



Industrial halal meat production and animal welfare: A review



M.M. Farouk^{a,*}, K.M. Pufpaff^b, M. Amir^c

^a AgResearch Limited, Ruakura Research Centre, Private Bag 3123, Hamilton, New Zealand

^b Islamic Food and Nutrition Council of America (IFANCA), 777 Busse Hwy, Park Ridge, IL 60068, USA

^c The Federation of Islamic Associations of New Zealand (FIANZ), 7-11 Queens Drive, PO Box 14155, Wellington, New Zealand

ARTICLE INFO

Article history:

Received 22 January 2016

Received in revised form 18 April 2016

Accepted 19 April 2016

Available online 20 April 2016

Keywords:

Animal welfare

Halal slaughter

Stunning

Empathy test

Sentience

ABSTRACT

Islam teaches zero-tolerance to all forms of animal abuse throughout the halal meat production supply chain and demands that when animals are slaughtered, they must be slaughtered in the mindful and attentive way espoused by the Prophet Muhammad. Why then are poor practices and animal welfare abuses still occurring during halal meat production, and how can they be reduced or eliminated? In this review we discuss how improvements might be achieved through: (1) training of staff regarding the religious and regulatory requirements of animal welfare from on-farm to slaughter; (2) empathy and compassion assessment of applicants prior to employment; (3) installation of CCTV cameras around lairage and slaughter sites; (4) regular employee follow-up training to minimise 'compassion fatigue'; (5) incorporating animal welfare requirements in halal certification; (6) using mosque-based sermons by Imams to increase awareness of animal welfare issues; and (7) making portable humane slaughter units available to small cottage operations and home/neighbourhood-kills through mosque-based organizations/structures.

© 2016 Elsevier Ltd. All rights reserved.

1. Introduction

A large volume of red meat is produced using industrial halal methods and traded globally (Farouk, 2013; Farouk et al., 2014). The spiritual quality of this meat is foundationally important for halal consumers (Farouk et al., 2014), and therefore all spiritual aspects must be met including animal welfare standards of the meat production (Aidaros, 2014). The reality however, is that, animal welfare abuses occur throughout the supply chain for both the industrial and "cottage" productions of halal meat.

Rahman and Aidaros (2011, 2012) detailed some of these unacceptable practices. They include "cruel" handling of animals before and during transportation. Some animals are herded for several days to slaughter. During this process animals may lose weight and may be beaten unnecessarily. Many animals are also not fed and watered en-route. Animals – young and old, big or small – may be tied in twos and fours in order to reduce the number of animal minders or personnel required for herding. Such tying results in injury and fatigue to the animals. Some animals are beaten and forced to move quickly in order to reach markets and abattoirs on time. Those that fall down may be whipped to force them to rise. Similarly, needless suffering is inflicted on animals that are transported three or four days together in overcrowded, ill-ventilated, trucks, especially in hot, humid weather.

Harsh conditions also occur at slaughter plants. Animals may be held in primitive facilities without shade, and animals may be restrained by short tethers. At the point of slaughter, animals are often struck and beaten to make them enter the "slaughter facilities". These various forms of animal welfare abuses have also been reported to occur in non-halal facilities (Bourguet, Deiss, Tannugi Cohen, & Terlouw, 2011; Grandin, 2010a; 2014; Jarvis, Cockram, & Mcgilp, 1996).

Despite the clear guidance and zero tolerance stance of Islam and secular sources, poor practices and animal abuse still happen in the halal and non-halal meat production supply chain. The present review discusses those issues and proffers solutions with emphasis on the industrial production of halal red meat.

2. Animal welfare

2.1. Balancing the relevant points of view

Various aspects of modern animal welfare have been discussed in excellently written books and reviews (Gregory, 2007; Mellor, Patterson-Kane, & Stafford, 2009; Grandin, 2010a; Norwood & Lusk, 2011). Fraser (1999) describes how the science and ethics cultures differ in their approaches to animal welfare. Halal meat production must attempt to balance four points of views:

- the scientific approach to animal welfare;
- the ethic based approach to animal welfare;

* Corresponding author.

E-mail address: mustafa.farouk@agresearch.co.nz (M.M. Farouk).

- Islamic dietary laws; and
- the Islamic ethic about the role of animals in the world.

For the scientific approach to animal welfare, the most accepted representation rests on the Five Freedoms that have grown out of the Brambell Committee Report (Brambell Report, 1965): Freedom (1) from thirst and hunger; (2) from discomfort; (3) from pain, injury, and disease; (4) to express most normal behaviour; and (5) from fear and distress. This approach to considering animal welfare uses largely accepted, externally measureable factors to evaluate animal welfare while avoiding anthropomorphism (Webster, 1994). The method is strong on the physical aspects of welfare such as housing, management and nutrition, but weak on the emotional aspects of animals lives (Carenzi & Verga, 2009). This is because the scientific view of animal welfare has been slower to agree on the nature and even existence of animal emotions – which is encapsulated in the acceptance of animal sentience, a central concern in the ethics based approach.

The ethics of animal welfare is not only concerned with giving animals the best life possible but also with carefully examining the relationship between humans and the animals in their care. The ethical view of animal welfare includes human beliefs about their obligations to care for animals and that the physical state of an animal may be less important than how that animal feels about that physical state. The predominant ethical belief in western societies is that it is not acceptable for an animal to experience prolonged or severe pain regardless of positive outcome for humans or even the individual animal. The study of the ethics of animal welfare is vital to our understanding of what status we are willing to give animals and what acceptable treatment of animals is. Without ethics to help form the questions we ask about animal welfare it would be much harder for scientists to know where to start in addressing the concerns of society. So while ethics does not often have the answers in animal welfare it often poses the questions (Fraser, 1999).

Regarding dietary laws in Islam, Muslims are prohibited from eating anything that comes from a pig or carnivorous animals and they are not to consume alcohol or other intoxicants. There is also a prohibition against the consumption of harmful foods, which perfectly harmonizes with the basic modern food safety laws in place to prevent modes of food intoxication and infection (Farouk et al., 2015).

The Islamic ethics regarding animals and their welfare are based on four sources (Beekun & Badawi, 2005; Farouk et al., 2015): (1) Quran – the first primary source accepted by all Muslims as the verbatim word of Allah revealed to Prophet Muhammad; (2) Sunnah or Hadiths, the second primary source, which means the words, actions, and approvals of the Prophet Muhammad; (3) *Ijmaa'* (consensus of scholars); and (4) *Qiyas* (analogy). The two primary sources offer broad principles and guidelines that are not subject to nullification or change for all times and places. Some of the doctrines outlined in the Quran are put into practice by the Prophet in the Hadiths. Laws developed for new situations and problems are based on analogy (*Qiyas*) to situations dealt with in the primary sources (Beekun & Badawi, 2005; Farouk et al., 2015). The Islamic perspective on the relevant non-human animal welfare issues developed from these four sources are summarised in Table 1 and detailed discussion of the issues are found in Masumi (1992), Masri (1989, 1993), Folz (2006) and Nakyinsige et al. (2013).

2.2. The moral value of animals

Islamic scriptural sources including the Quran (verbatim word of Allah) and Hadiths (the words, actions, and approvals of Prophet Muhammad), and the practices and writings of early and recent scholars of Islam are replete with directives relevant to the humane treatment of animals (Masri, 1989, 1993; Rahman & Aidaros, 2011; Nakyinsige et al., 2013). These were superbly summed up by Folz (2006) when he wrote “from this survey of animal-related material from the main

Table 1
Islamic perspectives on non-human animal welfare issues and terminologies.

Welfare attribute	Islamic perspective on non-human animals	Sources/reference
Origin Sentience	They are all created by God. There is no direct mention of sentience in the Islamic primary sources. However, Islamic scholars by analogy agree animals are sentient beings.	Quran 24:45; 42:29 Masri (1993)
Emotions	Non-human animals have emotions.	Sunan Abu Dawud 5268; Sunan Ibn Majah 3163, 3686
Communication	Non-human animals are capable of communication and do communicate with their own kind and even with humans.	Quran 27:16, 18; 16:18; several Hadiths cited by Masri (1989)
Soul	There is no direct mention of non-human animal soul in the Quran or hadith. Islamic scholars by analogy reached a conclusion that non-human animals possess souls/spirit of God, which keeps them alive and they die when it departs from their body. Refer to references for human soul.	Quran 3:169; 6:93; 23:12–14; 32:11; 89:27–30; Saheeh Bukhari 546; An-Nawawi 4; Sunan Ibn Majah 2306; Masri (1993); Folz (2006)
Community	Non-human animals form and live in communities with their own kind.	Quran 6:38; Saheeh Muslim 556
Rights	Non-human animals have a right to be treated with kindness, respect and consideration; to be fed, watered and sheltered; not to be scared, overworked, overburden, disfigured or be forced to do what is not natural for their kind or be used frivolously or incited to fight. When they are to be slaughtered for food, it should be done humanely and with consideration.	Quran 7:73; 11:64; 26:155–156; 54:27–31; Hadith Saheeh al-Bukhari 3140, 3467, 5195, 6009, 6512; Saheeh Muslim, 1957, 1958, 2217, 2242, 2244, 4723; Sunan An-Nasa'I, 4445; Sunan At-Tirmidhi 1480; Abu Dawood 2532, 2567, 2826; Sunan Ibn Majah 3163, 3686; Masri (1989)
Worship/spirituality	Non-human animals worship God.	Quran 17:44; 24:41; 22:18; 19:93–95
Purpose	Non-human animals were created by God for several purposes including to be slaughtered humanely for meat and to be used for transportation and other honourable purposes by humans.	Quran 16:5,80; 22:34,36; 23:21; 36:71; 40:79; Sahih Muslim 4810

scriptural sources of Islam several points can be drawn. First, the tradition takes the relationship between humans and other animal species quite seriously. Second, animals are seen as having feelings and interests of their own. And third, the overriding ethos enjoined upon humans is one of compassionate consideration. Based on these sources it would seem that the Islamic ethical system extends moral considerability to non-human animals, although not on the same level as humans”.

Therefore, two primary themes are important to animal welfare in Islam: (1) Animals are individuals that experience life in a way parallel to those of humans, and thus deserve parallel consideration: “There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end” (Quran, 6:38); and (2) humans were given a greater gift of cognitive understanding than our animal counterparts which gives us certain rights and responsibilities over animals and most particularly over the ones that contribute to our food supply. But by stating that all animals

Download English Version:

<https://daneshyari.com/en/article/2449312>

Download Persian Version:

<https://daneshyari.com/article/2449312>

[Daneshyari.com](https://daneshyari.com)