Halal slaughter opinions of Muslims around the world

September 7, 2013, Turkey, Istanbul

by Dr. Hani Mansour Al-Mazeedi (mazeedi@hotmail.com)

Biotechnology Department
Kuwait Institute for Scientific Research

Abstract:

Slaughtering techniques differ from one part to another part of the world. Where pre- and post-stunning techniques is used during slaughtering of cows in New Zealand one captive bolt on head is used in Australia, France, Brazil, and Holland among the visited slaughterhouses. The electrical stunning of chicken differs from Turkey, to Brazil, Malaysia France and United Arab Emirates. The use of post-electrical stunning and its frequencies make the big different of bleeding pattern and the physical strength of these birds. The Halal status of stunned animals and birds will be supported with videos to verify the Halal status of current slaughtering practices around the world. One may reach a conclusion of the Halalness of some stunning techniques as viewed on site but can the consumer of purchased stunned meat assure that all Halal certification bodies have observe similar stunning techniques that some Mufties have allowed? When the factor of doubt exist on meat at purchasing points that is whether it is Halal or suspected then the general religious rule is applied i.e. Haram. The basis of the religious rule of meat in Islam as unanimously agreed by early Muslim scholars is Haram and Muslim should not eat a meat unless he is 100% certain it is Halal. This paper aim to provide opinions of Muslims around the world on Halal slaughter.

Methodology:

The information in this paper is extracted from previous presentations and presentations of others in Halal conferences. In addition, it will be based on the Halal Model suggested in the second Gulf conference on Halal Industry & Its service that has taken place 2013, in the state of Kuwait.

Introduction:

The almighty Allah said in the Holy Quran: O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship. Quran 2:172

Due to the increasing demand for Halal products, there is a need to evaluate the common Islamic supervision methodology of Halal in slaughterhouses. To do this, one have to do a thorough on site study on the requirements of Halal slaughter as set by Islam and what actually been practiced in slaughterhouses. Slaughterhouse Halal practices have been rarely done by religious scholars and even those who have studies them rarely criticize mistakes that of potential religious Hazards, i.e. cannot be tolerated by Islamic sharia.
The main target of evaluating Halal practices against Islamic sharia Halal requirements is to strengthen the obligatory religious requirements of Halal, to avoid Haram in Halal certified products, to avoid technical barriers, and to increase economical relations and cooperation in the World.

The framework of the proposed study will be to evaluate the existing Halal practices by actual visits.

**Results and findings:**

Slaughterhouse Halal practices differ in the west and this is based on: The approach (e.g. GCC or Malaysian Standards), religious views (e.g. Hanafi or Shafei), and geographical boundaries (e.g. New Zealand or USA). The method of Halal Certification gets complicated according to the complexity of the process.

Resolutions of Halal conferences differ from one to another by 180 degrees this was due to the poor background of participants and the intention of thought to simplify Islamic Halal requirements but this was illiterately done on the expenses of Sharia.

**Early works on Halal**

Halal certifications started in the seventies of the last century. It was issued by Islamic and non-Islamic organizations and was accepted by Gulf Cooperation Council, GCC. At that time, and till now we still find Halal Certificates issued by organizations claim to be Muslim.

Currently, the total number of Halal activists worldwide is about 300 and only 33% of them are officially registered to carry out the Halal task.

Halal activists are located in Australia (34%), Europe (23%), North America (19%), Asia (16%), South America (4%), and Africa (4%).

In their support for Halal products, Halal organizations differ in their professional approach methodology, and expertise and this is based on their differences in understanding of what is Halal.

On the official level, both of Malaysia and Indonesia are considered to be pioneer in approving Halal organizations that gives Halal services.

The value of having a clear Halal law supported by its enforcement is to verify whether the Halal claim on Food and Carcasses were truly produced according to Islamic rites.

But there is no systematic mechanism regulates and controls Halal through which sound Halal certificates is issued to protect Muslim consumer universally.

The lack of Halal certificates law has led to the existence of an unstructured Halal market that provides important services to Muslim consumers.
Only few Halal certificates are supported by Government and Muslim organizations and they perform their services with high degree of accuracy and thus their certificates considered being highly valuable.

A hallmark of these organizations is its commitment to the strict religious standards.

There are ways to evaluate Halal services bodies, and one way is by evaluating the professional background of its employees and its leadership.

Current methods of slaughter in “Non-Muslim World" is through the use of stunning methods. Some Halal organizations (e.g. in South American) do not have enough Muslim slaughter men.

In addition, carcasses that were stunned, or mechanically slaughtered, or slaughtered by non-Muslims are not mentioned on their labels as such. The label on these assumed to be Halal products is limited to the following statements: “Halal” and sometimes “slaughtered by hand”.

Currently the consumer has increasingly become more aware on Halal demanding the availability of an accredited trustworthy Halal certification body. Fraud in Halal certificates can be detected with a little field study, and I personally have discovered few types of fraud in the Halal certificates.

**The impact of religion on food**

Taking a quick glance to present human nutrition it showed that man who coexist with nature in deferent part of the world eat anything that lies upon his hand whether it is insects, snakes, meat, flesh of dogs or rats, and worms.

No form of legislation to these eating habits has existed in the life of these peoples with the exception of those who followed clear religious legislations on what is lawful or prohibited in foods and beverages.

Food has a great status in Islam. Allah has descended in the Holly Quran a full chapter (Sura) entitled: The Table and another chapter in the Quran entitled: The Cattle. Food and its derivatives have been mentioned in the Quran 49 times.
Current food situation for Muslims

Food was not a matter of concern to Muslims when the sovereignty over the land was in their hand as they knew the nature of their food: its lawfulness and its unlawfulness.

However, the balance of earth has overturned to become in the hand of the non-Muslims, and Muslims have underwent securing their bread by others.

With the development of technology that began since the last century. The food industry has introduced endless types of foods of many sources. Therefore it was difficult to resolve its lawfulness. Thus it is necessary that Muslim Muftis with specialists in food science and chemistry determine the religious status of their food.

At the beginning, the problem was largely linked to the meat of animals and its methods of preparation to determine what can be or what cannot be eaten.

Later the problem has extended to loaf bread and its industrial components of its additives like salts, emulsifiers, fats, and so on.

The problem has also exceeded to artifacts preserved such as canned meats, dairy products and their derivatives, and all forms of pastries, desserts, baby food, beverages, cosmetics, health and skin care products and medicines.

Since the development in the food industry was in the context of Western cultures, and since the behavior related to their foods was closely linked to their local cultures. This has caused many problems and difficulties for food trade that was prepared and pursued by modern techniques, and was transferred to areas dominated by non-Western religious cultures.

In addition, problems were also faced by Muslim minorities in a society of alienation.

Basic fundamental rules in Islam

Halal and Haram are connected with the works of the hearts, as well as the work of our senses.

The noble Companions رضي الله عنهم, with their depth of faith, and with their closeness to the Messenger of Allah may Allah blessed him were keen to take care of the works of their hearts and senses more than anyone else.

This is a list to some of the basic fundamental rules in Islam:

1- The general rule of things are basically permissible.
2- Prohibition and lawfulness is the right of the legislature alone, i.e. The almighty Allah سبحانه وتعالى.
3- Making prohibition to become lawful or the lawful to become prohibited is one of the greatest sins.
4- Permitting or forbidding that comes from Allah (Subhanahu Wataala) must be thought of as it was due to reasons that serve the interests of human beings themselves.
5- Lawful is good (Tayyeb), and unlawful is malignant خبيث.
6- In Halal there is enough to abstain from Haram.
7- Whatever leads to Haram is Haram.
8- Trickeries on prohibited matters is unlawful.
9- Goodwill, do not justify unlawful acts.
10- We should be encouraged to avoid suspicions things for the fear of getting caught into Haram (Prevention of doubts is of priority).
11- Prohibitions are unlawful to all.
12- Under certain abnormal circumstances necessities permit prohibitions.
13- The basic fundamental rules of Meat are forbidden, and this is an exception from the general rule that the basic rules of things are basically permissible.

Provisions of the slaughter and carcasses in Islam

Animals and things that are of no doubts forbidden to be eaten:
1- Pig.
2- Carrion: the animal that died Doom nose without slaughter.
3- Blood shed: Spilled Blood from animals as a result of slaughter or wound.
4- What has been sacrificed to other than Allah.
5- Strangled birds/animals.
6- Death that is caused by any means of Battering on the head of an animal.
7- Death that is caused by Fall of an animal.
8- Death that is caused by Butting of an animal.
9- What has been eaten by Prey.
10- What has sacrificed on a monument.
11- The sacrifices of the Infidels, Atheists, Secularists other than the People of the Book. The prohibition includes animal parts and their derivatives of blood shed, meat, tallow, enzymes, gelatin, and bone.

Animals and things that are of no doubts allowed to be eaten:
1- Sheep.
2- Goat.
3- Camel.
4- Cow.
5- Buffalo.
6- Wild animals non-predatory, e.g. deer, and the antelope.
7- Birds and poultry chickens, ducks and other birds of non-prey.
8- Fish and locusts.
9- What has been slaughtered under non-normal circumstance conditions of the animal, e.g. Battered animal about to die, and strangled animal about to die however life still remaining.
10- What a Muslim was forced to eat in fear of his death then he eat only an amount that will keep him alive.
11- All parts of the carcass are lawful to be eaten, even the non-born cow in the fetus may be eaten without slaughter, however if the new born cow left the fetus and it is alive then it must be slaughtered.
12- Sacrifices of the people of the book, e.g. Jews and Christians are not prohibited to be eaten by Muslims following certain religious schools unless it is prohibited by Islam, e.g. pork, or described as dead, or failure in its religious slaughter.

**Requirements of Slaughtering of Animals in Islam**

Halal Slaughtering of Animals in Islam is considered to be an aspect of worship. It can be performed by one of the following methods:

1. Slaughter: a cut throat, esophagus and jugular veins. This type of slaughter is normally used in sheep, cows, and birds.
2. Nahr: stabbing in the area from the neck to the principle of the chest. This type of slaughter is normally used in camels and its likes and it can also be used in cows.
3- Aqr: wounding animals (i.e. meat eaten animals) in a non-killing area so that it can be controlled due to its brutal nature and this can also be applied in hunted animals whether it is a wild type of or domesticated types.
4- Slaughtering must be done with a sharp tool, not with: a) a tooth, b) nor with a nail, c) or bones, d) or a tool that has no sharp edge.
5- Slaughtering must be performed by a distinctive person, Muslim or people of the book (Christians or Jews according to some religious school).
6- At the time of slaughter the name of Allah is uttered (Bismillah wallahu Akbar). However, and due to forgetting uttering the name of Allah at the time of slaughter, and according to some religious school it is lawful to eat a meat of such carcass.
7- It is not permissible for a Muslim to mention the name of an idol or a great king or guardian on any animal at the time of slaughter.
8- Animals that are distanced to consume their meat must be healthy, free of infectious diseases (mad cow disease, for example), that could cause harm to its eaters.

**The welfare Issue**

It is a must to welfare the animal before and during its slaughter, e.g. not to torture with a blunt blade or any types of stunning tools, not to sharpen the knife in front of them, not to slaughter one animal in front of another.

**Legislations on slaughtering**

Western laws do not permit slaughtering of animals until they have been stunned (Pre-slaughtering methods to render them unconscious, or dead [stun-to-kill¹] before they bleed) in a manner acceptable to the law and in accordance with the conditions of slaughter and type of the animal being slaughtered.

Some Western legislations in most cases excludes slaughter without stunning, especially for some religious sects like the Jews in general, and Muslims in a very limited number of Western countries, or cases of slaughter required by the export of meat to some Islamic countries.

**Current methods of Slaughtering**

Basically, slaughtering in Islam must be done without stunning of the animal, because Muslims believe that the Islamic method of slaughter is the optimal mercy and welfare to the animal with minimum suffering.

Therefore Muslims must introduce improvements in the existing facilities of slaughterhouses to suite the mass slaughter of large animals, so that it fulfills this concept at its best.

**Slaughtering facilities**

Slaughter boxes: These boxes can be used with and without stunning.

1- Rotation slaughter box: Weinberg model.

2- The fix slaughter box: Cincinnati model.

---

Figure 2- Installing the animal before stunning in the rotation slaughter box: Weinberg model.
Figure 3- Installing the animal before stunning in the the fix slaughter box: Cincinnati model.

**Prevailed stunning methods used in seculars’ western slaughterhouses:**

1- Shock on head by electrical stunners.
2- Shock on head by immersing in electrified water bath.
3- Shot into the brain by a penetrative captive-bolt pistol.
4- Shot onto the head by a non-penetrative mushroom gun.
5- Suffocation with Carbon dioxide.
6- Strangulation by the English way.

How much mercy on animals these slaughterhouses can further go?

Is it the mercy they are after or making more profits?

There could be an argument by slaughterhouses that a bird may be slaughtered whilst it is DYING but not yet dead (the heart may still be beating after the stun).²

We need to say that: the point of death* becomes the point at which death is initiated.

Thus as a precautionary basis: Further interventions to slaughter the bird before its death is disallowed because of the risk that the time delay or a second stunning may result in death before slaughter.

But what is stunning? And what’s wrong with it?

Seculars’ slaughterhouses support the use of pre-stunning and ascertain religious consumers that it does not cause or lead to death at the time of slaughter!!

But, how true is this statement?

* i.e. if the animal is allowed to live again it will not do so.
Pre-slaughtering methods may cause injuries to the birds and animals and in many cases irreversible unconsciousness leading to their death before slaughter.

What is the effect of stunning on birds before slaughter?

In term of life and death on birds, many variables decide the effect of Electrical Stunning, and the most important ones are: The combination of Current (mA) and Frequency (Hz).

But, Low frequency is by far the biggest factor in causing death but we cannot rule out the effect of high current.\(^2\)

Accordingly, chicken carcasses, which comes to all GCC and Middle East countries from Europe, that are accompanied with a Halal certificate and is stunned with a frequency of 50 Hz the effect of stunning on the percentage rate of killed ranged from 61%-99%.

At 60 mA the rate kill is 22%, At 75 mA the rate kill is 61%, At 90 mA the rate kill is 80%, At 120 mA the rate kill is 95%, At 148 mA the rate kill is 99%, At 70-100 Hz, at 100 mA the rate kill is 80%, At 200 Hz, at 120-150 mA the rate kill is 80%\(^5\).

In France as well as in many European countries birds are stunned-to-kill at low frequencies (50Hz).\(^6\)

Also, the electrical stunning requirements of the new European Slaughter Legislation 1099/2009 are stun-to-kill! So we may not even be allowed to use different currents/frequencies.\(^7\)

Moshonner M.\(^8\) and his colleagues published the results of their research, conducted on Turkey weigh on an average between 5-7 kg to identify the impact of electrical stunning at high frequency, with fix electrical current of 150 mA for 4 seconds and different frequencies. The results of their published research were as follows: At 50 Hz the rate kill is 100%, At 300 Hz the rate kill is 60%, At 480 Hz the rate kill is 30%, At 550 Hz the rate kill is 30%, At 600 Hz the rate kill is 0%.

But the European regulations\(^7\) does not allow the use of electrical stunning on Turkey higher than 400 Hz at 400 mA.

Table 1- Electrical requirements for water bath stunning equipment (average values per animal)\(^7\)

<table>
<thead>
<tr>
<th>Frequency (Hz)</th>
<th>Chickens</th>
<th>Turkeys</th>
<th>Ducks and goose</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 200 Hz</td>
<td>100 mA</td>
<td>250 mA</td>
<td>130 mA</td>
</tr>
<tr>
<td>From 200 to 400 Hz</td>
<td>150 mA</td>
<td>400 mA</td>
<td>Not permitted</td>
</tr>
<tr>
<td>From 400 to 1500 Hz</td>
<td>200 mA</td>
<td>400 mA</td>
<td>Not permitted</td>
</tr>
</tbody>
</table>

i.e. the rate of mortality in Turkeys would be expected to be greater than 50% when we use 400 Hz at 400 mA rather than the 150 mA used by Moshonner M. and his colleagues, so with:
150 mA, at 300 Hz the rate kills is 60%, 400 mA, at 400 Hz the rate kill is greater than 50%, 150 mA, at 480 Hz the rate kill is 30%

At higher stunning frequencies (1500Hz) chickens recover back to clear signs of life that is breathing and moving after 16 seconds and 57 seconds of stunning respectively.

But the slaughtering process of stunned chickens at high frequency, is much faster (11-14 seconds) than the time chickens recover back to clear signs of life (16-57 seconds). So, what is the religious verdict?

We find the religious verdict in the Muwatta, of Imam Malik: With Mawqoozah (Animals or birds that were stunned by a violent blow) and in similar cases, if the animal/bird cannot live with, it is not permissible to eat its meat even if it was slaughtered before death.

He also put a condition for the Zabiha (Ritually slaughtered animal or bird), he said: if the animal/bird at the time of slaughter has No ongoing breathing and it is not in a disturbance state, then its meat after slaughtering is not allowed to be eaten.

The criteria for stunning are very critical and must be accurate in terms of its numerical values. These are chickens that were stunned at high frequencies and some were found dead before slaughter. It is also difficult to control stunning 100% in slaughterhouses because Any changes in the trend or distance or weight or resistance, or the amount of feathers on the body will result in a mortality rates could reach a value that cannot be tolerated from the standpoint of its religious legitimacy.

Theoretically, stunning should cause less amount of bleeding. However, few published works showed just the opposite. But, wait! Does the amount of blood matters?

**Bleeding Pattern**

The Hadith of Prophet Mohammed peace be upon him focused on the bleeding pattern rather than the amount of blood that comes out at the time of actual cut of the arteries.

We believe that the bleeding pattern may have an impact on draining and purification of impure blood from different parts of the animal such as its muscles (breast, thigh, wings, etc.).

Prophet Mohammed peace be upon him said: «What cause it to bleed like rivers and the name of God was uttered upon it then eat, » \textit{Agreed}. Bleeding or gushing like rivers is a pattern of bleeding that does not normally occurs when we use stunning prior to slaughter.

The bleeding pattern with pre-stunning methods if slaughtering of animal is not immediately done is like dropping bloods (liquid being poured from its reservoir) and not like a gushing rivers.
What follows is that the use of pre-stunning methods does not comply with Halal standards because it does not meet the criteria of bleeding pattern as prescribed in the previous Hadith. All pre-slaughtering methods are forbidden in strict Halal or Kosher slaughter. Why?

Because they render the bird critically irreversibly injured at the time of slaughter with often unstable life (if not dead) that makes them Non-Halal / Non-Kosher and thus forbidden to be as a source of food to Muslims and Jews.

**Gas stunning:**

This method of stunning is mostly a European initiative.

The Farm Animal Welfare Council in the U.K. state: because electrical stunning is not completely effective in inducing death to birds.

They suggested that research should be carried out to test the suitability of using carbon dioxide for stunning poultry while they are still in their transport containers.

In order to fully attain the welfare benefits of this novel system (i.e. Gas stunning) under practical conditions, birds in transport containers should be killed with the gas rather than just stunned.

Under UK law, birds must be killed – not just stunned – by the gas, and this is what they said:

On welfare grounds, commercial killing of chickens and turkeys using 90% argon in air or a mixture of 30% carbon dioxide and 60% argon in air is acceptable!

The European Commission’s Scientific Veterinary Committee has concluded that “a minimum of 2-minute exposure is required to kill chickens with the alternative gas mixtures” (SVC, 1996).

So, it is obvious that the secular industry which is backed up by its secular society has long been heading toward providing non-ritual slaughter.

Thus the religious consumers will face problem in eating ritually slaughtered animal meat from secular slaughterhouses and enough evidences were provided.

How much painful is the pre-slaughter methods? Only God (Allah) the Creator of the birds and the birds which undergoes the operation while being disposed knows.

Stunning is painful and a non-welfare act.

Pre-slaughtering methods definitely jeopardize the religious requirements of Halal or Kosher slaughter.

**How does the secular industry’s looks at animal welfare?**


This report was made by the Compassion in World Farming Trust.
In 1982 the Farm Animal Welfare Council said that they were not confident that electrical stunning of poultry is as reliable as it is claimed to be.

It is generally agreed that from a welfare point of view it is best to use sufficient current to kill the birds in the stunner by inducing cardiac arrest (death).

Note that the birds going into a section marked “Danger”, “If stunning is supposed to be humane, why is there a Danger sign here?”

Dr Neville Gregory has stated that a stunning current of at least 120 mA (milliamperes) per bird will induce cardiac arrest in about 90% of broilers.

In 1992 the European Parliament voted that a current of 120 mA should be used.

Dr Neville Gregory is a pioneer in secular vision of slaughter.

Most automatic neck cutters in current use are nearly always not efficient (very rarely cut the carotid arteries i.e. not inducing death).

Dr Gregory has made it clear that a cardiac arrest (stun-to-death) should be induced at stunning to “avoid the problems associated with inefficient neck cutting”.

**Automatic neck cutters (Mechanical Slaughter)**

Automatic neck cutters often do not cut from the neck but from the side or from the head (very rarely cut the carotid arteries).

Slaughter of Animals in Islam is considered to be an aspect of worship. It should be performed by a Muslim and not by a machine.

**So what is the opinion of Muslims around the world on Halal slaughter?**

Having clarified the view and current situation of food and slaughter in Islam and gave summary on the concept of Islam on food and slaughter and the current methods of slaughtering in the secular industry, we can now state the Halal slaughter opinions of Muslims around the world.

1) **In the Muwatta**, of Imam Malik.

If the animal/bird cannot live with stunning, it is not permissible to eat its meat even if it was slaughtered before death.

If the animal/bird at the time of slaughter has no ongoing breathing and it is not in a disturbance state, then its meat after slaughtering is not allowed to be eaten.

2) **Sheikh Prof. Nasser bin Abdullah Al Maiman** (Professor of Higher Islamic Studies, Umm Al-Qura University, Makkah, and a member of the Shura Council, Saudi Arabia):

It is better not to resort to any method of loss of consciousness; we should close the door of its discussion once and for all; as if we opened it both lawful and unlawful things will be entered.
3) Resolution (#5) of the Islamic International Fiqh Academy, IIFA No.: 95 (3/10) On Carcasses.
The fundamental basis of slaughter in Islam is to be without stunning of the animal; because this kind of slaughter is the best for the mercy of the animal and for the health of human consumers. For large size animals modern slaughterhouses are requested to improve their means of slaughter to fulfill this fundamental basis.

It is prohibited to stun animals using of bolt shot pistol, mushroom gun, hammer, or by bloating according to the English way.

It is prohibited to stun chicken as it is proven by experience that quite numbers of them die before slaughter.

The fundamental basis of slaughter in Islam is to be without stunning of the animal; because this kind of slaughter is the best for the mercy of the animal and for the health of human consumers.

For large size animals modern slaughterhouses are requested to improve their means of slaughter to fulfill this fundamental basis.

However, under situations where it is difficult to fulfill this fundamental basis it is a condition that when stunning is used it should not lead to the death of the animal before its slaughter.

5) GSO Halal Standard # 993/1998 on animal slaughtering requirements according to Islamic law.

3.2.6 Beating on head or similar action, such as using of bolt shot pistol or non penetrative percussion or stunning by carbon dioxide is not permitted.

3.2.7 Electrical stunning is not allowed in case of birds.

6) Malaysian Halal Standard
Automatic neck cutters (Mechanical Slaughter) are not allowed.

Conclusions:
It is the Sharia scholars of Halal knowledge based on personal visits to slaughterhouses can evaluate present slaughterhouses practices. Sharia scholars should not put noble causes such as feeding the general Muslim population and saving their money as an excuse of ignoring animal welfare. Fatwas that previously approved secular slaughter practices must be reviewed by experts in Halal.
References:


2. Rizwan Khalid


11. Art8147 THE WELFARE AT SLAUGHTER OF BROILER CHICKENS A COMPASSION IN WORLD FARMING TRUST REPORT BY PETER STEVENSON, Research Director, 1993 © Compassion in World Farming Trust, Charles House, 5A Charles Street, Petersfield, Hants, GU32 3EH. Tel: 01730 260790 Fax: 01730 260791


13. Welfare During Stunning and Slaughter of Poultry: MOHAN RAJ, Division of Food Animal Science, University of Bristol, Langford BS40 5DU, United Kingdom

14. ANIMAL WELFARE PROBLEMS IN UK SLAUGHTERHOUSES. A REPORT BY COMPASSION IN WORLD FARMING TRUST A Report by Peter Stevenson, July 2001. Copyright Compassion in World Farming Trust (June 2000) ISBN 1 900156 18 0, 5A Charles Street, Petersfield, Hampshire, GU32 3EH, United Kingdom, Tel: +44 (0) 1730 268070, Fax: +44 (0) 1730 260791, compasion@ciwf.co.uk, www.ciwf.co.uk.

15. ART8147 THE WELFARE AT SLAUGHTER OF BROILER CHICKENS A COMPASSION IN WORLD FARMING TRUST REPORT BY PETER STEVENSON, Research Director, Foreword by DR. HENRY CARTER CBE DVetMed MRCVS, January 1993 © Compassion in World Farming Trust, 1993. Copying by other parties is forbidden. Compassion in World Farming Trust, Charles House, 5A Charles Street, Petersfield, Hants. GU32 3EH. Tel: 01730 268070 Fax: 01730 260791

16. [Official Documents on Food and Slaughter According to Islamic Rites (1979-2013).]