Role of Veterinary Services And Islamic Religious Authorities In Improving Animal Welfare at Slaughter

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Islam and Animal Welfare

• Islam provides considerable support for the importance of animal welfare.

• There is a rich tradition of the Prophet Mohammad’s (pbuh) concern for animals to be found in the Hadith and Sunna.
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- The Qur’an is explicit, with regard to using animals for human purposes.

- A deeper look at the teachings of the Qur’an and tradition will reveal teachings of kindness and concern for animals.

- And cattle He has created for you (men); from them ye derive warmth and numerous benefits, and of their (meat) ye eat. Surrah An-Nahl 16:5

- And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful. Surrah An-Nahl 16:7
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- The Qur’an is not the only Islamic source for messages of kindness towards animals.
- There is a rich tradition of the Prophet Mohammed’s (pbuh) concern for animals to be found in the Hadith and Sunna.
  - Prophet Muhammad (pbuh) condemned the beating of animals and forbade striking, branding, or marking them on the face and notching and slitting of ears of animals.
  - He cursed and chastised those who mistreat animals and gave praise to those who showed kindness.
  - He also instituted radical changes against the practice of cutting off the tails and humps of living animals for food.
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Below are just a few well-known examples from the *hadith* (traditions):

- “There is a reward (ajr) for helping any living creature.” (Bukhari and Muslim)
- “It is a great sin for man to imprison those animals which are in his power.” (Muslim)
- “The worst of shepherds is the ungentle, who causes the beasts to crush or bruise one another.” (Muslim)
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Concerning slaughter Prophet Muhammad (pbuh) has said:

- When one of you slaughters, let him complete it, “meaning that one should sharpen the knife well and feed, water, and soothe the animal before killing it”.

- He also said “Do you intend inflicting death on the animal twice - once by sharpening the knife within its sight, and once by cutting its throat?”
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4. When bringing the second animal for slaughter, the blood of the first animal should be washed away from the spot.

5. The knife should not be sharpened in the presence of the animal while it has been laid down ready for slaughter.

6. The animal should be slaughtered as quickly and professionally as possible.

7. The animal should not be skinned or dismembered while there is some movement in the body.
Prevalent Situation

- Handling of animals before and during transport is cruel.
- Housing and holding of animals is primitive without proper shade and animals are tethered shortly.
- There is lot of debate among Muslims in allowing the pre-slaughter stunning of animals.
- And so fully conscious animals are again shackled and hoisted, in great pain and terror, as they wait for their throats to be slit.
- Animals are treated as a commodity rather than a living sentient being.
Inappropriate restrained during local transport
Animals being unloaded
Vehicle obstruction, rope scratch and inappropriate arrangement or distribution on the vehicle are common causes of skin injury.
Animal is gets collapsed on the floor of vehicle and the other animal are walking on the live one.
The handler pressed the animal’s mouth into muddy wet straw during unloading to get it to stand up.
A deep penetration wound in the buttock leading to bleeding and...
Fresh lacerated wound at the thorax region
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At the actual point of slaughter many animals are:

- struck and beaten (Prophet Muhammad (pbuh) forbade beating animals) and as

- they resist moving towards the end they know what awaits them (they are certainly "dying twice").
Dragging the animal to change the position
Extended restraint of a twisted head and legs of a buffalo
Long time restraint of cattle before slaughter: the animals that are tightly tied by a rope to a pillar through a pierced nose leading to
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- This is in contrast to Prophet Muhammad’s (pbuh) teachings,

- The animals whose lives are reduced to this existence of horrible suffering are not just dying twice, but daily in these slaughter houses

- Religious leaders to be sensitised to the issues of animal welfare

- Government officials appraised as to the need for legislations

- Financial and moral support to NGO’s for public campaigns on awareness on Animal Welfare issues.
Scope- Role of World Animal Health Organisation (OIE)

Guidelines should be prepared which shall provide requirements and procedures in:

- managing animal health and welfare,
- rearing of animals,
- handling, transportation and penning under Islamic principles of Animal Welfare in compliance with the Halal principles of Shariah

- The OIE will help in all issues relating to animal welfare in all Islamic countries of the world
WHAT NEEDS TO BE DONE?

1. A campaign is needed to apprise religious leaders of the current cruelty which occurs during transport and slaughter, for example by slides and videos.

   This should be done by competent and knowledgeable individuals who are also aware of the Islamic principles of animal welfare, preferably by Muslims in order to give authenticity to their claims.

2. The creation of animal welfare legislation, including animal transport and slaughter, according to the OIE standards and Islamic principles.
3. Government officials in charge of livestock, especially at abattoirs, should be sensitised to the concepts of animal welfare and how these relate to Islamic principles.

4. Abattoirs should be equipped with the facilities required for the good application of animal welfare standards, including unloading facilities, slaughtering boxes, and well-trained personnel to implement correct Halal slaughter.

OIE welcomes the opportunity to enter into dialogue with governments and religious authorities with the objective of improving animal welfare in all countries of the world.
Thank You
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There is a reward for helping any living creature