

## HALAL SLAUGHTER CERTIFICATION STANDARDS

Indonesian Ulema Council, after :

Considering: 1. that the implementation of animal slaughter in Islam must follow the procedures in accordance with the provisions of Islamic law so that it can be consumed by the public

Muslims;

2. that in the implementation of the process the slaughter of animals today,

There are a lot of slaughterhouses that utilizing modern equipment along with with the development of technology, so that various models of slaughter and

Processing that raises questions related to the suitability of implementation the slaughter with the law

Islam;

3. that it is therefore considered necessary

The existence of fatwas on slaughter standards halal to be used as a guideline.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنْتُمْ بِآيَاتِهِ مَوْمِنِينَ ۝ ١١٨

“So eat only of what is slaughtered in Allah’s Name if you truly believe in His revelations.” (6:118)

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فِسْقٌ

“Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. (5: 3)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِجَلَالِكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۚ ١٢١

“Do not eat of what is not slaughtered in Allah’s Name. For that would certainly be ‘an act of’ disobedience. Surely the devils whisper to their ‘human’ associates to argue with you.1 If you were to obey them, then you ‘too’ would be polytheists.” (6:121)

وَإِلَّا نَجِئِلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure” (7:157)

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ١

“O believers! Honour your obligations. All grazing livestock has been made lawful to you—except what is hereby announced to you and hunting while on pilgrimage. Indeed, Allah commands what He wills.” (5:1)

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ٥

“And He created the cattle for you as a source of warmth, food, and ‘many other’ benefits.” (16:5)

Hadith of the Prophet s.a.w.; Among others:

عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :  
إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ  
فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَإِذَا  
أَخَذْتُمْ شِمْرَةً وَكَبَّرْتُمْ فَذَبِحْتُمْ

"From Syidad bin Aus ra. The Prophet (peace and blessings of Allaah be upon him) said:

Allah requires to do good to everything. Therefore, if you kill, kill in a good way and when You slaughter, slaughter with good way. And one should be one in between you sharpening the knife and make happy animals that will slaughtered." (HR. Muslims in the Book Sahih Muslim juz 3 page 1548 hadith number 1955. Narrated also by the Imam Ibn Hibban in his Saheeh juz 13 pages 199, and Imam al-Turmudzi in Sunan al-Turmudzi juz 4 page 23)

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَنَهَرَ الدَّمَ وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَكُلُّ لَيْسَ السِّنِّ وَالظُّفْرِ وَسَأَخَذْتِكَ أَمَا السِّنُّ فَعَظْمٌ وَأَمَا الظُّفْرُ فَمُدَى الْحَيْضَةِ (رواه الجماعة)

عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ مَا أَفْرَى الْأَوْذَاجَ مَا لَمْ يَكُنْ قَرْضَ نَابٍ أَوْ حَزَّ ظُفْرٍ (رواه البيهقي)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَدِّ الشَّعَارِ وَأَنْ تُوَارِيَ عَنِ الْبَهَائِمِ (رواه أحمد و البيهقي)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ زَيْدَ بْنَ عَمْرٍو بْنِ نُفَيْلٍ بِأَسْفَلَ بَلَدِ حِمْيَرَ أَنَّ يَنْزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَحْيُ فَقَدِمَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَفْرَةٌ فَأَبَى أَنْ يَأْكَلَ مِنْهَا ثُمَّ قَالَ : إِنِّي لَسْتُ أَكُلُ مِمَّا تَذْبَحُونَ عَلَى

HIMPUNAN FATWA MAJELIS ULAMA INDONESIA

أَلْصَابِكُمْ وَلَا أَكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ (رواه البخاري)

If there are animals that have been slaughtered  
then his body moves and has not yet  
die and then fall into the water or be hit  
something on it then the animal  
not eaten, that is, struck by something that

in general cause death.

This opinion is the one mentioned  
Imam al-Kharqi as the opinion of the Imam  
Ahmad. Meanwhile, most scholars  
mutaakhkhirin followers of the Hanbali madhhab  
declaring that such is not haram.

This is the view of the majority of the jury.

This is considering that it has been slaughtered  
then he was sentenced to death. Likewise,  
if he is beheaded after  
the slaughter of the law is not haram,  
as Imam Ahmad said.....

The foundation of Imam al-Kharqi is a hadith  
The Prophet PBUH narrated by Imam 'Adi bin  
Hatim "When an animal falls into the water

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so do not eat it". Ibn Mas'ud also  
narrated "Whoever throws  
birds (for hunting) then fall into the  
water and sink then do not eat  
because it is drowning (it could be) to be  
deadly cause. When gathering

This is the reason (drowning) and the reason for this  
slaughter then means gathering together

Among the causes can (be eaten)

which causes haram. In

This condition is won which is haram. In

On the other hand, there is no guarantee that the  
determine death. It could be dead.

Because of two activities, namely that which is permissible and  
yang haram. Hal ini mirip dengan adanya  
dua tindakan (subyek) dalam satu hal  
(obyek) atau jika ada (hewan buruan)  
dilempar oleh orang muslim dan majusi  
kemudian mati. (Ibn Qudamah, al-Mughni,  
juz 9 halaman 318)

4. The opinion of Imam al-Syarbini and Imam al-  
Nawawi on the signs of "hayah"  
mustaqirrah" as follows:

The sign of hayah mustaqirrah is the existence of  
strong movement after cutting  
respiratory tract and food tract  
according to a more authentic opinion  
in al-Zawaid and al-Majmu' (Imam  
al-Syarbini al-Khatib in al-Iqna' juz 2  
page 579).

Among the signs of hayah mustaqirrah  
is the presence of a strong movement after

severing of the airways and  
food channels and their radiance  
blood. (Imam al-Nawawi, Raudlah al-  
Talibin, juz 3 page 203)

5. Wahbah al-Zuhaily's opinion regarding the procedure of slaughter with modern tools is as follows:

"There is no obstacle to using  
Weakening Means  
Animal movements without torture  
against it (for slaughter  
animals). For this reason, in Islam it is permissible  
using modern methods of deafening  
(stunning) that does not turn off before  
slaughter". (Wahbah al-Zuhaily  
in al-Fiqh al-Islamy wa Adillatuh, juz 4  
page 2800).

Fatwa of the Indonesian Ulema Council on Mechanical Slaughter of Animals on October 18, 1976;

Resolution of the Coordination Meeting of the Fatwa Commission and LP POM MUI and the Ministry of Religion of the Republic of Indonesia, on May 25, 2003 in Jakarta.

Fatwa of the Indonesian Ulema Council Number 4 of 2003 concerning the Standardization of Halal Fatwa.

Results of the Ijtima' Ulama Decision of the Fatwa Commission throughout Indonesia II in 2006 at the Gontor Islamic Boarding School Ponorogo on Critical Problems in Halal Audit.

Results of the Meeting of the Working Group of the MUI Fatwa Commission in the Field of Food, Drugs and Cosmetics and the LPPOM MUI Team on November 12, 2009.

Opinions of the participants of the Fatwa Commission meetings, the last on November 17, 2009 and December 2, 2009.

By trusting in Allah SWT,

General Provisions :

In this fatwa, what is meant by:

1. Slaughter is the slaughter of animals in accordance with provisions of Islamic law.
2. Processing is a process that is carried out on animals after slaughtered, which includes among other things, skinning, mincing, and meat cutting.
3. Stunning is a way of weakening animals through before the execution of the slaughter in order to  
When the animal is slaughtered, it does not move much.
4. Slaughter failure is an animal that is slaughtered without meet slaughter standards.

Legal Provisions :

1. Standards of Slaughtered Animals
  - a. Animals that are slaughtered are animals that are allowed to be eaten.
  - b. The animal must be in a living state when slaughtered.
  - c. The condition of the animal must meet animal health standards which is determined by the institution that has authority.

## 2. Slaughterhouse Standard

- a. Be Muslim and have reached puberty.
- b. Understand the procedure of slaughter according to sharia.
- c. Have expertise in slaughter.

## 3. Slaughtering Tool Standard

- a. The slaughtering tool should be sharp.
- b. The tool in question is not a nail, tooth/canine or bone

## 4. Slaughter Process Standards

- a. Slaughter is carried out with the intention of slaughtering and mentioning the asma of Allah.

b. Slaughter is carried out by draining blood through cutting of the alimentary tract (mari'/esophagus), ducts respiratory/throat (hulqum/trachea), and two vessels blood (wadajain/jugular vein and carotid artery).

c. Slaughter is carried out once and quickly.

d. Ensure blood flow and/or animal movement as a sign of the life of animals (hayah mustaqirrah).

e. Ensuring the death of animals caused by slaughter

## 5. Processing, Storage, and Shipping Standards

a. Processing is carried out after the animal is dead by cause of slaughter.

b. Animals that fail slaughter must be separated.

c. Storage is carried out separately between halal and Non-Halal.

d. In the process of delivering meat, there must be information and assurance regarding its halal status, starting from the preparation of (such as packing and putting into containers), transportation (such as shipping), to acceptance.

## 6. Miscellaneous

a. Animals to be slaughtered, sunnah to face to the Qibla.

b. Slaughter as much as possible is carried out in a manual, without being preceded by stunning and sort of.

c. Stunning to simplify the process

The slaughter of animals is legal, provided that:

1) stunning only causes the animal to faint temporarily, does not cause death and does not cause permanent injury;

2) aimed at facilitating slaughter;

3) its implementation as a form of courtesy, not for torturing animals;

4) Stunning equipment must be able to guarantee its realization conditions a, b, c, and not to be used between halal animals and non-halal (pig) as a preventive measure.

5) Determination of stunning provisions, type selection, and technical its implementation must be under the supervision of experts who

Ensure the realization of conditions A, B, C, and D.

d. Carrying out animal herding, the law is haram.

Recommendations (Taushiyah):

1. The government is asked to make this fatwa as a guideline in Determination of the standard of slaughter of animals consumed by Muslims.
2. The government must immediately implement slaughter standards that are true Islamic law and safe in health at home Slaughter of Animals (RPH) to guarantee the rights of Muslim consumers in consuming halal and thayyib animals.
3. LPPOM MUI is asked to immediately formulate technical instructions operations based on this fatwa as a guideline for implementation auditing halal slaughter, both domestically and abroad.

Stipulated in : Jakarta, 15 Dzulhijjah 1430 H

December 2, 2009 AD

# MUI Fatwa on Halal Slaughter Certification Standards

Issued by the Indonesian Ulema Council

## □ 1. Purpose of the Fatwa

This fatwa was established to:

- Ensure slaughter practices follow **Islamic law (sharī‘ah)**
- Address **modern slaughter technologies**
- Provide **clear halal certification standards**

## 2. Standards for Animals

Animals must meet ALL of the following:

- **Halal species** (permissible to eat)
- **Alive at the time of slaughter**
- **Healthy** according to veterinary standards

## 3. Requirements for the Slaughterer

The person performing slaughter must:

- Be a **Muslim**
- Be **mature (baligh)**
- Understand **Islamic slaughter rules**
- Be **trained/skilled**

## 4. Slaughtering Tools

- Must be:
  - **Sharp**
- Must NOT be:
  - **Teeth**
  - **Bones**
  - **Nails**

 Purpose: ensure **quick, humane slaughter**

## 5. Slaughter Process (Core Requirements)

### ✓ Intention & Invocation

- Must intend slaughter
- Must say:

**Bismillah (mention Allah's name)**

### ✓ Proper Cutting

Must cut:

- Trachea (**hulqum**)
- Esophagus (**mari'**)
- Two main blood vessels (**jugular & carotid**)

### ✓ Execution

- Done **quickly and in one motion**
- Must allow **blood to flow properly**

### ✓ Sign of Life (Hayah Mustaqirrah)

- Animal must show:
  - Strong movement
  - Flowing blood

 Confirms animal was **alive at slaughter**

### ✓ Cause of Death

- Death must result from:

**The slaughter itself (not other causes)**

## 6. Stunning (Pre-Slaughter)

### ◆ General Rule:

- Preferably **NOT used** (manual slaughter is الأفضل)

### ◆ If used → **MUST** meet conditions:

- Only causes **temporary unconsciousness**
- Must **NOT** kill the animal
- Must **NOT** cause permanent injury
- Used only to **facilitate slaughter**
- Not abusive or cruel
- Equipment must be:
  - Controlled
  - Not shared with **haram animals (e.g., pigs)**

## 7. Processing, Storage & Transport

### ✓ Processing

- Only after **confirmed death by slaughter**

### ✓ Separation

- Halal and non-halal must be **strictly separated**

### ✓ Failed Slaughter

- Must be:
  - **Separated**
  - Not consumed as halal

### ✓ Transportation

- Must ensure:
  - Clear **halal labeling**
  - No contamination

## □ 8. Additional Sunnah & Ethical Guidelines

- 🌙 Face the animal toward the **Qibla**
- 🐾 Treat animals with **kindness and mercy**
- 🔪 Sharpen tools beforehand (no suffering)

## ✕ 9. Important Prohibitions

- Eating animals:
  - Not slaughtered in Allah's name
  - Dead due to:
    - Strangling
    - Beating
    - Falling
    - Predators

(Based on Qur'an 5:3)

## 🌍 10. Key Principles Behind the Fatwa

- Halal & ṭayyib (pure and good)
- Animal welfare (ihsān)
- Certainty in cause of death
- Prevention of contamination

## □ 11. Bottom Line

✓ Halal slaughter requires:

- Proper **method**
- Proper **person**
- Proper **tools**
- Proper **process control**

⚠ Modern methods (like stunning) are:

**Allowed conditionally**, but not preferred