harmful to the consumer's health. This sanitary requirement is imperative concerning the meat sold on the marketplace or imported.

Fifth: The lawful slaughtering must, in principle, be carried out without knocking out the animal, since the Islamic method, by its requirements and rules, is the best because it is more merciful towards the animal and shortens its suffering.
1. Therefore, it is requested from the concerned authorities to develop the means and tools to be used in slaughtering large animals, so as to fully comply with these requirements.

While complying with the provisions of the above paragraph, it is permitted to eat the meat of an animal slaughtered in a lawful way, after it is knocked out, when it is technically certified that the animal did not die from this operation before it is slaughtered. This procedure is defined as follows by experts:
1. Application of two electrodes on the temples or the forehead or the nape of the animal.
2. The voltage must be between 100 and 400 volts.
3. The electric power must be between 0.75 to 1.0 amperes for sheep and between 2.0 and 2.5 amperes for cattle.
4. The electric shock must last 3 to 6 seconds.

2. It is prohibited to knock the animal out with a needle gun, an axe, a hammer or by inflating the animal as in the English method.
3. It is prohibited to knock out poultry by electric shock, experience having demonstrated that in this method many birds die before they are slaughtered.
4. It is allowed to eat the meat of an animal slaughtered after knocking it out with the use of a mixture of carbon dioxide and air or oxygen, or by using a round-headed pistol that would not provoke the death of the animal before it is slaughtered.

Sixth: Muslims living in Islamic countries must try, through legal ways, to obtain permission to slaughter
animals according to the Islamic method, without
knock out.

Seventh: Muslims traveling abroad or living in a non-
Islamic country are allowed to consume the meat of
lawful animals slaughtered by People of the Book,
after making sure it is free from any forbidden
ingredient. This meat is however prohibited if it is
proven that the animal has been killed using a
prohibited method.

Eighth: In principle, the killing of poultry or other
animals must be done manually; however, it is permitted
to use mechanic instruments for slaughtering poultry, if
conditions stipulated in Paragraph "Secondly" above are
met. It is permitted to invoke the Name of God once
before the slaughtering of several animals, provided that
there is no interruption in the process. If the operation is
interrupted, the invocation must be repeated.

Ninth:
1. If meats are imported from countries where the
majority of the population is from the People of the
Book and where animals are killed in modern
slaughterhouses, following one of the lawful methods
and abiding by the conditions set by Shari’a in this
regard in the paragraph “Secondly” above, their
consumption is lawful, in compliance with the Divine

Words: “...The food of the People of the Book is lawful
to you...” (Surat Al-Maidah/ The Table Spread – v. 6)

2. Meats imported from countries where the majority of
the population does not belong to the People of the
Book are forbidden, since there is a strong suspicion
that the slaughtering of the animals has been carried
out by an unauthorized person in regard of Shari’a.

3. Consumption of meat imported from countries defined
in paragraph 2 above is permitted if the
slaughtering process is supervised by an authorized
Islamic institution and if the person carrying out the
operation is a Muslim or from the People of the Book.

THE COUNCIL RECOMMENDS THE FOLLOWING:
1. Governments of Islamic countries are hereby invited to
approach the authorities of non-Muslim countries where
Muslims live, so as to offer the Muslim community the
possibility to slaughter animals using method acceptable to
Shari’a without knocking them out.

2. To eliminate all problems arising from the importation of
meat from non-Muslim countries, it is necessary to
implement the following measures:
   a) To develop livestock in Islamic countries in order to
achieve self-sufficiency in this field.

b) To limit, as much as possible, the import of meats to
Islamic countries.

c) To import live animals and slaughter them according to
the Islamic method, so as to make sure that conditions
set by Shari’a are observed.

d) To request the Organization of the Islamic Conference to
set up a unique Islamic Body in order to improve the
control operations of imported meat, and thus by
creating an institution entrusted with the task of setting
detailed rules specifying Shari’a conditions for
slaughtering and to carry out directly on the spot the
control and supervision of this task, with the assistance
of experts in Shari’a and technicians. A distinctive
trademark registered and protected internationally by
law would validate meat certified by this body.

e) Endeavor in view of making of the institution mentioned
in paragraph d) the only authority entrusted with
carrying out this mission of control and calling upon the
Islamic countries to recognize only this authority.

f) Pending the implementation of the recommendation
contained in paragraph d) above, it is requested from
meat importers and exporters to commit to fully respect
lawful conditions for the slaughtering of any animal
intended for the consumption in Islamic countries, in
order to spare Muslims from committing prohibited acts

Verily Allah is All Knowing!
Annex E
Proposal for Terms of Reference of a CEN/TC Advisory Group

1 Introduction

These Terms of Reference (ToR) describe the operation of an advisory group for the CEN Technical Committee working on a European Standard for Halal food.

2 Tasks of the Advisory Group

In the elaboration of a European Standard on Halal food the members of the CEN Technical Committee will deal with issues which are not only of technical nature but may have a religious background. For solving these issues with religious background a clear and unambiguous advice is necessary.

The members of the advisory group will

- receive uniquely defined requests for advice on issues with exclusively religious background by the CEN Technical Committee;
- use recognized and accepted sources of information (e.g. Fatwas) for discussing and answering these requests;
- aim at an unanimous advice; should this not be achievable the different positions shall be communicated to the CEN Technical Committee with a reasoning;
- answer in a timely manner on the request made by the CEN Technical Committee in a clear and unambiguous way.

3 Organization of the Advisory Group

The Advisory Group shall be open to representatives from

- those national Islamic authorities, which national CEN member or Affiliate participates in the CEN Technical Committee, and
- adequate European and/or International organisations having sound competence in Islamic jurisprudence and being in liaison with the CEN Technical Committee

Other individuals can participate in the Advisory Group as observers upon invitation by the Advisory Group.

The Convenor of the Advisory Group shall be elected by the members of the Advisory Group.

The Secretariat of the Advisory Group shall preferably be the same as for the CEN Technical Committee.

The Advisory Group should limit its need for physical meetings. Its main collaboration tools should be phone conferences and email exchanges.
### Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td><strong>Halal</strong></td>
<td>lawful; any object or an action which is permissible to use or engage in, according to Sharia</td>
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<tr>
<td><strong>Haram</strong></td>
<td>forbidden, or sacred</td>
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<tr>
<td><strong>Fatwa</strong></td>
<td>juristic ruling concerning Sharia issued by an Islamic scholar</td>
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<tr>
<td><strong>Fiqh</strong></td>
<td>Islamic jurisprudence</td>
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<tr>
<td><strong>Sharia</strong></td>
<td>moral code and religious law of Islam</td>
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