

Halal Charter of CFCM

The Religious References

March 2016

In the Name of Allah, the Most Beneficent, the Most Merciful

The translation into English is performed by :

World Muslim Consumers Organization (WMCO)¹

&

L'Association de Sensibilisation, d'Information et de Défense des
Consommateurs Musulmans (ASIDCOM)²



¹ WMCO is directed by consumers from Saudi Arabia, Egypt, Algeria, Malaysia, USA, UK, France, Denmark, Kuwait, Palestine, India... It is also an umbrella organisation with affiliation with ASIDCOM (France), APOCE (Algeria), Behalal.org (UK), Ikeethalal (Netherlands), ASEVE Fondation (Belgium), HalalNews (Japan) and SAARC (South Asian Association for Regional Cooperation, India, Pakistan, Afghanistan, Sri Lanka, Bangladesh, Nepal, Maldives, Bhutan) that work to protect the Rights of Muslim consumers to meet their religious obligations and requirements within the Halal meat market.

² ASIDCOM's membres are French Muslim consumers

Editorial preamble:

CFCM is the “**French Council of Muslim Worship**” It is a union of worship associations that gathers:

* The Regional Councils of Muslim Worship (CRCM), that represent the CFCM at regional level and gather associations that manage Muslim worship places;

* Federations of associations, which purpose is to manage and revive/activate Muslim worship places;

* Associations that manage Muslim worship places and participate to CFCM elections
The purpose of the CFCM, defined by its statutes, modified on Ferary 23, 2013, is:

* concert (« shura ») : promote dialogue between its members in order to develop mutual exchanges, reflection on common issues concerning the Muslim faith in France and looking for shared guidelines ;

* to ensure the representation of Muslim places of worship with public authorities and international bodies.

* to defend the dignity and interests of the Muslim faith in France by all legal means, including the competent courts , in order to condemn any person or entity that would harm it;

* Implementing joint projects to promote the progress and influence of the Muslim religion ;;

* Develop with all components of civil society and with other religions. dialogue between religious groups;

Preamble

The CFCM Charter aims to establish the Muslims' Common Religious References that define the Halal quality of meat products and meat by-products.

It expresses the objective of CFCM to develop a resource centre allowing Muslim consumers to be reassured that the products they consume are consistent with their religious principles.

The unregulated and unfair use of Halal labeling, concerns Muslim consumers who feel a lack of consideration of their needs and require more transparency for them to meet their Islamic requirements.

The occurrence of several Halal standardization projects, without the support of competent religious scholars will lead to standards that do not comply with consumers' requirements or with the religious obligations that govern their Halal practices.

The Halal Charter is the fruit of a collaborative effort between the CFCM and the Muslim stakeholders who are involved in the Halal food and related industries.

This is why CFCM in its capacity as a representative of Muslim worship decided to establish a Halal charter that complies with fundamental religious prescriptions needed to justify a Halal designation on foods. The implementation of this charter will be done within the framework of international and European regulations and within the framework of French laws and regulations.

To foster conditions making possible the implementation of this charter, the CFCM with the halal certification bodies will initiate the necessary discussions with the representatives of various industrial sectors, to discuss the modalities of their changing practices (facilities, equipment, method of slaughter, ...) to enable the implementation and compliance of their production plans. An adjustment period will be negotiated with the various partners involved in the negotiations.

The CFCM also will tie with the various authorities representing Muslim countries importers of Halal products to promote this Charter and principles it proposes, to encourage them to change their respective references in the direction of this Charter.

This Document will be supplemented with a second one, guide to Halal monitoring of goods and religious control procedures. Both of them are inseparable.

Chapter I : Generalities

Article I - Respect of Religious Principles

Article I.1 - Halal

Halal (an Arabic word حلال [halāl]) is a concept that comes from Muslim scriptural sources: The Qur'an and the Sunnah. The meaning of Halal is explicit in the texts and refers to what is permitted and lawful. It is the opposite of "Haram" which refers to that which is prohibited:

**"O messengers, eat of the good things, and act with integrity. I am aware of what you do."
(Qur'an 23: 51)**

Halal is a way of life and a condition to permitting one to walk towards the Creator and therefore it is of fundamental importance for Muslims.

A story is told about a man who makes a long journey in a disheveled and dusty state, having lost his horse in the desert, who stretches out his hands to heaven saying "My Lord, my lord," the Prophet Muhammad (PBUH) said: " *how could such a man be given an answer, when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful?*" (Muslim, Tirmidhî et Ahmad)

The expression "Halal meat" is sometimes used to refer to meat obtained by "Dhakat" (religious slaughter done most strictly). Therefore, this expression describes piece of meat from an animal that is lawful and of which its slaughter complies with the rules for Muslim religious slaughter of animals and, where appropriate, is processed in a way that meets the specific requirements laid down in this charter.

Article I.2 - Chak (the suspicious)

Whithin the industrial environment, the large number of players and the proliferation of handling increase the hazards of errors and fraud. However, the definition of Halal in Islam is unequivocal on one point: rejection of the doubtful.

To exclude all doubtful or equivocal things is found in one of the major hadiths defining Halal. The Prophet Muhammad (PBUH) said:

"Both legal [halal] and illegal [haram] things are evident. But in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment the animals are liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There

is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." (Bukhari, Muslim)

Consequently, all efforts must be made to ensure that qualified Halal products are not the subject of any doubt that would tarnish their production or marketing processes.

Art. I.3 - Najis (impure) et Al-Mutanajis (that which becomes impure)

Najis is everything that is contaminated with filth, ritually unclean, and which prevents the rightness of validity of the worship, such as some liquid or solid materials that come out of the bodies of humans or animals such as: urine, vomit, blood, pus, placenta, and excrement.

« Al Mutanajis » is the pure person (tahir) who was contaminated by impurity or associated with uncleanness, and that would include the foodstuffs or food products that are contaminated with najis or non-Halal items.

.Article I.4 – Khilaf (cases of divergence)

French Muslims, considering their diversity, will obtain guidance for their religious practices from different Islamic legal schools of thoughts (mazhabs), and will therefore have divergent opinions on some issues.

For such situations, Islamic jurisprudence has a rule, which is called: “*Exit from the divergency.*”

It encourages the religious authorities to choose the opinion that bypasses or reduces the divergences between the legal schools by choosing an opinion that can be accepted by most mazhabs and most Muslim scholars. The proposals put forth in this document are largely based on applying this rule in conjunction with the French Muslim community.

Article I.5 – Chahadah (testimony)

Control and certification of halal products is often based on the Islamic concept of testimony (ach-chahadah).

Each stakeholder who wishes to produce or commercialize Halal products shall request that a Halal Certification body (Chahed) be empowered to control and testify on the required Halal conditions and requirements.

The Chahid (testifier) must be a Muslim having a high ethical standard and integrity.

Article I.6 – Ihsan (welfare of animals)

Article I.6.1 – The animals in the Qur’an and the prophetic Sunnah

The animals are clearly mentioned in the Qur’an, in particular those related to the Prophet (PBUH).

There are many chapters/suras in the Qur’an bearing the name of animals such as the chapter (suras) of "the cow", "the bees", "the ants", "the spider", and "the elephant". It is important to note that Qur’an uses the word "community" when it speaks of animals indicating that the Qur’an sees animals as forming communities similar to those of humans:

“There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you.” (Qur’an 6: 38)

The great consideration for the welfare of animals is also illustrated through authentic stories of the Prophet Muhammad (PBUH), of which some examples are quoted below:

"A man got thirsty on his way. He found a well, climbed down inside it to the water and quenched his thirst. When he came out he saw a panting dog licking on mud out of extreme thirst. The man thought to himself, "The dog has become as thirsty as I was!" The man went down the well again and got in his shoe some water for the dog. God appreciated his deed so that he forgave him, and granted him paradise." The companions of the Prophet asked, "O Prophet of God, do we get rewarded on humane treatment of animals?" He said, there is a reward in (doing good to) every living being." (Al-Bukhari, Muslim)

The Prophet (PBUH) also told how a person was punished by Allah by being thrown into the hereafter for having deliberately starved a cat: *"Neither had she nourished it, nor had she released it, so it will nourish itself."* (Al-Bukhari, Muslim)

One day the children had attached a live bird to a target. Ibn Omar, a disciple of the Prophet (PBUH) exclaimed: *"The Prophet cursed the one who uses any living thing as a target."* (Al-Bukhari, Muslim)

Once, He crossed close to an animal that had been labeled with an iron in the front. He said: *"Don't you know that God cursed those who marks his animal on the face and strikes it on the face?"* (Abû Dâwûd, Muslim)

Article I.6.2 – The breeding and transport of animals

The breeding and transport of animals must be done without abuse and comply with modern animal welfare requirements.

Thus, the Prophet (PBUH) said: *"When you travel in a green region, give your camel its share from the ground. And when you travel in a dry region, hurry up to preserve the capabilities of your mounting."* (Muslim, At-Tirmidhi and Abu Daud)

Article I.6.3 – Slaughter of animals

The following is a key Qur'anic verse:

"There is not an animal on the earth, nor a flying creature flying on two wings, but they are peoples like unto you." (Qur'an 6: 38)

The Prophet (PBUH) always insisted on not abusing any farm animal or pet. According to Islam, man has the definite right to take advantage of the earth's resources, but he also has the duty to do so in harmony and with kindness.

Since animals suffer as well as men, their slaughter, which many theological debates have considered, can only be justified because of an exemption granted by Allah to man. This can be understood in the following verses:

"And the livestock - He created them for you. In them are warmth and benefits for you, and of them you eat. And there is beauty in them for you, when you bring them home, and when you drive them to pasture. And they carry your loads to territory you could not have reached without great hardship. Your Lord is Most Forgiving and Merciful. And the horses, and the mules, and the donkeys for you to ride, and for luxury. And He creates what you do not know." (Qur'an 16: 5-8)

It is in the same spirit that hunting is allowed only to nourish men.

Thus, it can be read in a hadith *"There is no man who kills a sparrow, or any animal beyond that, without its deserving it, but God will ask him about it."* (An-Nassai)

Al-Bukhari (Muslim) reported that one day the children had attached a live bird to a target. Ibn Omar, a disciple of the Prophet (PBUH) exclaimed: *"The Prophet cursed the one who uses any living thing as target."*

Having seen one day somebody who had immobilized an animal and then sharpened his knife in front of it, the Prophet (PBUH) made this reproach: *"So, you want it to die twice? Why didn't you sharpen your knife before immobilizing it?"*

Muslim religious slaughter is called Dhakat.

This procedure required to make lawful the meat of an animal. It includes of three methods.

The first method is the Dhabh (sticking). This is the most common method and is subject to conditions and rules of decorum. It is the slaughtering of the lawful land animals by cutting their jugular veins, carotid arteries, trachea and esophagus.

The other two methods involve the slaughter of camels (Nahr) or the felling of an uncontrollable animal (Akr).

Muslim jurists are unanimous on the mandatory nature of the Dhakat to make lawful the consumption of lawful land animal.

Article II. Compliance with hygiene and safety standards

It should be understood that all religious Halal slaughters and all Halal productions can only be done in accordance with the religious rules and the most up-to-date requirements for good hygiene and (product and worker) safety.

These requirements relate in particular to:

- the obligation to restrain animals before bleeding,
- clean bodies and cloths for all operators,
- prevention of any human health risks, and
- clean and hygienic premises.

Before starting the religious slaughter or the processing of Halal products, all previously used equipment must be thoroughly cleaned and constantly kept clean during operations.

Article III – Means of control

Article III.1 – The controller (al mouraqib)

The mouraqib must:

- be Muslim
- exhibit a high standard of ethics and integrity,
- be independent (that is without any personal or financial relationship with a Halal commercial institutions),
- be trained in proper religious slaughter requirements and Halal traceability, and

- note personally and visually the respect of the slaughter rite and/or any further processing (following the listed rules in this Charter). In fact, the testimony of the mouraqib according to Islam relies on the personal presence of the witness.

The mouraqib must be empowered to be able to access all areas of production and storage (without requiring immediate permission of the management).

The mouraqibs, when on a company's premises must respect (the company's regulation unless they interfere with his proper carrying out of duties. These exceptions normally need to be negotiated ahead of time with the company so they understand what the mouraqib needs to do.)

Article III.2 - The Muslim religious slaughterer (al moudhakki)

The moudhakki must be empowered by the approved competent religious authorities. He must be, in particular, a Muslim of sound mind and have already been trained and approved by the competent religious authority to undertake religious slaughter.

He must be declared, by the medicine of work³ to be physically fit for the work. He must not be suffering from a contagious disease.

He must have a healthy and clean body and must keep his cloths clean. He must comply with health rules (pertaining to his work).

Under some exception circumstances such as in abattoirs with very low daily production the mouraqib may also possibly officiate as the moudhakki at other workstations.

³ It is a French concept to monitor the health of employees

Article III.3 – Religious slaughter equipment

The Prophet of Islam (PBUH) said:

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

The knife must be exclusively reserved for religious slaughter. It must be sharpened before each bleeding and made of rigid steel and be resistant to corrosion. The blade should be adapted to the size of the animal. It must first be totally clean.

Article III.4 – Control and certification equipment

In accordance with religious norms, all control and certification equipment must:

- be adapted to the species and products that must be certified to be Halal, and
- constantly remain under the supervision of the mouraqib.

Chapter II: Lawful and prohibited animals

In general, any non-animal food is Halal, except intoxicating products like wine, harmful products such as poisons, hallucinating products like drugs, filth, or najis, such as blood and products containing any of them as an additive, even in small quantities.

Article IV.1. - Prohibited animals

One of the principal texts covering the forbidden food is the verse:

"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [it before its death], and those which are sacrificed on stone altars..." Qur'an, (5: 3)

A number of prophetic stories (hadiths) complete this verse: For example, upon Ibn 'Abbâs, the Prophet banned *"eating the flesh of animals with fangs among feline and animals with claws among birds."* (Muslim, Tirmidhî)

Prohibitions can be classified under the following categories and sub-categories

- the blood,
- all kinds of pigs: including the wild (wild boar, warthog, tapir) and including the use of any of its parts; meat, bones, skin, hair, and all items that are derived from them,
- all carnivores: carnivorous felines and all mammals with fangs, birds of prey with claws such as raptors, scavengers, and hunters (eagles, falcons, vultures, ravens, etc.), and eggs of prohibited birds,
- pets: cat, dog, donkey, mule, etc..
- omnivores: such as monkeys and other primates and lemurs, etc.,
- venomous animals: venomous reptiles, venomous marine animals, and insects, and
- scavengers or animals that eat impurity: the Prophet (PBUH) orders are not to consume animals that eat waste or debris nor its milk. (Tirmidhî)

Article IV.2 – Dead animals (mayta) in all forms

All dead animals are considered to be not slaughtered in conformity with Islamic religious slaughter are prohibited (haram).

So is the case of animals killed by strangling or by stunning, by electrocution, or by gassing, or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter it [before its death], and those which are sacrificed on stone altars, ... etc.

Article IV.3 - Lawful animals

Animals that are declared lawful are those slaughtered in accordance with Islamic religious requirements, amongst which:

- farmyard poultry or non-flying game with plumes such as chicken, turkey, goose, guinea fowl, pigeon, partridge, duck, quail, woodcock, pheasant ...,
- sheep, cattle, goats and camels,
- leporidae: hares and rabbits, and
- game: gazelle, antelope, deer, reindeer, mouflon (wild sheep).

Also all animals living in salt or fresh water (their entire life) are Halal: fish, marine mammals, crustaceans ...: *"Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel."*(Qur'an 5: 96)

Chapter III: Control of the Dhakat – religious slaughter

Article V.1 – Prior conditions

The dhakat is the religious slaughter of the lawful animal, as defined in Chapter II above.

It applies especially to sheep, goats, cattle (cattle, bulls, cows, calves, camelids (camels, dromedaries, etc), barnyard animals (poultry, rabbits, etc.).

Animals that are clinically dead, dying, suffering from a disease transmissible to humans (zoonoses) or having a fever should not be sacrificed.

Only the mouraqib (controller) is empowered to validate the acceptance of an animal for Halal religious slaughter.

It must be recalled that the animal must be respected. The animals must be comfortably transported to the abattoir, without stress, and must have a rest before the religious slaughter.

Never slaughter an animal on front of another nor show the knife to the animal before its slaughter.

The religious slaughter session of only Halal animals must be done together, that is, without introducing any unlawful animal into a Halal batch of animals. For slaughterhouses producing a mixed slaughter, it is recommended to organize the Halal religious slaughter at the start of the daily schedule.

The religious slaughtering of Halal animals without stunning is a religious requirement that equally ensures good animal welfare and good hygiene.

Hazards that must be considered, by the Mouraqib(s) prior to all religious slaughter are:

1. To ensure that the abattoir is free of any non-certified Halal meat. This condition can usually be best insured by performing the religious slaughter as the first slaughter of the day thus decreasing the hazard of mixing Halal and non-Halal meats during production.
2. To check that the plant, especially all spaces where Halal certified meat will be transiting have been previously cleaned and that no animal matter or blood is present.
3. To check the religious slaughterer's authorization card before he performs any religious slaughter. He must also check the slaughter's equipment's hygiene and the

knife sharpness. (He must also periodically re-check that the knife remains sharp through the entirety of the Halal slaughter session.)

4. The Mouraqib must handle the living animal with kindness and limit all kinds of stress of the animal before the slaughter.

5. The Mouraqib or the Moudhakki must insure that all animals are religiously slaughtered without any kind of stunning.

6. The Moudhakki must have slaughter utensils (such as his knives) that are always clean and properly sharpened.

Article V.2 – The Dhakat

This document is only concerned with religious slaughter taking place in an approved slaughter structure. Other methods of killing animals such as by hunting are not covered by the document.

Slaughter should be performed as described below. Failure to follow the items listed in points 4, 7, 8, 11, 16, and 17 below must lead to the rejection of animal as Halal, thus becoming haram:

1. The animals will be taken to the bleeding point in such a way that it does not see the ongoing slaughter or those animals already slaughtered. The animal must be placed on a clean restraining system (that has been washed free of any blood from previous slaughters).

2. In general the Mouraqib must insure the proper behavior of all operators (and nearby workers) with respect to the animals (no shouting, gesticulating, etc.). The right approach to the latter will avoid ante-mortem stress. He should also ensure that the restrictions on the use of electric prods are met.

3. The animal shall be restrained using a suitable device. Any mechanical restraint must meet the requirements of good animal welfare. In particular, the containment box should be adapted to the size of the animal. Heavy and agitated poultry must be trapped in a device suitable for the species. For sheep and cattle, the restraining box shall be operable without significant noise and easy to use (without applying excess pressure) so as to avoid stressing the animal.

4. The Mouraqib and the Moudhakki must insure that the beast is alive beyond doubt.

5. The Sunnah recommends that the sunset should preferably be on the beast's left side, however, it is tolerated for poultry to be sacrificed while being suspended by the legs on a slaughter line.

6. It is recognized and advised that the throat of the animal faces the Qibla (Mecca); however this is not an obligation.

7. Slaughter must take place without any form of stunning whether before or after the throat cut and bleeding.

8. The Moudhakki must declare the Bismila: "Bismi-l-lah (بِسْمِ اللّٰهِ)" i.e., in the name of God. In addition it is preferable to add: "Wa Allaho Akbar (والله أكبر)" i.e., God is Great. If he forgets so **accidentally**, the meat is still Halal.

9. It is preferred that the animal's neck be stretched to uncover the neck so that its head is essentially horizontal to facilitate the cut.

10. The cut must be carried out preferably with the right hand (with an exception for a lefty, who nonetheless would eat with his right hand) and as quickly as possible.

11. The Moudhakki should take care to cut the trachea, esophagus, the carotid arteries, and the jugular veins. The slaughter is still Halal if only three out of the four organs are severed.

12. The Moudhakki should take care to cut below the larynx.

13. The Moudhakki can make a continuous back-and-forth motion with the blade if necessary (due to the thickness of the animal's skin), but should strive to minimize the amount (time) of his intervention. He should especially avoid raising the blade before the end of the operation.

14. The moudhakki must avoid decapitating the animal and therefore must preserve its spine.

15. Any further intervention should only be done to the animal after it is completely lifeless (loss of all head reflexes, most specifically the eye reflex). Thus, it is especially prohibited to skin or to pluck the animal before it is dead.

16. The Mouraqib shall observe the slaughter and the quality of the bleeding, and shall remove from the slaughter line animals not slaughtered in accordance with the above conditions.

17. Religious slaughter must be manual and performed by an authorized religious slaughterer. Automatic equipment (such as using a circular saw or other mechanized method) is not acceptable."

Article V.3 –Hygiene after the religious slaughter

After skinning or plucking of the slaughtered animal, evisceration must be carried out quickly and without a waiting period to avoid the passage of intestinal germs to the meat tissue.

The handling of carcass must be done with care with concern for maintaining good hygiene.

The carcasses, their cut parts and the containers used must not be in direct contact with the ground.

The carcasses and the Halal products (for example: edible offal) must not be mixed with non-Halal products and must be clearly identified.

The head of the establishment and the health inspector must make regular checks of the general hygiene of the premises and carry out frequent microbiological tests on Halal products and the equipment that was used.

The establishment shall at any time be able to provide to the Halal Control Body information about the nature, the frequency and results of microbiological sampling.

ANNEX I : GLOSSARY

TERME	APPELLATION	DEFINITION
Halal	حلال	lawful, licit
Haram	حرام	banned, illicit
Chahadat	شهادة	testimony
Mouraqib	مراقب	Halal controller
Shahid	شاهد	Halal certifier
Hadith	حديث	Sayings of the Prophet Mohammad (PBUH)
Al Maytah	الميتة	dead animal
`Ulama	العلماء	Muslim scholars
Dhabh	الذبح	bleeding
Moudhakki	المذكي	the religious slaughter
Dhakah	الدكاة	The religious slaughter
Chak	شك	doubt
Qibla	قِبلة	direction of Mecca
Basmila	بِسْمِلة	word that represents the formula " <i>In the Name of Allah, the Most Beneficent, the Most Merciful</i> "
Allahou Akbar	الله أكبر	"God is Great"
Hayawan	حيوان	beast: cattle, sheep, goat, camelid, (excluding poultry)