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## **Comparative Analysis of Selected Terminologies of International Halal Standards in Muslim and Non-Muslim Countries**

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**Abstract:** Eating halal and avoiding haram is a command imposed by Allah Almighty, which is obligatory on every Muslim human being. The history of halal standards was laid down fourteen hundred years ago through the Quran and Sunnah. There are more or less seven verses in which the standards of halal and haram are explained. The importance and explanations of these principles are explained in Hadith. The understanding of the Qur'an and the Sunnah and its disciplined form is called Islamic jurisprudence which is known as halal certification or accreditation on today's era. Islamic jurisprudence has compiled all its principles long ago in the light of Quran and Sunnah. Halal certification focuses on applying Halal standards, while issues of food safety are the responsibility of Government regulatory bodies. A Halal Certificate is an official document requiring food manufacturers to have observed and implemented Islamic requirements in producing Halal foods in accordance with Islamic law. The objective of this article is to discuss about the terminologies of halal standards in Muslim and non-Muslim countries. Through this purpose we selected different countries i.e Malaysia, Indonesia, Pakistan, Thailand, UAE and Philippines. By using the descriptive and comparative method of research, efforts will be made to throw light on the importance of Halal Certification in different countries.

**Keywords:** Halal Standards, Analysis, Terminologies, Comparison, International Standards

### **Approved Halal International Standards**

Can all halal standards be one that represents the collective? In this question collectiveness refers to: the gathering of all in one place, on one thought. This shows the thought that gathering does not mean that everyone loses their identity, but in this word, each other. The meaning of gathering is seen when maintaining the protection of ideas and thoughts. Nature also demands the same. That is why the shape of every person in this world is different from each other. Every house has its own mood; every state has its own laws. There are things which are not necessarily of its neighboring country. But these things do not hinder the speed of the world. This is the reason why

- ISO is not the substitute for BRC; although both standards help in ensuring product quality
- Are customs rules same around globally?
- Are the import policies same?
- Is the market same?
- Is the environment same?

This is definitely not the case. Rather, each state has its own laws. And whoever wants to do business with that countries must produce products according to these laws, and then he can do business with that country. Likewise, the standards of halal are which each Islamic country has compiled in the light of their conditions, culture, mood and above all their jurisprudence. Therefore, setting only one halal standard for the whole world seems to be against nature.

### **Solution of the Problems:**

Respect each other; the exporting country should produce things keeping in mind the standards of the importing country, such as:

- Malaysia should inly export vinegar from Pakistan that is made automatically or synthetically from alcohol.
- Malaysia should export candies that do not contain E120 coloring to Pakistan.
- The Standard of Pakistan does not allow the consumption of any aquatic animal except fish.
- Indonesia should export its fish to us and import other marine life from us.
- Brazil wants to export chicken to Pakistan and that plant is on a halal system that allows stunning or mechanical slaughter, then it should set

up a mechanical slaughter and stunning free area and trade vigorously. Just like the Pakistani businessman fulfills the EU norms to export garments.

- A country wants to export food color to Pakistan then it should export all colors except E120.

The above examples show a balance of trade rather than allowing all countries to export everything under a common halal standard. What is possible should not be done to make it possible.

#### **Difficulties in establishing a common halal standard:**

The standards of different countries such as Malaysia, Indonesia, Thailand, Philippines, Dubai, SMIC 95% are all the same. In these standards the management system words are not the same but the meanings are same. Similarly, the basic principles of Sharia are common to all, only the difference is seen in the priorities.

#### ➤ **Terminologies of Stunning in Different Countries' Standards**

##### **i. Malaysian Standard**

**3.5.2.3:**In Malaysian standard stunning is not tolerable. <sup>1</sup>

##### **ii. SMIC Standard**

#### **5.2.5 STUNNING:**

“All forms of stunning and concussion (loss of consciousness) shall be prohibited. The allowed period and the electric current value for stunning shall be in accordance with Annex A of this standard”.<sup>2</sup>

##### **iii. Thailand Standard**

**5.2.5** Stunning, This method is not recommended. <sup>3</sup>

##### **iv. UAE Standard;**

**4.5** Slaughtering Practice requirements

##### **4.5.1** Stunning and un-consciousness

In general, all forms of stunning and unconsciousness of animals are disliked.

<sup>4</sup>

##### **v. Pakistan Standard**

Pakistan which is a 96% Muslim country and is self-sufficient in Livestock but also export meat has taken the highest code of Sharia and prohibited stunning.<sup>5</sup> This strict stance of Pakistan does not harm the economy of Pakistan at all because it is self-sufficient in terms of livestock, and its advantage is that it will stop the import route and increase the export. Now here is the understanding. <sup>6</sup>

### ➤ **Terminologies of Food Additives in Different Countries' Standards**

Currently, the ingredients of foods or beverages sold commercially in ready-to-eat form include two types of ingredients:

- i. There is diet which we call food.
- ii. Second, there are some additional ingredients added to the food, which are called food additives.

**Definition:** Food additives are food additives that are added to food for a number of purposes, including flavor enhancement, palatability, and preservation.<sup>7</sup> These food additives are defined as: That food additives refer to substances which have no or negligible nutritional value but are used in the preparation or storage of foodstuffs or animal feed. Depending on the source and purpose of use, additives are classified as follows:

**Categories of Food Additives Based on Source:** There are three types of food additives based on source:

- i. **Natural Additives:** This refers to those additives that occur naturally in a food material and which are removed from that food material and used in another material. For example, beetroot juice has its intense purple color. It can be used to color other foods such as sweets.
- ii. **Natural-similar additives:** Natural-similar additives refer to those additives that have been prepared by individuals as imitations of natural additives, i.e. benzoic acid is a naturally happening substance that can also be synthetically produced. It is prepared and used as a preservative.
- iii. **Artificial Additives:** This refers to those additives which are artificially produced and not found naturally.<sup>8</sup>

#### **Purposes of Additives:**

Additives are used for a variety of purposes, some of which are as follows:

- Keeping food healthy until the time of consumption
- Improving the appearance or taste of food
- Ensuring that food can be stored or used efficiently.
- Keeping food prices competitive
- Making food healthier (i.e. making it higher in vitamins or lower in fat)
- Assist in food preparation and preparation

#### **Shariah Ruling of Food Additives:**

- One interpretation of the principle Shariah ruling on food additives is that such ingredients will either be derived from plants and minerals or derived from animals and their sub-components such as milk and eggs etc.
- In both these cases, the details of the Shariah ruling are that if they are resulting from vegetation or natural resources, then such food additives are halal on the condition that they are not addictive or abnormally injurious to health. If the additives are derived from animals, then such food additives will be halal as long as they are obtained from a halal animal that has been slaughtered in a Shariah manner.
- Similarly, for food additives made from animal milk or bird eggs to be halal, it is a condition that the animals from which the milk and eggs are obtained are halal.
- Another principled interpretation can also be that if any of the causes of haraam are found in a food additive such as impurity, scar, Muzarrat, Istikhabath and Karamat, then it will be haram, otherwise it will be halal.<sup>9</sup>

**Analysis:** In summary, both these sources and effects will be taken into account in relation to the Shariah ruling of the Additives.

**i. UAE STANDARD**

**3.6** “Food Additives any substance not normally consumed as food directly, and not commonly used as a component of food, whether or not has nutritional value. If added to Food for technological reasons (including organic purposes) during manufacturing, processing, preparation, packaging, transportation or maintaining this food (in direct or in-direct way) or in its Sub-products element of the properties of these foods or influential in these properties”.

**4.3** All Food additives and raw materials used for the production of Halal food should be free of any non-Halal component.<sup>10</sup>

**ii. Pakistan Standard**

**3.25** “Food Additives means any substance not normally consumed as a food by itself and not normally used as a typical ingredient of the food, whether or not it has nutritive value, the intentional addition of which to food for a technological (including organoleptic) purpose in the manufacture, processing, preparation, treatment, packing, packaging, transport or holding of such food results, or may be reasonably expected to result, (directly or indirectly) in it or its by-products becoming a component of or otherwise affecting the

characteristics of such foods. The term does not include “contaminants” or substances added to food for maintaining or improving nutritional qualities”.<sup>11</sup>

### iii. PHILIPINE :

#### 5.3 Other Unlawful things:

- a) Alcoholic drinks;
- b) All forms of intoxicants and hazardous drinks;
- c) Of prohibited drugs like shabu, marijuana, opium, ecstasy and other similar drugs;
- d) Food additives derived from unlawful sources.

**3.6 Food additives** Substances added to food to preserve or improve taste, smell, appearance or use as solvent during the preparation, sorting, processing, production, packaging, transport, storage for use as raw material or supplementary material; which may or may not have nutritional value

**5.3 Meat and Meat products** <sup>12</sup>

**5.4 Milk and dairy products** <sup>13</sup>

**5.7 Beverages** <sup>14</sup>

**5.11 Food additives** Food additives are regarded as food. Food extracts which are resulting from non-halal components are not halal.<sup>15</sup>

### iv. THAILAND:

**3.4**“Food Additives Agents added to food (either natural or artificial agent) in order to preserve or enhance its flavor, odor and conditions or use to be solvent during manufacturing process, screening, manufacturing practice, preparation, packaging, transportation and storage. Those may not add for eating but used to be a raw material or supplementary which may have or not any nutrition”.

**5.9** “Food Additives come from non-haram sources and not made from haram ingredients such alcohol is a prohibited solvent”.<sup>16</sup>

### v. MALAYSIA

**3.4.2(e)** avoid excessive use of permitted food additives.<sup>17</sup>

#### ➤ Terminologies of GM Food in Different Countries’

##### Standards

With the discovery of GM food, various countries took up the task of increasing and improving their production capacity with this method of production and started using it for commercial purposes. But the first example of such a food is tomatoes, because in 1994, the USA first introduced GM (Genetically Modified)tomatoes into the market, in which the ripening process was delayed by genetic modification.After that, different vegetables started to

be produced in different countries, so till then GM food included soybeans, corn, canola, rice, cotton, potatoes, sweet potatoes, sugarcane, tomatoes, mustard, papaya, tobacco and milk. In the beginning, the process of such genetic modification in foods was on a limited scale, but later when with the development of genetic science, this method of production was used to increase and expand the trade and business of food items. For example, to bring red color to tomatoes, China experimented by taking a red color-producing gene from pork and inserting it into tomato seeds. In another similar experiment, a fish gene was inserted into strawberries to increase their ability to cope with cold weather.

**Definition of GM food:** Genetically modified food is a grain or crop whose genes have been modified to add different characteristics.<sup>18</sup>

**Possible Advantages and Disadvantages of GM Food:**

Scientists who change the properties of food by changing the DNA or its units, i.e. genes,

They describe different purposes of this:

- Making animal breeds stronger, more energetic, and more milky or meaty.
- Develop varieties of different commodities such as wheat, maize and rice that produce higher yields with less fertilizer and less water.
- Developing trees that are fast growing and can yield large quantities of wood, pulp, fuel or shade etc.
- Creating flower varieties that is larger, more colorful or more beautiful than usual.
- Delaying the ripening process of various vegetables such as tomatoes so that their production can be limited to the quantity required at different times.
- Developing traits in various crops and plants that enable them to survive against insect attacks and various harmful germs.
- Enhancing the nutrition and palatability of foods etc.<sup>19</sup>

The innovation of GM food has certainly made it possible to attain the above mentioned benefits, but at the same time, according to scientists, such food also has some harmful effects, for example, conferring to a report, this type of food causes allergies. This is the reason that there are reservations regarding GM Foods in different countries; therefore, in some countries, the specification of GM ingredients on the product has been declared

necessary. However, nonetheless of the medical aspect of the harms found in GM food, it is a matter of concern for Muslims from a Shariah point of view if a GM ingredient obtained from animal sources is used in the preparation of a plant or animal product. If it has been done, what will be the Shariah order of such a product?

- **UAE STANDARD**

**3.5** “Genetically Modified Foods (GMF) Food and drinks containing products or by-products of Genetically Modified Organisms (GMO)”.<sup>20</sup>

- **Pakistan Standard**

**3.28** “Genetically Modified Food (GMF) Food and drinks containing products and/or by-products of genetically modified organisms (GMO)”.<sup>21</sup>

- **OIC SMIC**

**5.10.1** “Genetically modified organisms (GMO) or ingredients or products containing GMOs shall not be made by the use of genetic material which is non-halal”.

**5.10.2** “GMFs which are produced by the transfer of gene of other living species to a plant, animal and microbiological source by genetic modification technologies and the modifications which are made in DNA of the food are used for the production of halal food”.<sup>22</sup>

- **Malaysian Standard**

**3.5.1.6** Genetically modified food (GMF) and drinks containing products and/or by-products of GMOs or ingredients made by the use of genetic material of animals that are non-halal by Shariah law are not halal.<sup>23</sup>

➤ **Phrases of Slaughtering in Different Countries’ Standards**

The Shariah Method of Slaughter: All the jurists of the Ummah agree that the best method of Shariah slaughter is to cut the four veins of the animal and those four veins are:

- I. Larynx: Trachea
- II. Visible: Esophagus
- III. Juglar veins: commonly known as the aorta.
- IV. Two blood vessels: There are two combined veins that go from the head to the lungs.<sup>24</sup>

However, if some veins are cut and some are left, then the imams agree that such a slaughter is halal. Therefore, there are six sayings related to this from the jurists of the Ummah. The first saying:

**Analysis:**



**According to Imam Abu Hanifah**, may God have mercy on him, it is obligatory to cut three of the four veins, so if one or two veins are cut, the slaughter will not be halal.<sup>25</sup> **Second saying: According to Imam Abu Yusuf**, may God have mercy on him, it is necessary to cut three out of four, and out of these three, it is also necessary to cut Halqum and Miri, so if one of Halqum and Miri is cut, then in such a case, the slaughter will not be halal; although three veins have been cut.

**The third opinion: According to Imam Muhammad**, may God have mercy on him, it is necessary to cut each of the four veins often. Therefore, if three or less than three veins are cut, the slaughter will not be halal.<sup>26</sup>

**The fourth opinion: According to Imam Shafi'i**, may God have mercy on him, cutting two veins namely "Halqum" and "Mary" is wajib, cutting "Widjan" is not wajib.<sup>27</sup>

**The fifth opinion: According to the Imam Malik**, may God have mercy on him, it is necessary to cut three veins, namely "Halqum" and "Widjan". Therefore, cutting the "Maree" is not necessary for him to make the sacrifice halal.<sup>28</sup>

**Sixth opinion: According to Imam Ahmad bin Hanbal**, may God have mercy on him, it is obligatory to cut four veins.<sup>29</sup>

According to all imams, the best way is to cut four veins and thus it will become halal according to everyone and this will be the most careful way. Therefore, the same thing is mandatory in the halal standard of Pakistan has been given. See the text of Pakistan Halal Standard:

#### **According to Pakistan Standard**

4.2 Requirements of Slaughtering According to the Laws of Islam, the slaughter act is to sever the trachea, esophagus and both the carotid artery and jugular vein (Wadajain in Arabic) synchronized with or immediately preceded by the verbal recitation of any name of Allah :

**a. Zabah**<sup>30</sup>

**b. Nahar**<sup>31</sup>

#### **Slaughterer conditions:**

- I. The slaughterer must be a Muslim or one of the People of the Book.
- II. The slaughterer should be wise.
- III. The slaughterer should not be in Ihram. This condition is in the case if the victim is living on land.
- IV. The slaughterer should mention the name of Allah over the slaughtered animal.

- v. The slaughterer should not mention the name of other than Allah on the slaughtered animal.
- vi. Do not remove your hands before the slaughtering process is complete. (Malikiyyah)
- vii. The slaughterer should intend the ritual slaughter by his act.
- viii. The slaughterer cuts the neck of his victim from the beginning (this condition is according to Malikiyyah).<sup>32</sup>

Now, if we talk about the current standards, there are more followers of Hanafi jurisprudence in Pakistan. Therefore, the terms and conditions according to Hanafi jurisprudence will prevail in the standard here. Clause 2.3 of Pakistan's Halal Standard clause mentions the conditions related to slaughtering. Thus, the standard states:

- **PS 3733:2019**

4.2.3 Requirements of Slaughterer The slaughterer shall be a Muslim who:

- a. believes in the Oneness of ALLAH<sup>33</sup>
- b. is mentally sound and fully understands the fundamental Islamic Laws<sup>34</sup>
- c. shall be trained<sup>35</sup>
- d. is required to check that each animal/ bird is properly slaughtered.

- **Malaysian Standard**

According to Shariah law the slaughter act that sever the trachea (halqum), oesophagus (marij and both the carotid arteries and jugular veins (wadajain) to hasten the bleeding and death of the animal.<sup>36</sup>

- **OIC SMIC**

### 5.2.2 Slaughterer:

- a) "The slaughterer shall be an adult Muslim who is mentally sound and fully understands the fundamental rules and conditions related to the slaughter of animals".
- b) "The slaughterer shall have a certificate of halal slaughtering issued by a competent authority supervising matters relating to health, hygiene, sanitation and rules of halal slaughtering".

#### 5.2.6.1.5 Procedure:

- e) The slaughter act shall sever the trachea (halqum), oesophagus (mari) and both the carotid arteries and jugular veins (wadajain) to enhance the bleeding and death of the animals.<sup>37</sup>

- **PHILIPINE:**

**9.2** It must only be carried out or performed by a practicing Muslim certified by Islamic Competent Authority.<sup>38</sup>

**9.3** The act of Halal slaughtering begins with the positioning of the animal laid on its side preferably in the direction of Qibla. <sup>39</sup>

**9.4** The slaughtering must sever the trachea, the esophagus, and the carotid arteries and jugular veins in one stroke to bring about an immediate and massive hemorrhage.

- **GSO 993:**

**3.3.3**“Animal slaughter shall be carried out by cutting the animal’s trachea, esophagus and jugular veins and slaughtering shall be carried out from the front side “towards the chest” and not from behind “towards the back”.

- **INDONESIA:**Meat of halal animals could become haram if the animal is slaughtered not according to the Islamic law. Critical points in slaughtering process are as follows. <sup>40</sup>

- **Terminologies related to Aquatic Animals in Different Countries’ Standards**

**Aquatic Animals:**

- **MALAYSIA STANDARDS**

**3.4.3** Halal food shall be processed, packed and distributed under hygienic condition in premises licensed in accordance with good hygiene practices (GHP), good manufacturing practices (GMP)

All aquatic animals are halal except those that are poisonous, intoxicating or hazardous to health. <sup>41</sup>

- **Thailand National Halal Standard**

“The Central Islamic Committee of Thailand General Guidelines on Halal Products; Aquatic animals are those which live in water and cannot survive outside its”.<sup>42</sup>

- **PHILIPPINE NATIONAL STANDARD:**

“All poisonous and hazardous aquatic animals except when poison is removed h) Fish killed using dynamites”. <sup>43</sup>

- **UAE STANDARD:**

“Aquatic Animals Aquatic animals are those which live in the water and cannot survive outside”.<sup>44</sup>

- **OIC/SMIIC 1: 2011:** Aquatic animals

a) All kinds of water animals <sup>45</sup>

b) All poisonous water animals <sup>46</sup>

- **PAKISTAN STANDARD:**

Aquatic Animals are those which live in water and cannot survive outside.<sup>47</sup>

**5.1.3.** All amphibious animals are non-halal.<sup>48</sup>

**Analysis on aquatic animals:** There are two opinions of scholars about the food of animals that live only in water. Hanafi school of thought<sup>49</sup>: All aquatic animals except fish are prohibited. Fish is halal and it is permissible to eat it without slaughtering it. Apart from fish, all aquatic animals such as frogs, crabs, snakes, etc. are included in the dirty and evil. Shafi'i says that there is no special or general text in the Qur'an, Sunnah and Ijma regarding the halal or haram of animals. Nor has there been an order to kill them or not. About them, Shafiyyah says: Most of the Arabs are wealthy and good-natured people, whether they live in the cities or in the comfortable conditions of the villages, then their food is halal. By taking into account the latter can be converted into proximity. Imam Nawawi<sup>50</sup> says about Burmese animals that every animal that lives in water is halal except the frog. Therefore, there is no major reason for disagreement in these two schools of thoughts. The difference is only in the divisions, not in the principle, because the animals which are forbidden in Shafi'i jurisprudence are also impure according to them. Therefore, frogs, crabs, crocodiles and turtles (i.e. Shafiyya) are considered impure according to them. And this is the position of Imam Abu Hanifa that "fine nature" should be adopted in the aspect of animals.

**Analysis:** As mentioned in Malaysia's Standard MS 1500, all things are taken into account. This animal must have been purified because this is the shari'a order of the Quran. And the aspect of caution in terrestrial and non-terrestrial animals is that it should be a water animal and not a land animal.

**Summary:**

Halal food is food permitted for consumption by Muslims, according to Islamic Law. All foods are considered to be Halal, except for those clearly identified as Haram in the Qur'an or Hadith. Muslims populate not only in Muslim countries but in non-Muslim countries also. A Halal Certificate is an official document requiring food manufacturers to have observed and implemented Islamic requirements in producing Halal foods in accordance with Islamic law. Like other major industries, halal industry has also been captured by non-Muslim entrepreneurs. In the second half of last century, Muslim scholars established an organization for Halal Certification. Since that, dozens of such organization has been established to ensure that food consumed by Muslim may be Halal. Where is the difference in the standard? All the halal standards agree that stunning is not a preferred practice, so all the standards agree on this point, but those who had constraints gave permission

with strict conditions. Pakistan is self-sufficient in this matter so it did not accept this concession but accepted the order which was the best. As a food quality assurance system itself, it meets the functions of various quality systems such as HACCP, GMP and ISO. The standards of different countries such as Malaysia, Indonesia, Thailand, Philippines, UAE and SMIC are all 95 percent identical. The word management system in these standards is not the same but the meanings are same. Similarly, the basic principles of sharia are common to all, only the difference is seen in the priorities.

#### **Recommendations:**

- According to international standards in Islamic countries, special criteria should be formulated to check the health and sanctity of food related items.
- Regulatory bodies should be created to monitor the certification bodies.
- International standards and professional scope should be taken into consideration while making Halal standards.

Possible solutions to the challenges faced by the Halal market in terms of Halal standards.

#### **REFERENCES & NOTES**

<sup>1</sup> . MS 1500:2009; “Stunning is not recommended. However, if stunning is to be carried out the conditions specified in Annex A shall be complied”

<sup>2</sup> . OIC GENERAL GUIDELINES ON HALAL FOOD; However, when the use of the electric shock becomes necessary and expedient (such as calming down or resisting violence by the animal)

<sup>3</sup> . NATIONAL HALAL STANDARD; The Central Islamic Committee of Thailand; General Guidelines on Halal Products; THS 24000:2552 p.5

<sup>4</sup> . UAE Standard; UAE.S 993:2015

<sup>5</sup> . Pakistan Standard; 4.6 Stunning, all forms of stunning and concussion (loss of consciousness) shall not be allowed for Poultry/Birds. Meat imported from other countries shall also meet this requirement.

<sup>6</sup> . PAKISTAN STANDARD; HALAL MANAGEMENT SYSTEM REQUIREMENTS FOR ANY ORGANIZATION IN THE FOOD CHAIN (4<sup>TH</sup> REV.); P.5 ;PS 3733-2019

<sup>7</sup> . Handbook OF E-Codes, Punjab Halal Development Agency, Govt of Punjab, 2016  
Muhammad Umar Chand, Halal and Haram (According to Christian, Jewish & Muslim Scriptures), A S Noordeen (Malaysia), 2011

<sup>8</sup> . for example Nisin (E-234) which is used in milk products and puddings; Natural Colors Carmine & Cochineal. By ANGEL FLINN

<sup>9</sup> . Mosuwat ul Quwaitiya al Fiqhiya, Baab al Atemyya, 197/6, Tabyeen ul Haqaiq sharah Kanz ul Daqaiq, 467/1

- <sup>10</sup> . UAE.S 2055-1:2015; This should be supported by legalized official documents explaining its components including packaging materials
- <sup>11</sup> . PS 3733:2019
- <sup>12</sup> . b) Food Additives such as preservatives used in meat and meat products shall not contain any non-halal ingredients or using any processing including processing aids which is not according to Islamic Rules.
- <sup>13</sup> . a) Milk and dairy products derived from animals defined in Clause 5.1.1.1 are halal.  
b) Food Additives such as rennet and gelatin shall not be produced from non-halal products.
- <sup>14</sup> . a) All kinds of water and non-alcoholic beverages are halal except those that are poisonous, intoxicating or hazardous to health.  
b) All products or beverages containing alcohol are prohibited according to the Islamic rules even for cooking purposes or in filling in candies.  
c) Food additives such as colorants, preservatives, etc. used in beverages shall not have been produced from non-food grade and non-halal ingredients.
- <sup>15</sup> . Halal Food-Production, Preparation, Handling and Storage-General Guidelines, Philippine; CDPNS 2067:2007; ICS 67.020 p.9;CDPNS 2067:2007
- <sup>16</sup> . NATIONAL HALAL STANDARD; The Central Islamic Committee of Thailand; General Guidelines on Halal Products; THS 24000:2552 p.13
- <sup>17</sup> . MS1500:2009
- <sup>18</sup> . Institute of Food Science &Technology (2012). Food and Drink -Good Manufacturing Practice – A Guide to its responsible management . Wiley-Blackwell.p. 280. ISBN 9781118318232
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- <sup>21</sup> . PS 3733:2019
- <sup>22</sup> .THE ORGANIZATION OF THE ISLAMIC CONFERENCE (OIC); THE STANDARD AND METROLOGY INSTITUTE FOR ISLAMIC COUNTRIES (SMIIC); OIC/SMIIC 1: 2011; OIC/SMIIC 2: 2011; OIC/SMIIC 3: 2011
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- <sup>24</sup> . Ibn Manzur, Muhammad bin Mukarram, Lisan ul Arab, Dar ul Saadir, Beirut, 1997, vol 2, p 397
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- <sup>28</sup> . Wahbah al Zuhaili, Dr, Al Fiqh ul Islami wa Adillatuhu, Maktabah Rasheediyah, Quetta, vol 4, p 276
- <sup>29</sup> . Ibn e Qudama, Shams ud Din, Al Mughni wa Sharh ul Kabir, Dar ul Fikr, 1994, vol 11, p 146

- <sup>30</sup> . To cut the vessels of the animal between the jawbone (Lahyain) and the “Labbah” for short-necked animals like cow, sheep, goat, etc. (Annex-A).
- <sup>31</sup> . To cut the vessels of the animal in the lower part of the neck near the chest for long-necked animals like camel, ostrich, etc; PS 3733:2019; Annex- A
- <sup>32</sup> . Ibid
- <sup>33</sup> . accepts the Holy’ Prophet Hazrat Muhammad SAW as the last Messenger of ALLAH
- <sup>34</sup> . and conditions related to the slaughter of animals in Islam.
- <sup>35</sup> . in terms of health, hygiene, sanitation and animal welfare rules of Halaal slaughtering.
- <sup>36</sup> . MS 1500(2009): HALAL FOOD-PRODUCTION, PREPARATION, HANDLING AND STORAGE-GENERAL GUIDELINES (SECOND REVISION) p.11;MS 1500:2009
- <sup>37</sup> . MS 1500(2009): HALAL FOOD-PRODUCTION, PREPARATION, HANDLING AND STORAGE-GENERAL GUIDELINES (SECOND REVISION) p.11;MS 1500:2009; The bleeding shall be spontaneous and complete. The bleeding time shall be sufficient to ensure full bleeding and complete death of animal.
- <sup>38</sup> . Who is of sound mind, mature, pious and who fully understands the fundamentals, rules, and conditions related to Islamic way of slaughtering animals.
- <sup>39</sup> . Followed by an incision in the neck at some point below the glottis. The Phrase “Bismillah” (in the name of ALLAH) must be immediately recited and invoked during the act. The main objective of the slaughtering is consciously only for the sake of Allah as prescribed in the Holy Qu’ran. (The Phrase Bismillah Allahu-Akbar” should be recited completely)
- <sup>40</sup> . Indonesian Standard MUI HAS 23103.guidelines of Halal Assurance System ,criteria on slaughter houses ;Majlis Ulama;2012;
- i. Slaughter men must be devoted Muslims who daily practice the Islamic rites.
  - ii. Stunning process should not cause death of animal before slaughtered.
  - iii. Knife must be sharp.
  - iv. In the post slaughtering process, animal should be completely dead before next process begins and blood should be completely drained.
- <sup>41</sup> . STANDARDS MALAYSIA 2009 - All rights reserved 5 MS 1500:2009; Aquatic animals are those which live in water and cannot survive outside it, such as fish, Animals that live both on land and water such as crocodiles, turtles and frogs are not halal. Aquatic animals which live in najs or intentionally and/or continually fed with najs are not halal
- <sup>42</sup> . THS 24000: 2552
- <sup>43</sup> . CDPNS 2067:2007
- <sup>44</sup> . EMIRATES AUTHORITY FOR STANDARDS & METROLOGY (ESMA); UAE.S 2055-3:2014; UAE.S 2055-1: 2015; UAE.S 2055- 2:2016, p. 9 ;UAE.S 2055-1:2015
- <sup>45</sup> . i.e fish with scales, shrimp and fish egg of fish with scales including their buy products are halal. All other aquatic animals including their buy products are halal
- <sup>46</sup> . OIC/SMIIC 1: 2011; (See Clause 12.1.2.1 m); that are harmful to health are non-halal, unless the poisonous and harmful materials are removed
- <sup>47</sup> . a. Aquatic animals such as fish are Halaal on the condition that they do not die their natural death in the water.
  - b. All poisonous aquatic animals that are harmful to health are Haraam.
- <sup>48</sup> . PS 3733-2019
- <sup>49</sup> .Malaysian Halal Standard(MS 1500).Halal Food ;Production ,Preparation,Handling and Storage;general guidelines :Department of Standard Malaysia;2009.
- <sup>50</sup> . Pakistan Standard,PS:3733-2016,Karachi,Pakistan Standards and quality control Authority ,Standards Development Center,2016