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The Production and Quality Characteristics, Control points and Legislative issues of Halal Foods.

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Islam is not only a religion it is a way of life with Protocols, rules and manners governing every facet of life. since food is an important part of daily life. food laws carry a special significance. In Islam, eating is considered to be a matter of worship of God like Prayer, fasting, alms-giving and other religious activities. Halal is a way of life that benefits an individual in their physical and spiritual wellbeing. Halal is for everyone. it doesn't matter whether you are a Muslim or not-Halal is the ultimate stamp of Purity and safety guaranteeing superior quality Products.



LIST OF ABBREVIATIONS

| | |
|---------------|---|
| IHO | International Islamic Halal Organization |
| EC | European Commission |
| EU | European Union |
| EFSA | European Food Safety Authority |
| MUI | Majelis Ulama Indonesia |
| JAKIM | Jabatan Kemajuan Islam Malaysia |
| HACCP | Hazard Analysis and Critical Control Points |
| WHC | World Halal Council |
| GHP | Good Hygiene Practices |
| HDC | Halal Industry Development Corporation |
| HFSCI | Halal Food Supply Chain Implementation |
| SCM | Supply Chain Management |
| JAIN | Jabatan Agama Islam Negeri |
| GMP | Good Manufacturing Practices |
| SASO | Arabian Standards Organization |
| OIC | Organisation of Islamic Cooperation |
| MUIS | Majlis Ugama islam Singapore |
| HaIMQ | Halal Quality Management System |
| ASEAN | Association of Southeast Asian Nations |
| IDCP | Islamic Da'wah Council of the Philippines |
| HFA | Halal Food Authority |
| HMC | Halal Monitoring Committee |
| IFANCA | Islamic Food and Nutrition Council of America |
| JMA | Japan Muslim Association |
| NAHA | Nippon Asia Halal Association |
| AHA | Asia Halal Association |
| HDFJ | Halal Development Foundation |
| IHA | Interior Halal Audit |
| MWL | Muslim World League |
| IHI | International Halal Integrity |

| | |
|-------------------|--|
| IHIAS | Halal Integrity Alliance Standard |
| CCP | Critical Control Point |
| ISNA | Islamic Society of North America |
| FBO | Food Business Operators |
| HFFIA | Halal Feed and Food Inspection Authority |
| HFCE | Halal Food Council of Europe |
| CSCW | Current Computer Supported Cooperative Work |
| AHC-Europe | European Association of Halal Certifiers |
| FAO | Food and Agricultural Organization of the United Nations |
| HMSA | Humane Methods of Slaughter Act of the United State |
| IQS | Islamic Quality Standard for Hotels |
| ISO | International Organization for Standardization |
| MAIN | Islamic Religious councils in Malaysia |
| MeS | MUIS e Halal System |
| MIHAS | Malaysia International Halal Showcase |
| OIC/SMIIC1 | OIC's General Guidelines on Halal Food |
| TC1 | OIC'S Technical committee on Halal Food Issues |
| WHC | World Halal Council |
| WHFC | World Halal Food Council |

Arabic Glossary

Halal (حلال): Means allowable in the Arabic Language. Legal or allowed as demonstrated in the Qur'an and teachings of the Prophet Muhammed (PBUH).

Halal Auditor, Inspector, Supervisor: These terms are utilized here Interchangeably.

Halal Food: Food allowed by the Sharia (Islamic Law).

Haram: - Anything thought about unlawful as demonstrated in the Qur'an, teachings of the Prophet Muhammed (PBU}-I), or as ruled upon by the major Madhhabs; inverse of Halal. Illegal, including the categories of:

- Flesh or dead (un-slaughtered remains)
- Streaming Blood
- Swine
- Intoxicants including Alcohol

Makrooh: Disliked, hated or disheartened

Mashbooh: Suspect, in uncertainty or faulty or questionable

Mathhab: School of thought in Islam. School of Islamic legitimate idea.

Najs: Najs as indicated by Shariah are:

- a) Things that are themselves not passable, for example, pig and every one of its subordinates, blood and flesh;
- b) Halal products that are sullied with the things that are non-halal
- c) Halal products that comes into direct contact with things that are non-halal'
- d) Any fluid and items released from the openings of people or creatures, for example, pee, excrement, blood, upchuck, discharge, sperm and ova of pigs and mutts with the exception of from sperm and ova of other creatures;
- e) Remains or halal creatures that are not butchered by Shariah; and

f) Halal merchandise that have turned out to be spoilt, for example, terminated or presented to air, and along these lines move toward becoming dangerous, perilous or unfit for utilization.

There are two sorts of Najs significant to the logistics industry.

- **Severe Najs:** this is considered as Mughallazah, in particular pig and canine and its fluid, objects released from their holes, relatives and subordinates.

- **Medium Najs:** which is considered as Mutawassitah, to be specific mixed beverages, remains, or halal creatures that are not slaughtered by the Shariah, and blood utilized for non-restorative purposes.

Ibadat: concerns the items of common sense of his love to Allah.

Muamalat: Concerns the items of common sense of his daily practice (wordly) day by day life.

Tasmiya and Takbir: Bismillah Allahu Akbar, which implies by the name of God, the Greatest.

Tasmiyyah - The way toward articulating the name of Allah while performing Dhabihah one must state "Bismillah Allahu Akbar" which signifies "In the Name of Allah, Allah is Great".

Dhabiha: Dhabiha in Arabic which implies slaughtered with a sharp instrument. An exact and clearly characterized technique for murdering an animal (slaughter) making the meat fit for Muslim utilization.

Dhabih - The individual who performs Dhabihah slaughterer

Hadith - A confirmed saying or teaching of the Prophet Muhammed (PBUH).

Shari'ah - Islamic Law

Halal Certification: certification recognizing that the products are permitted under Islamic law. These products are thus edible, drinkable or usable by Muslims.

Halal Slaughtering: slaughtering in accordance to strict Islamic law and rule which includes the way toward executing the animal rapidly with a sharp blade while the name of Allah is invoked.

Hygiene: incorporates different parts of individual Hygiene, garments, gear and the premises utilized for handling or manufacturing of food.

JAKIM: Islamic body responsible to investigate and issue halal certificates to food administrators.

Syarak: a form of Islamic law to guide Muslim behaviour and conduct.

Tayyib: lawful and wholesome.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of God, most Gracious, most Compassionate".

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ
دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ
أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

State, "I don't discover inside that which was uncovered to me [anything] prohibited to one who might eat it except if it be a dead creature or blood spilled out or the substance of swine - for in fact, it is polluted - or it be [that butchered in] insubordination, committed to other than Allah. In any case, whoever is constrained [by necessity], neither craving [it] nor transgressing [its limit], at that point surely, your Lord is Forgiving and Merciful."

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O you humanity! Eat of what is on earth, Lawful and great; and don't pursue the strides of the villain, for he is to you an acknowledged adversary. (2:168)

﴿ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴾ [الأنعام:118].

﴿ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۗ

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴾ [الأنعام 121]

So eat of that [meat] whereupon the name of Allah has been referenced, on the off chance that you are devotees to His verses.

What's more, don't eat of that whereupon the name of Allah has not been referenced, for undoubtedly, it is grave rebellion. What's more, for sure do the fiends motivate their partners [among men] to question with you. What's more, if you somehow happened to obey them, without a doubt, you would be associators [of others with Him].

What is Halal (حلال)?

In Arabic, the word halal methods permitted or lawful. Halal nourishments are sustenance that are allowed under Islamic dietary guidelines. As shown by these tenets collected from the Qu'ran, Muslim supporters can't expend the accompanying:

- pork or pork by things
- creatures that were dead going before butchering
- creatures not butchered authentically or not butchered for Allah
- blood and blood by items
- liquor
- flesh eating creatures
- fowls of prey
- arrive creatures without external ears

These blocked sustenances and fixings are called haram, which implies illegal in Arabic.

Why Halal?

The fundamental reason behind Halal is to serve the national and overall Muslim people group in meeting their religious consistence. The possibility of Halal applies to a wide extent of merchandise and enterprises used in a Muslim's consistently life. Muslim customers pick things since it is in consistence with the system and strategy as portrayed by Islamic Law (Sharia). Industry and makers of items and adventures are much of the time not aware of these necessities. As such, they disregard the prerequisites of this segment of our people. A bound together standard traverses any boundary between Muslim buyers and the business. It develops validity and ensures the Muslim buyer of strict consistence to the Halal strategy.

- Immaculateness and neatness of the sources from which things are deduced and the method by which they are made.
- Safety of human lives by eating up only that which is solid and sound.
- Uprightness and good way of life by avoiding callousness to creatures, fiendishness to the earth and uncalled for business practices.
- As such, Halal is a way of life that benefits an individual in their physical and supernatural thriving.
- Halal is for everyone. It doesn't have any kind of effect whether you are a Muslim or not – Halal is a conclusive stamp of uprightiness and security guaranteeing prevalent quality things.

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Abstract

Halal food is an integral part of Muslims' lives, the food that is permitted by Islamic laws. All foods are considered Halal, except those clearly identified in the Qur'an or Hadith as non-Halal (or "haram", which means, "forbidden" for consumption by Muslims). Halal food can be found in all Muslim and non-Muslim countries with a Muslims population. The global Halal market is growing, while a large number of standardization and certification organizations have been established around the world. Halal food certification is a process that varies depending on what food is considered to be halal. This process commences at the processing of raw materials, processing of food, packaging, labelling, storing, and transportation. The entire production process must be supervised to ensure the authenticity of halal products. The demands for halal food in the world is increasing and the volume size of Halal food products market is expanding. Halal food is increasingly available in global markets around the world, as the Muslim population increases, and herewith, their demand for Halal food. Halal Certification organizations are responsible for inspecting and monitoring food manufacturers seeking to obtain Halal Certificates.

All nourishments are viewed as Halal, with the exception of those obviously pointed out in the Qur'an or Hadith as non-Halal (or "haram", which signifies, "taboo" for utilization by Muslims). Halal products can be found in all Muslim and non-Muslim nations with a Muslims populace. The worldwide Halal market is developing, while countless and awarded organizations have been built up far and wide. Halal foods affirmation is a procedure that differs relying upon what food is viewed as halal. This procedure commences at the preparing of crude materials, handling of sustenance, bundling, marking, putting away, and transportation. The entire generation process must be directed to guarantee the genuineness of halal items. The requests for halal food on the planet is expanding and the volume size of Halal food items showcase is extending. Halal nourishment is progressively accessible in worldwide markets far and wide, as the Muslim populace increments, and herewith, their interest for Halal food. Halal Certification associations are in charge of reviewing and observing sustenance makers trying to acquire Halal Certificates.

Most Muslims only consume Halal foods because they believe that the consumption of such foods is a commandment of Allah (God).). Although Halal food may be easily available in Muslim-majority countries, Muslims living in the Western world, on the contrary, often face

a great deal of difficulty in finding Halal food. This has led to the establishment of several unregulated Halal certification bodies (HCBs) within the EU and other industrialized economies in an effort to assure Halal consumers that Halal certified products are compatible with Islamic dietary laws. Nevertheless, these HCBs operate according to different Halal standards, caused by differences of opinion regarding the interpretation of some aspects of the Islamic dietary laws enshrined in the Qur'an (Islamic Sacred Book) and Hadith (Teachings of the Prophet of Islam). This has created confusion between food companies and Halal consumers regarding what is true Halal, and makes the regulation of HCBs very complicated. This thesis aims to discuss the literature on the production and quality characteristics, control points and legislative issues of Halal Foods.

Keywords

Halal Certification Bodies, Halal, Haram, Qur'an, Muslims, Islamic dietary Laws

Review Methodology

Literature searches were conducted using the following terminologies; Halal certification, Halal standards, Halal slaughter, Halal authorities, Control points and Quality characteristics. These searches were conducted through databases such as Google Scholar, Science Direct, Scientific Journals and the use of Halal Standards. The references in the articles obtained were then used for further review of literature.



Introduction

Halal food that must comply with Islamic legal manufacturing standards is a huge business, and international food companies are increasingly aware of its market potential. The demand for Halal food from Muslims in Europe and around the world has increased, and Halal food market is growing daily. The Halal food market has exploded in the last decade, and is now valued at an estimated \$ 667 billion annually, which currently accounts for 16% of the entire global food industry (Farouk, 2013).

Halal is an Arabic word meaning “allowable, permitted, and lawful”, and comes from the Holy Book (the Qur’an) 1, in which the term, “Halal”, derives from “Halalan Toyyiban”. In terms of food, it means food allowed in accordance with Islamic Law. [All foods are considered Halal, except for foods clearly identified in the Qur’an or Hadith 2 as non-Halal or haram (meaning, “forbidden” for consumption by Muslims)].

Arrangement and utilization of meat for Muslim people group is a basic piece of the religious life and certain conditions must be met with the goal that the meat is legal, Halal. If the treatment and scarification of meat animal don't meet the criteria then the meat might be viewed as unlawful, Haram.

According to the Qur’an, all food products are in principle considered Halal, except for some special products with special conditions, such as pork and pork products, blood and blood products, alcohol, carcass meat and meat of animals not slaughtered in accordance with the Islamic law. Halal standards and requirements determine which foods are allowed or prohibited for Muslims. “Excepted products”, products which are not Halal, are as stated in the Qur’an since 1400 years ago, when they were clear for Muslims of that time. Today, excepted products are still considered non-Halal and are explicitly prohibited in Islamic law. In addition to the food development, industry makes the production of designated food products more complicated, while food technology is now more sophisticated. Therefore, with respect to Halal standards and requirements, it is very important and necessary to keep pace with developments in the food industry. Halal standards and requirements will help the food manufacturing industry to produce Halal food products and ensure that Halal food products meet all Halal standards and requirements to protect consumers of Halal foods. Growers are increasingly aware of the need for Halal standards and certification, and put that knowledge in the forefront when

they promote their exports. In spite of growing global demand for Halal foods, Halal food companies in general cannot grow faster, as there is no agreement on Halal food standards worldwide, each country currently adopts its own interpretation and has its own standards. The huge challenge for Halal standards is the board disparity between different Islamic schools of thought, which leads to differences of opinion in the interpretation of what is legal and what is illegal, which encourages some countries to issue their own national standards, for example. the Gulf Cooperation Council (GCC) 4, Malaysia and Indonesia. On an international level, the Codex Alimentarius Commission has proposed guidelines related to the use of the term “Halal” in food labelling, such as “Guidelines for the Use of the term Halal” (CAC/GL 24-1997), which supports and facilitates food trade between Muslim countries.

A few animal categories, for example, pigs, meat-eating creatures and carcasses are illegal. Standards identifying with Halal butcher depend on I) The Holy Quran; ii) Sunnah and Hadith and iii) Views of religious researchers.

There are immediate and circuitous references in the (Quran interpretation) identifying with nourishment by and large and slaughter .

Halal food can be found everywhere in the world where there is a Muslim community. Muslims generally know the basic concept of Halal food because it is explicitly mentioned in the Qur'an. Halal foods are available in all world markets where there is a demand from Halal consumers, so food companies around the world manufacture them. Nevertheless, Islamic countries have their own Halal regulations and norms and prohibit non-Halal foods in their own food markets. On the other hand, in non-Muslim countries, with around one million Muslims, Halal food is not defined by government regulations. The necessary demand for Halal food by Muslims in these countries encourages the growth and development of a "third party" organization to oversee Halal production, to verify that these foods have been produced in accordance with Islamic dietary laws. This allows Halal food certifiers to control, organize and issue Halal food certificates within the market. The substantial demand for Halal foods in the markets and the acceptance of the Halal food certificates encourage the all known chains to place Halal food products in their supermarkets. Halal consumers can be deceived with Halal foods in the markets in the absence of government regulators, and where government regulations do not cover labelling and Halal certification.

1. The Qur'an is the Islamic Sacred Book. It contains the words of God (ALLAH), as dictated to the prophet Mohammad, and is written in Arabic.
2. Hadiths are the collection of reports of the teachings, facts and sayings of the Islamic prophet Mohammad. This term comes from the Arabic language.
3. The General of the Term "Halal" was adopted by the Codex Alimentarius Commission at its 22nd Session, 1997 (CAC/GL 24-1997). Guidelines for the Use
4. The Gulf Cooperation Council (GCC) consists of the States of Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates.

Understanding Halal

At the point when a Muslim goes to places outside the Islamic world, he/she should keep to his/her convictions at whatever point and wherever conceivable. This standard covers the nourishments and beverages they may devour, known as Halal. The idea of Halal is in some cases mistaking for individuals who are not acquainted with the idea. I in this manner incorporate here a short clarification of the Halal idea.

Halal (حلال) is gotten from an Arabic word signifying "legitimate" or "reasonable". This word alludes to the Muslims' dietary propensity in which they need to pursue dietary standards stipulated in Sharia law. Sharia law administers everything that Muslims ought to expend and characterizes what is precluded, for example, pork and liquor. The inverse of Halal is Haram, which signifies "unlawful" or "restricted". While numerous things are clearly Halal or Haram, there are a few things that are not clear or uncertain, known as Masbooh or Subuha. Halal spreads angles that are limited to nourishments and beverages, as well as to a Muslim's day by day life and practices all the more extensively. For example, infidelity, burglary, murder and abandonment are normal Haram practices. At the point when a lady opens her body to a man who isn't her significant other, it is additionally viewed as a Haram conduct.

The possibility of Halal is indivisible from social, chronicled, ethnic, financial and political variables. Socially, for example, Halal items ensure sustenance that is solid and clean, because the items have been exposed to a strict and broad examination directed by a Halal accreditation body. If the item passes the Halal examination, the maker will be given a Halal

endorsement and the directly to apply the Halal stamp to the bundling of his/her items for large scale manufacturing. The Halal check is a viable instrument utilized by Muslims as a kind of perspective so as to make it simple for them to buy Halal items by a solitary look. The Halal stamp is imperative for Muslims to figure out what items they can purchase, and Halal accreditation bodies assume a conspicuous job in confirming items.

In summary, Halal is a term utilized by Muslims as a lifestyle. It is a commitment for each Muslim to expend acknowledged nourishments at whatever point and wherever conceivable, notwithstanding when the person is far from Islamic culture.

Halal and Haram

In Islamic law, Muslims stress on the importance of the permissibility of sources of food to be consumed. This is because food intake will boost the development of human wellness and behaviour. Haram food is explicitly prohibited in the Qur'an, Sunnah and the consensus of the Muslim jurist (Ijma'). Muslim were prohibited from eating the flesh of pork and its derivatives as it is a sin and impiety to do so. These rulings have been stated from Islamic law as guidelines to all of mankind. Besides, eating of haram materials and using it as an adulterant or additives in food products are also forbidden. This is clearly demonstrated in many verses of the Quran. In Surah al-Maidah, for example Allah says:

يقول الله تعالى: ﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَّمَ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ الْيَوْمَ يَنْسَى الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿ المائدة: 3 ﴾

وقال جل من قائل: ﴿ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أَهَلَ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿ الأنعام: 145 ﴾.

“Forbidden unto you (for good) are carrion and blood and flesh of the swine, and that over which is invoked the name of other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, unless you have cleansed (by slaughtering) it in the proper, lawful way, while yet there is life in it, and that which has been immolated unto idols. And (forbidden is it) that ye swear by the divine arrows. This is an abomination.” (Al-Ma'idah, 5: 3).

There are numerous purposes behind the preclusion of pigs and one reason is to shield Muslims from damage. It is submitted, in any case, that just Allah (s.w.t.) knows the correct reason and the genuine insight concerning why pork is disallowed. From that viewpoint, Muslim researchers have an accord supposition (Ijma') on preclusion for all piece of pig.

CHAPTER ONE

The concept of Halal in Islam With the Ayats and Hadiths

1.1 Halal Concept

The halal market and the interest in halal sustenance have been mainstream points in non-scholastic articles. Although there is scarce literature on halal certification specially on halal food service industry (Wan-Hassan, 2008; Wan-Hassan & Hall, 2003). As per Shafie and Othman (2006), halal is a sole Islamic idea. It doesn't simply mean food however it is essential to the Islamic lifestyle. Al-Harran and Low (2008) mentioned that Islam is complete way of life, it has its own values and idea and can be seen from the life of each Muslim. To satisfy Islamic qualities, Chang (2006) noticed that halal certification is getting famous day by day as a benchmark for quality, cleanliness and wellbeing and in the meantime fits in with the Shariah (Islamic law).

In Pakistan, the National Small and Medium Enterprise Development Council (2006) expressed that Pakistan is seen globally as an unorthodox Islamic nation with keen business impetuses and is viewed as a genuine case of where a sole halal standard will be executed all over the country. Moreover, this result has been viewed as the reason for the improvement of world halal food enterprises just as adding marketing value to other commodities and services, to be specific, pharmaceuticals, makeup related articles, logistics, monetary and insurance services and the toy-production industry.

As per Mohd Yusoff (2004), halal does not cover just the religious perspectives but rather it sticks to exceptionally strict quality and cleanliness conformity which is in accordance with high standard manufacturing practices. This exhaustive Islamic term include issues related with food and drink, but also motives related with day to day life. Studies carried out on halal food mostly focused on halal meat (Bonne & Verbeke, 2008; Martini & Chee, 2001; Waarden, 2004), this thinking strengthen belief of non-Muslims that halal is just related with meat (Wan Hassan & Hall, 2003). Be that as it may, halal applies not exclusively to meat and poultry, yet additionally to other non-sustenance items, for example, beauty and personal care products.

Muslims are now demanding that halal items should go through a strict process, such as food safety, trade and consumption because of globalization of the food chain process, in order to gain their confidence about halal food (Shafie & Othman, 2006). This is important as a commercial food services vendor pertains vigorously to the apprehension with restaurant operators in satisfying the requirements and needs of their clients (Edwards and Meiselman, 2005), who additionally recommend that the communication between the client, benefit work force and the administration association is vital for return encouragement. Overall, clients have their own purposes behind why they come back to any restaurant (Dube et al., 1994). In spite of the fact that Muslims consumers behave in the same way like other consumers, in that they are asking for healthy and quality items, on the other hand they wanted to be sure that the product should comply with Shariah law (Al-Harran and Low, 2008). Moreover, Muslim eatery clients resemble whatever other clients when eating out, as their craving for consumer loyalty and return visits to an eatery are unequivocally impacted by nourishment quality (Dube et al., 1994).

Just the use of pork and not beef meat is strictly forbidden because of similar reasons in Islam as well as in Judaism as per halal and kosher respectively (Assadi, 2003). In Jewish custom, it is only allowed to eat animal or bird, meat that has processed according to religious prescribed way, kashrut (Diamond, 2002). In Islam and in Judaism both, in order to food to be Halal (permissible) a special prayer is performed (Assadi, 2003; Bonne and Verbeke, 2008). Moreover, the allowed animal, for example, ruminants and poultry must be sacrificed in such a way to make them for Jews *kosher* and for halal (Assadi, 2003). On the other hand, Assadi mentioned that both Islam and Judaism discourage normal way of slaughtering, for example, shocking and executing, because they are strictly prohibited. This is opposite in Christianity which allowed the utilization of any sorts of meat without the requirement for any sort of contrition to God as in the shape of pleading. Likewise, in the other extraordinary to these religions, the Jain religion does not permit the eating of any meat and any vegetables underneath the dirt. Without a doubt, practically all religions around the world have sets of laws that influence ordinary buys and propensities.

For Kosher recognition, it is foremost not to mixed meat and dairy items (Diamond, 2002) however no such confinement is watched for halal (Assadi, 2003). The stainless of apparatus in both religions are varies. Assadi (2003) further referenced that numerous consumers see

halal and Kosher food as being extraordinarily chosen and managed at all phases of readiness and preparing so as to accomplish the most noteworthy guidelines of healthiness and cleanliness.

Islamic Dietary Laws

A Muslim who pursues the Islamic dietary laws is a motif of confidence towards his or her religion. In connection to this, the life of a Muslim spins around the idea of halal and haram (Riaz and Chaudry, 2004). As per the Islamic dietary laws there are three primary classifications of food for Muslims in Islam *halal*, *haram* and *syubha*. Halal is a term depicting foods that are legitimate for Muslims to expend, as indicated by Islamic dietary laws as found in the Quran, hadith (books that recorded the adages and practices of the Prophet Muhammad) and in the fiqh (law) of the Muslim legal scholars. Haram foods are unlawful and restricted for Muslims, while syubha nourishments are sketchy and accordingly ought to be evaded.

In a hadith by Bukhari and Muslim that was described by Abu Abdullah A Nu'man, the Prophet Muhammad stated: "Halal (legal) is clear and haram (restricted) is clear; in the middle of these two are sure things which are suspect or syubha or mushbooh". Henceforth, numerous individuals may not know whether those things are halal or haram (yet) whosoever abandons them, is honest towards his or her religion and their inner voice. The hadith further clarifies: "Any individual who gets associated with any of these speculated things may fall into the unlawful and precluded" (Riaz and Chaudry, 2004).

From Quran

Surah Al-Maidah, The Table (5:4)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ
مُكَلِّبِينَ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ
وَأَنْقُوا لِلَّهِ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

They ask thee what is legal to them (as food). State: legitimate unto you are (all) things great and unadulterated: and what ye have shown your prepared chasing animals (to get) in the way coordinated to you by Allah. Eat what they get for you, however articulate the name of Allah over it, and dread Allah. For Allah is quick in considering.

Surah Al-Maidah (5:3)

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۖ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ
لِإِثْمٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

"Forbidden to you (for Food) are: dead meat, blood, the tissue of swine, and that on which hath been summoned the name of other than Allah, that which hath been executed by choking, or by a vicious blow, or by a fast fall, or by being gutted to death; that which hath been (somewhat) eaten by a wild creature; except if ye can butcher it (in due shape); what is yielded on stone (special raised areas); (prohibited) likewise is the division (of meat) by wagering with bolts: that is irreverence."

Surah Hajj (22:36)

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ
سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

"The conciliatory camels we have made for you as among the images from Allah: in them is (much) bravo: at that point articulate the name of Allah over them as they line up (for forfeit): when they are down on their sides (after butcher), eat ye thereof, and feed, for example, (ask not but rather) live in happiness, and, for example, ask with due modesty: hence have We made creatures subject to you, that ye might be appreciative."

Surah Hajj (22:34)

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةٍ
الْأَنْعَامِ ۗ فَالْهَكْمُ لِلَّهِ ۗ وَجَدُّ فَلَهُ ۗ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

“To each did We select rituals (of forfeit), that they may praise the name of Allah over the sustenance He gave them from animals (fit for food).”

From the Hadith

قال صلى الله عليه وسلم: " إن الله كتب الإحسان على كل شيء فإذا قتلتم فأحسنوا القتلة، وإذا ذبحتم فأحسنوا الذبحة، وليحد أحدكم شفرته وليرح ذبيحته" (من سنن ابن ماجة، كتاب الذبائح، باب إذا ذبحتم فأحسنوا الذبحة (2170)، والترمذي في كتاب الديات وباب ما جاء في دية الجنين (1409)).

On the authority of Abu Huraira (may Allah be satisfied with him), who stated: The Messenger of Allah stated: "Allah the Almighty is great and acknowledges just that which is great. Allah has instructed the Faithful to do what He told the Messengers, and the Almighty has stated: "O ye Messengers! Eat of the beneficial things and do right.

On the expert of Abu Ya'la Shahddad ibn Aus, the Messenger of Allah stated: "Verily Allah has recommended capability in every way. In this manner, if you murder, execute well; and on the off chance that you slaughter, butcher well. Give every single one of you a chance to hone his sharp edge and let him save enduring to the animal he slaughters" (Muslim).

In an incident described by Rafi' container Khadij, the Prophet revealed to Muslims who needed to slaughter a few creatures utilizing reeds, "Utilize whatever makes blood stream,

and eat the creatures if the Name of Allah has been referenced on slaughtering them... " (Bukhari).

Narrated Abu Thalaba: Allah's Messenger prohibited the eating of the meat of mammoths having teeth (Bukhari).

Narrated Ibn Umar: The Prophet reviled the person who did Muthla to a creature (for example cut its appendages or some other piece of its body while it is yet alive (Bukhari).

CHAPTER TWO

HALAL FOOD AND PRACTICE: A COMPARISON WITH OTHER RELIGIONS

Halal and Kosher

The two noticeable religious dietary limitations, halal and genuine are paramount parts of the food business (Regenstein et al., 2003a) and speak to a developing niche market (Reynolds-Zayak, 2004). In any case, when halal and legitimate subjects are talked about, they raise a few concerns. Hussaini (1993) focused on that halal food and kosher are two non-identical elements conveying distinctive implications and soul albeit usually non-Muslim buyers understand that both of them are same. As per Riaz and Chaudry (2004), mentioned that there are some similarities and differences between two types of foods. Both religions have specific rules of preparation of food and diet set in their heavenly books (Eliasi, 2002; Gutman, 1999; Regenstein et al., 2003b; Riaz and Chaudry, 2004).

Gutman (1999) focused on that kosher signify different things to different individuals. Eliasi (2002) characterized kosher as "fit" and adequate, admissible (Diamond, 2002), legitimate (Regenstein et al., 2003b) and appropriate for utilization (Riaz and Chaudry, 2004). The laws cover the scarification of animals as well as incorporate the suitability of all food (Eliasi, 2002). Likewise, foods prepared in line to Judaic law are Kosher or adequate to eat. On contrary, food unfit to eat is alluded to as non-kosher or "treif" which implies unclean. Throughout the years, the importance of the Biblical kosher laws have been deciphered and stretched out by rabbis to shield Jewish individuals from damaging any of the major laws and furthermore to address new issues and innovations (Riaz and Chaudry, 2004).

The Jews affectability concerning their recognition of dietary laws is additionally basic relying upon one's level of awareness and environmental realities with the laws of kashruth or of 'keeping kosher' as per Halakhah or Halacha which is unequivocally written in the Torah and translated by rabbinical specialists (Diamond, 2002). A Jew may pursue the law of kosher with a strict adherence or have a less thorough methodology where a few Jews keep a kosher home, eating non-legitimate just when feasting out, while others declining just from

pork (Eliasi, 2002). Here, Riaz and Chaudry (2004, p. 149) have recorded three issues identified with kosher dietary laws:

- Allowed animal
- Prohibition of blood
- Prohibition of mixing milk and meat

Ruminants with split feet that bite their cud, customary household flying creatures and fish with blades and removable scales are for the most part allowed for utilization (Regenstein et al., 2003b). In the meantime, pigs, wild winged creatures, sharks, dogfish, catfish, monkfish and comparable species are disallowed alongside all scavenger and molluscan shellfish. The slaughtered meat and poultry must be free of blood where they are drenched and salted inside a predetermined timespan. Aside from that, confinement on chometz, which is disallowed, grains to be specific wheat, rye, oats, grain and spelt happens amid the seven day stretch of Passover (in late March or early April).

Preclusion of blending milk and meat requests complete separation of apparatus and fall under legitimately assigned class. So as to keep meat and dairy discrete, it necessitates that the preparing and treatment of all items that are genuine can be categorized as one of three classifications to be specific meat items, dairy items and pareve (parve) or neutral items (Regenstein et al., 2003b). They characterized pareve as all items that are not sorted as meat or dairy like eggs, fish, nectar and lac sap (shellac). Besides, these pareve foods can be utilized with either meat items or dairy items (Riaz and Chaudry, 2004, p. 153).

Despite the fact that the Jewish dietary laws or kashrut are gotten from the law of Moses (Leviticus 11-31), unique schools of Jewish idea and practice have distinctive customs and elucidations with respect to what establishes genuine sustenance. Dugan (1994) and Gutman (1999) found that the contrasting translations on kashrut cover the generation as well as the handling techniques although these are frequently thought to be close to a disallowance against pork, shellfish and blending meat and dairy. Gutman (1999) further clarified that one of the most seasoned ceaseless food conventions - Jewish food laws, is guided by the legitimate choices of its researchers in every network, by and large rabbis. Gutman broadened that the significant debate in translations originated from the Ashkenazic (truly German Jews who are of Eastern European starting point) and Sephardic (truly Spanish Jews who are of

Middle Eastern and North African cause) networks and the Orthodox just as Conservative developments.

In the meantime, Regenstein et al(2003b), featured that there are a few administrative bodies that exist in affirming kosher foods, for example, the Union of Orthodox Jewish Congregations (OU), Organized Kashrus Laboratories (OK), Star-K and the Kof-K. In any case, Dugan (1994) included that distinctive parts of Judaism don't perceive each other as definite specialists however food that was endorsed by an Orthodox rabbi is worthy for all Jews. Aside from fit, halal dietary laws manage the accompanying four issues which have been talked about before:

- Prohibited and permitted animals
- Method of slaughtering
- Prohibition of blood
- Prohibition of intoxicants

Despite the fact that there are likenesses in dietary limitations of the two religions, Islam and Judaism, there are likewise unmistakable contrasts. Islam necessitates that the name of Allah be articulated at the season of butcher however Judaism does not recount a supplication over every creature at the season of slaughter (Regenstein et al., 2003b). The allowed creatures must be murdered by a Jew to make them genuine and by a Muslim to make them halal. Thus, the front quarter cuts of red meat are commonly utilized for legitimate. Conversely, Islamic dietary laws don't limit a specific cut. They likewise included that, fit meat should be splashed and salted yet this isn't required for halal meat.

Riaz and Chaudry (2004) accentuated that the meat of animals sacrificed on Islamic way is called zabiha or dhabiha meat. Aside from the sacrificing, there is no confinement about cooking in Islam if the kitchen is free from haram foods and ingredients. While getting ready halal food, there is no compelling reason to keep two arrangement of utensils, one for meat and one for dairy, as in fit nourishment readiness. Polluted gear should be washed down customarily as per Islamic law - for example, utilizing acids, bases, cleansers, and flushes with high temp water for multiple times and in some Islamic conventions the purifying likewise requires the utilization of sand and water.

Aside from Muslim and Jews, there are adherents from various religions that have exceptional dietary practices which have been commonly expounded by McCaffree (2002) where Hindus stay away from nourishments like garlic, onion and different food that invigorate the faculties which will thwart them from otherworldly advancement. Aside from Muslim and Jews, there are adherents from various Eating meat is to be stayed away from although not disallowed. The important confinement is the disallowance of hamburger where the Hindus trust that dairy animals are sacrosanct. Notwithstanding, dairy items from cows are worthy and considered profoundly unadulterated. Dugan (1994) noticed that Buddhism shows individuals not to "eat the beef" and many seem, by all accounts, to be vegan while some decline meat and devour just fish. Inside this specific situation, the religion additionally denies five 'sharp" nourishments like onions, leeks, garlic, scallions and chives. In the meantime, most of the Sikhs eat meat in spite of the fact that they are restricted from taking liquor (McCaffree, 2002).

Schweitzer (2001) felt that the issue of food was ignored in Western Christian idea even though it assumes critical jobs in Christian credence. This is because of the way that nourishment was not a focal point of consideration in the Bible since it intensely talked about God as the supplier of sustenance instead of the nourishment itself. On a very basic level, there are different religious conventions concerning food utilization incorporating fasting in this religion. As per Dugan (1995), the Christian convention has an old history of characterizing oneself and the human condition. Also, it has offered an adjusting point of view by following the motivations of the spirits and scope. In that capacity, this is an essential perspective to present, since fasting and without a doubt all types of austerity have experienced misjudging in current occasions. The Church of the Latter Day Saints, all the more generally known as the Mormon Church, has confinements on liquor and tobacco. They likewise stay away from caffeine and hot beverages like espresso and tea. Allowed nourishments like meat, herbs, vegetables, products of the soil are taken decently.

Seventh-Day Adventists pursue a strict lacto-ovo vegan diet with no meat, fish, poultry, liquor, tobacco or caffeine. Entire grains, foods grown from the ground are viewed as the base of their eating regimen and vegetables while low fat dairy items and eggs are to be expended sparingly. The diverse kinds of religious limitations demonstrate that affectability to one's recognition of dietary laws is basic (Eliasi, 2002).

Confidence frameworks have been created by considering the dietary limitations among religions, for example, on halal and kosher nourishment just as food security worries among consumers from all over the world. As indicated by Achilleas and Anastasios (2008), customers presently consider quality affirmation frameworks, for example, great assembling practice (GMP), Hazard Analysis and Critical Control Point (HACCP) and International Organization for Standardization (ISO) to give some examples as approaches to guarantee food quality, security and boost their confidence level to use the product. Soderlund et al. (2008) contended that the intricate and more elaborated frameworks will prompt incapable usage as contrast information related with medical issues and this will daunt customers confidence level and eventually misconception will emerge. Aside from that, Mohd Daud (2004) recommended that everyone should be capable in guaranteeing that the food eaten is alright for usage even though the issues on inadequate assets, information, detachment of dietary patterns, development of new food and conveyance procedures have added to a muddled circumstance.

As a few Surahs in the Quran and Hadith have expressed on the authorization of eating marine creatures:

Legal to you is game from the ocean and its food as arrangement for you and the voyagers, yet prohibited to you is diversion from the land as long as you are in the condition of ihram. What's more, fear Allah to whom you will be assembled.

(*Surah Al-Maidah* [The Table Spread], verse 96)

What's more, it is He who has oppressed the ocean, that you may eat out of it fresh flesh.

(*Surah Al-Nahl* [The Bee], verse 14)

In a *Hadith* reported by Imam At-Tirmithi, An-Nasa'i and Abu Da'ud the Prophet (pbuh) once said about the sea:

عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ يَا : فَقَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ سَأَلَ رَجُلًا أَنْ {
عَطِشْنَا بِهِ تَوَضَّأْنَا فَإِنْ ، الْمَاءِ مِنَ الْقَلِيلِ مَعَنَا وَنَحْمِلُ ، الْبَحْرَ نَرْكَبُ إِنَّا وَسَلَّمَ
أَبِي عَنْ { مَيْتَتُهُ الْحِلُّ مَاؤُهُ الطَّهُورُ هُوَ : السَّلَامُ عَلَيْهِ فَقَالَ ؟ الْبَحْرُ مِنْ أَفْتَوْضَ
هُرَيْرَةَ

Abu Huraira reported that a man asked the Prophet (ﷺ): "we travel in the ocean and we convey with us little water. On the off chance that we utilized it for wudu, we would endure thirst! so should despite everything we utilize this water for wudu ? The Prophet (ﷺ) answered: Its [sea] water is unadulterated and its dead meat [fish and whatever lives in sea and die by leaving it] is Halal to eat"

(Ref: Sunan Al-Tirmithi: 69)

Again, Abdullah Ibnu Abu Afa reported in a *Hadith* by Bukhari and Muslim on the consumption of locusts:

اللَّهُ رَسُولٌ مَعِ غَزُونَا: قَالَ عَنْهُمَا اللَّهُ رَضِيَ فَيُؤَا أْبِي بِنِ اللَّهِ عِدْ وَعَنْ مَعَهُ نَأْكُلُ: رَوَايَةٌ وَفِي الْجَرَادِ، نَأْكُلُ غَزَوَاتٍ سَبْعَ وَسَلْمَ عَلَيْهِ لِهَذَا صَلَّى ((عَلَيْهِ مَتَّفَقٌ)) "الجراد

We accompanied the Messenger of Allah (ﷺ) in seven expeditions, and we ate locusts.

[Al-Bukhari and Muslim].

Sunnah.com reference : Book 19, Hadith 26

The phrase **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** Bismillahir Rahmanir Rahim (for the sake of Allah, Most Gracious, Most Merciful) must be summoned preceding slaughtering. The halal standard additionally requires that slaughtering lines, apparatuses and utensils will be committed for halal slaughter as it were. The butcher must be finished with a sharp gadget (as referenced in underneath sections) yet not something made out of bones, nails or teeth. Slaughtering will be done once and the "sawing activity" of the slaughtering is allowed as long as the butchering blade or sharp edge isn't lifted off the creature amid the slaughtering.

CHAPTER THREE

Halal Food Production and Critical Control Points

Introduction

In this chapter we commence with the explanation of halal supply chain management that has taken from the articles of M. Tieman (2009). In section 4.2 we will present the Malaysian standard, which is the most globally recognized and used standard according to the IHI alliance and the Halal Food Production according mentioned in Chaudry and Riaz (2004). Distinct supply chain frameworks will be discussed, and the definition of consumer requirements will be explained. This chapter summarizes the theoretical framework for this research.

3.1 Halal logistics

As mentioned before, the basic principle of halal transportation is to ensure the physical separation of halal cargo from non-halal cargo in transport. This is to prevent cross contamination, preventing the possibility of making mistakes and ensuring that the transportation system is done in accordance with the expectations of the various Muslim consumers (IHIAS, 2009).

Halal logistics play a very vital role in the supply chain during the sourcing, production and distribution processes. The halal logo on products is a sign of trust that sourcing, manufacturing and distribution are halal-compliant. The consumer assumes that the manufacturer takes care to ensure halal compliance throughout the supply chain. This means there is a need for halal storage facilities worldwide (Tieman, 2008).

Halal logistics request (like any other logistical model) for key performance indicators (KPI) that have to be verified. More checkpoints could be needed to ensure that everything goes according to halal standards. For example, tracking and tracing could be of great assistance (Tieman, 2009).

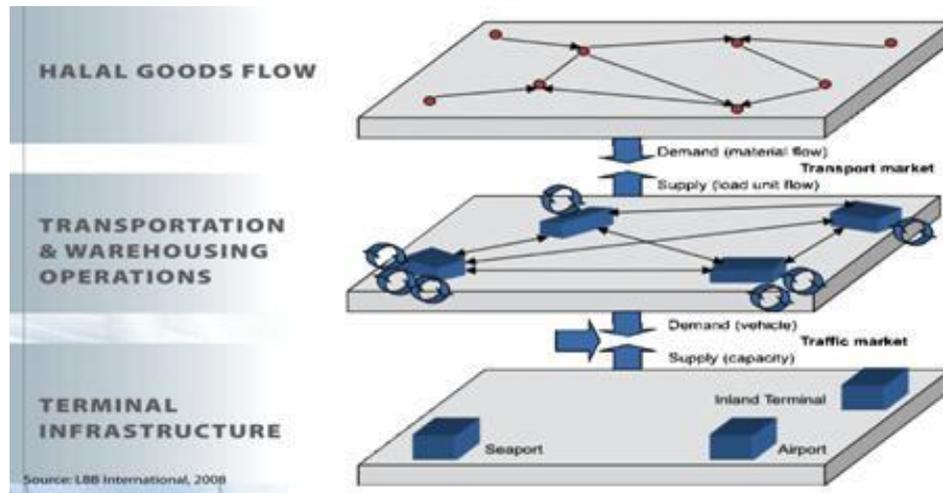


Figure 1: Halal Logistics, Source: M. Tieman, 2009

3.2 Identifying the Standard

There is no uniform calculated standard, yet which is completed over the world. A preeminent comprehension is finished by the IHI Alliance in Malaysia, which was facilitated and created through exchanges and sessions over the world by worldwide specialists from inside the Islamic and strategic industry. The main draft was distributed amid the World halal Forum '09 in Kuala Lumpur by M. Tieman (administrator of the strategic advisory group). Yet, the principal official distributed gauges as in; the MS 1500:2004 and the halal Food Production standard as indicated by Chaudry and Riaz (2004), which are as of now utilized, will be uncovered.

3.2.1 Malaysian Standard 1500:2004

The most broadly acknowledged and utilized halal standard is the Malaysian Standard (MS) 1500:2004, and that is the most regarded and embraced standard. The MS 1500:2004 comprises of the definitions and the prerequisites for halal and rules for butchering, and accreditation. The composed tenets that are planned for the coordination of halal are the accompanying:

- The standard for product storage display and servings:

All halal foods that are stored, displayed, sold or served must be classified and labelled as halal and should be segregated at each stage to avoid mixing or contamination with non-halal products.

- Product processing, handling and distribution:

All processed food is halal if it meets the following requirements:

- a) The product or its ingredients do not include any components or products of animals that are non-halal by Shariah Law or products of animals that are not slaughtered according to Shariah Law;
- b) The product does not contain anything in any quantity that is decreed as najis by Shariah law;
- c) The product or its ingredients are safe and not harmful;
- d) The product is prepared, processed or manufactured using equipment and facilities that are free from contamination with najis; and
- e) During its preparation, processing, packaging, storage or transportation, it shall be physically separated from any other food that does not meet the requirements specified in items a), b), c) and /or d) or any other things that are decreed as najis by Shariah law.

3.2.2 Halal Food Production

As mentioned by Chaudry and Riaz (2004) the first reference to halal food production and its requirements, written for the food manufacturer and food product developer, is their own halal industrial production standards.

Halal Food Production (2004) elucidates the domestic and international halal food market, halal food laws and regulations and guidelines for the production of halal food and industry standards for halal production. Chaudry and Riaz described that there is also the possibility of negative consequences if a non-halal product is packed by mistake into a halal-certified pack. If these differences in packaging inventory are not explained to the halal supervisory organization, all halal products produced become dubious, which may result in a halt of halal certification of all halal products in inventory unless and until it is cleared.

The sealed separation of halal and non-halal products in shipment is not needed. Nevertheless, some fresh non-halal food like meat, can leak meat juices through packaging materials, and should therefore be segregated. If all packages are properly sealed to avoid cross-contamination, it is not necessary to separate halal food products from non-halal food products in the shipment.

To guarantee that just legitimately arranged items are halal ensured, it is basic to actualize controls on bundling and marks with the goal that the producer can't name non-halal items as halal accidentally. The supervisory association must have a composed assention between the organization and its supplier(s) of printed bundling and names that all buy orders for such materials must convey the endorsement mark of the supervisory association preceding delivery to the maker. Subsequently, the supervisory association must record for a sensible sum for bundling materials stock contrasted and buys and creation (yield). Any critical varieties require a composed clarification of the difference to pick up confirmation that no non-endorsed generation was marked as halal.

Under no circumstances may a company put the name and/or symbol of the supervising organization on its packages as certified halal, unless the supervising organization has previously approved it in writing. All products labelled as halal should also carry the supervisory organization's name and/or symbol.

3.2.3 International Halal Integrity Alliance Standard: Logistics Module

The IHI alliance standard for logistics is developed in accordance to guidelines adapted from ISO/IEC, Guidelines for International Standards Development and refers to the MS 1500:2004 and the Halal Food Production by Chaudry & Riaz (2004).

It is the first international guideline for logistics. The content of the logistics standard is the process of managing the acquisition, movement, storage and handling of materials, parts, livestock, semi-finished or finished inventories, both food and non-food products, and related information and documentation They flow through the organization and supply chain according to the general principles of Shariah. This standard provides requirements and procedures to manage the movement, storage and handling of materials, parts, livestock and semi-finished or finished inventories, both

food and non-food through the organization and the supply chain, in accordance with the general principles of the Shariah.

This standard is relevant to exercises secured under stockroom, transportation and terminal. It isn't important to materials dealing with secured under creature butcher and handling, prepared sustenance and nourishment benefit. It is critical that halal items are isolated from non-halal items, to forestall cross sullyng and botches and to guarantee that tasks are reliable with the desires for the partners.

The concept of halal logistics is incomplete if it is seen in isolation and not accompanied with the logistics of best practices, that is traceability is in place, an uninterrupted cold chain is guaranteed, lifecycle protection is ensured through short delivery times and a high standard of hygiene and sanitation.

For instance, for halal transportation in the standard:

- 1) There is no blending of halal merchandise with non-halal products if there should arise an occurrence of mass shipments.
- 2) There ought to be no blending of halal merchandise with both serious and medium nasj in one compartment or basic transportation stockpiling.
- 3) There is no blending of halal merchandise with non-halal products in a single bed and additionally stack transporter.
- 4) There is a physical detachment of halal freight from non-halal load through tertiary bundling, (for example, cover, shrivel wrap) or containerisation.

Then again, Chaudry and Riaz shipment gauges portray; "isolated fixed halal and non-halal items in delivery (i.e., LTL basic transporters) isn't required. In any case, crisp non-halal meat, which can spill meat squeezes through bundling materials, ought to be isolated. On the off chance that all bundles are legitimately fixed to forestall cross-pollution, there is no compelling reason to isolate halal sustenance items from non-halal nourishment items in transportation."

As expounded by the IHI alliance; one of the key points is to be aligned with the stakeholders' needs. Nevertheless, all these standards and restrictions are based on

Islamic (governmental) regulations and on 'best practise' of logistics, Albeit the opinion of the consumer has not been taken into account.

3.3 Food Supply Chains

Van der Vorst (2000) did some modification in the Food Supply Chain logistics model that is proposed by Lambert and Cooper. According to Van der Vorst (2000) Supply Chain Management (SCM) is the integrated planning, co-ordination and control of all business processes and activities in the supply chain to deliver superior consumer value at least cost to the supply chain over all, while on the same time taking care of other stakeholders in the supply chain.

The supply chain not only includes the manufacturer and its suppliers, but also transporters, warehouses, retailers, service organisations and consumers themselves (Davenport, 1993).

Within this research the perception of consumers is measured during the segregation at a few of these levels (transport, warehouses and retailers).

Food Supply Chain Network (FSCN) is the analysis of a supply chain within the context of complex networks of food chains. Each of the elements in the framework is directly related to the objectives of the FSCN. One can focus on three generic value propositions, which can be found separately or combined.

1. Network differentiation and Market segmentation where the target is to differentiate as a chain to meet the specific demands of customers (like the Muslim population);
2. Integrated Quality, where the target is to meet the increasing demand of consumers, governments, NGOs and business partners for safe and environmentally friendly produced products; and
3. Network optimisation, where the target is cost reduction through a streamlined and efficient chain/network with rational information supply.

Especially the network discernment is important when it comes to the halal food chain. Referring to section 2.1 where the whole supply chain is preferred to be separated to sustain the credence of halal could be seen as a form of network differentiation. This is

according to Van der Vorst (2005) to meet customer demands. The main point of this model is the customer requirements which have never been measured before. In order to gain cost reduction through a streamlined supply chain they combined network differentiation with network optimisation. This should be the focus for halal distribution as well.

3.4 Defining Consumer Requirements

From the area 4.1 and 4.2 plainly there is no estimation of buyer needs concerning halal coordination. The following stage is to develop a methodology on the best way to gauge these purchaser needs. How to characterize these prerequisites? In area 4.5 the halal Critical Control Points (CCPs) will be clarified. These CCPs will characterize the shopper necessities and depict those components that require exceptional consideration. Buyer discernment will uncover customer needs and how a coordination model can help in this issue. Segment 4.6 will clarify the physical appropriation as indicated by Van Goor (1993).

3.5 Halal Critical Control Points

In food supply chain Hazard Analysis Critical Control Points (HACCP) is a systematic preventive approach to food- and pharmaceutical safety that addresses physical, chemical, and biological hazards as a means of prevention rather than finished product inspection. HACCP is used in the food industry to identify potential food safety hazards, with the attention that key actions, known as Critical Control Points (CCPs) can be taken to reduce or eliminate the risk of the hazards. The system is carried at all stages of food production and preparation processes including packaging.

There are control points throughout the entire supply chain, because there is a risk for cross-contamination at all stages, as halal meat becomes haram for example when in contact with pork meat. According to Kirwan (2006) halal is a typical example of a socially constructed quality benchmarks', which embody not only the physical properties of the product but also the conditions under which it is produced, distributed, and retailed. Bonne and Verbeke (2007) came up with a conceptual framework for analysing the socio-technical construction and quality coordination of halal meat using HACCP as a potential quality assurance system. They made a framework that illustrates how an HACCP approach can derive from the Actor-

Network Theory and Conventions Theory principles with the aim to produce and market desired credible qualities.

The Actor-Network Theory (ANT) (Callon, 1991) is a way of analysing how actors in a network negotiate whether and how certain product attributes and their production method will be included in the product specification.

The Convention Theory (CT) focuses on quality, in particular on the social and cognitive construction of quality, thus, also offering an appropriate theoretical framework for the examination of socially constructed food quality criteria (Kirwan, 2006). Conventions are defined as a set of mechanisms and rules that involve the content of the product specifications, third-party roles, product differentiation and labelling strategies (Sauvé, 1998), and are used to define and recognize the quality of the products, and to solve problems related to quality uncertainty (Vannoppen et al., 2004). It is aligned with the Convention Theory to get a specific start of how halal meat should be transported and coordinated. Riaz and Chaudry (2004) mentioned that the halal control points are at each and every step from farm to fork.

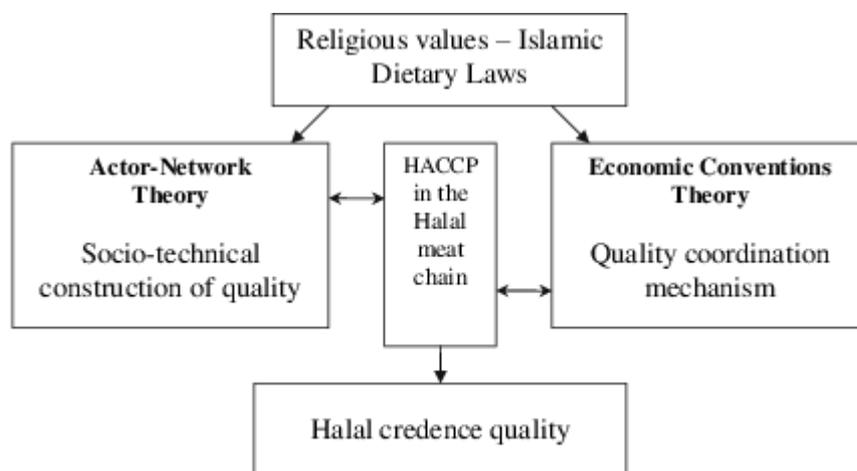


Figure 2: Conceptual framework for analysing the socio-technical construction and quality coordination mechanism for halal credence quality (source: Bonne and Verbeke, 2007)

The overall halal quality approach would require that the entire halal meat chain is controlled in accordance with the HACCP principles. Then, HACCP should not only take place at the slaughterhouse or food processing stage, but also during the physical distribution stage, as in external transportation, warehousing and storage (Van Goor et al., 1993).

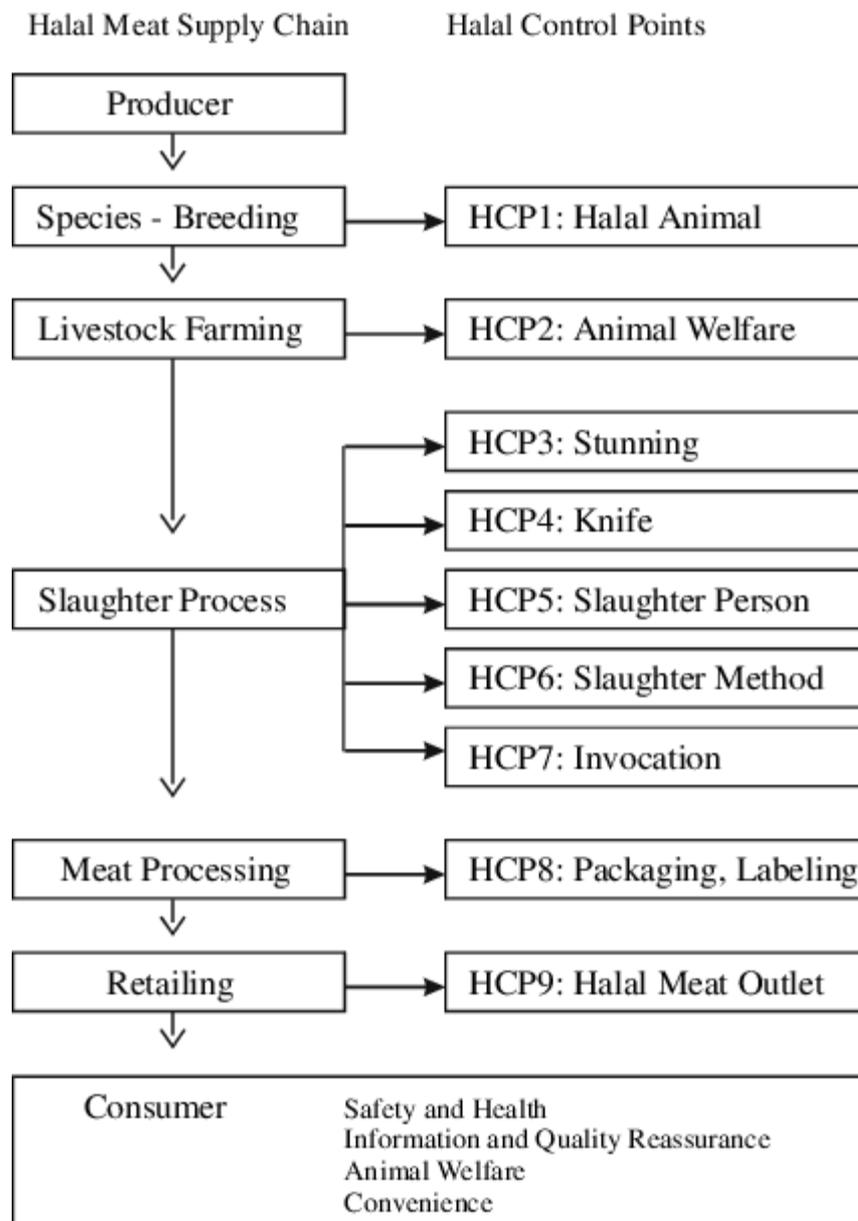


Figure 3: The halal meat chain and identification of Halal Control Points (HCP)
Based on Riaz and Chaudry (2004)

3.6 Physical Distribution

Physical distribution plays an important role in supply chain process. Physical Distribution Management according to Van Goor (1993) manages the control and

values of the products from the end of the production phase to the end-consumer (see figure 4). Physical Distribution is much more than transportation only. Physical Distribution according to the logistics platform: The movement and storage functions associated with finished goods from manufacturing plants to warehouses and to customers; also, used synonymously with business logistics. Physical Distribution is an efficient way of supply of goods between the producer and the wholesaler/consumers according to the right place and the right time. Or like Peter Drucker stated: “Physical Distribution is the Last Frontier of Cost Effectiveness”

Physical Distribution deals with the storage and/or warehousing of products, all the possible problems and solutions according to the storage within the distribution channels, the direct or indirect distribution, the choice of storage or warehouse, the choice of transport, but also variables such as routes or customs.

In halal logistics it is important to know the separation levels formulated as consumer requirements during transportation, warehousing, shipment and in the supermarket. What kind of packaging do they demand? Is vacuum packing enough or do we need carton boxes? Where will be the minimum segregation possibility in sea- or airport or during the storage in supermarkets?

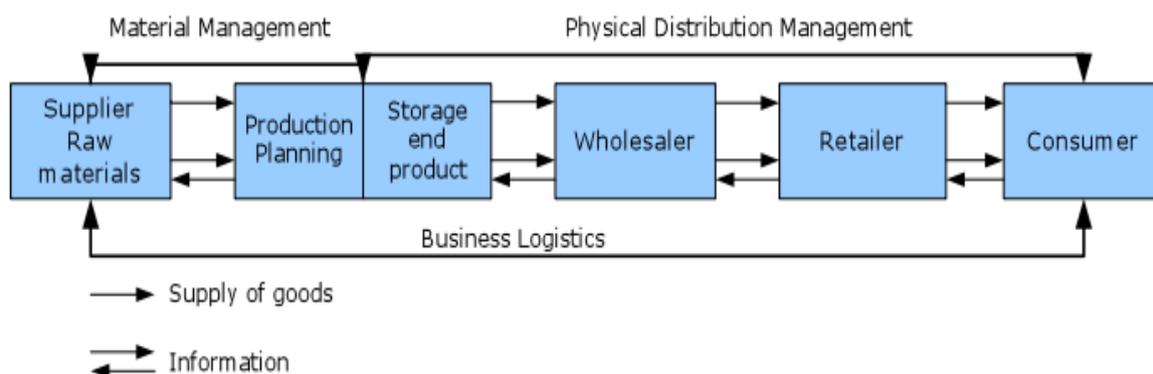


Figure 4: Terminology Supply of goods (Van Goor, 1993)

3.7 Research Framework

Section 4.2 identified the regulations and standardisation at this point. The consumer opinion to be measured with the help of theories that are described in the section 4.3 till 4.6 form a platform to develop requirements for the physical distribution of halal meat.

According to Chaudry & Riaz (2004) and Bonne & Verbeke (2007) there is a CCP between and within every step of the chain. The focus of this research is on the physical distribution part during the logistics, so the processing and slaughtering of halal meat is not included, (see also figure 3 and 4). This research tries to define what the limitations and actual CCPs are during the physical distribution process. The integrated CCPs within the physical distribution part of the halal food chain are shown in Figure 5 below.

When we combine the Actor-Network Theory (ANT) (Callon, 1991) and the Theory of the Convention (Kirwan, 2006) with Van der Vorst's network differentiation approach (2005) within the halal food chain, the focus is Quality control the role of different stakeholders within the network, and on the specific requirements of customers. Quality control will be in focus with the CCPs. The responsibility of the different stakeholders will have to be measured as well as the requirements of the customers, which is unknown.

In combination with the above-mentioned regulations of Chaudhry & Riaz (2004) and MS 1500: 2004, the objective is to find the requirements of the consumers for all the interested parties involved. The HACCP Convention Theory from Verbeke is a search for the sustainability of halal quality, which is one of the most important factors to protect and prevents halal from becoming non-halal. Van Goor (1993) suggested earlier not to focus on transportation only, but also on warehousing and storage during the physical distribution cycle. The layout of the structure of warehouses and distribution centres as well as the transportation phase itself is important.

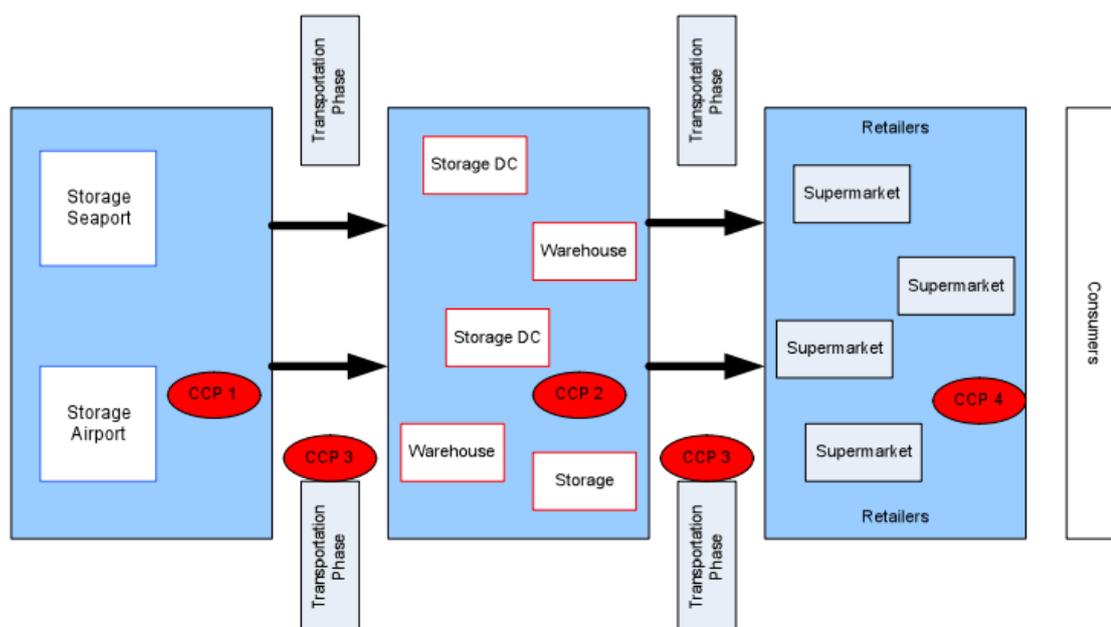


Figure 5: Possible CCPs during physical distribution

To complete the theoretical framework, it is necessary to determine the research subjects or the variables that must be measured. Using the literature, the halal criteria (IHI standard, MS 1500:2004, Chaudry & Riaz, 2004), the definition of physical distribution (Van Goor, 1993) and of halal CCP (Chaudry & Riaz, 2004; Verbeke, 2004) are determined. Along with the literature mentioned above, this research aims to identify the consumer's perception of where these real CCPs are located and what is the minimum separation during transportation and / or storage during these CCPs in Malaysia. Figure 5 will be used as a starting point for the research. The minimum separation during these stages needs to be measured under Muslim consumers to determine the CCP.

- CCP1: Regarding import and export. What is the minimum separation during storage at a Sea- or Airport?
- CCP2: Regarding storage: What is the minimum separation during storage in Warehouses and Distribution Centres?
- CCP3: Regarding Transportation: What is the minimum separation during Transportation?
- CCP4: Regarding Retailers: What is the minimum separation during display in the Supermarkets?

The literature used in this manuscript is a necessary background for locating the CCPs and for constructing the variables that should be tested and measured. A critical control point is a step or procedure in a food manufacturing process in which control can be applied and, as a result, a risk to food safety can be prevented, eliminated or reduced to an acceptable level. It is necessary to establish critical limits for each critical control point. A critical limit is the maximum or minimum value to which a physical, biological, or chemical hazard must be controlled at a critical control point to prevent, eliminate, or reduce to an acceptable level. For these critical limits the consumer opinions, which must be translated as requirements, are crucial. These requirements will reveal what the maximum or minimum physical separation levels are at each stage during physical distribution of halal meat. These requirements will reveal what the maximum or minimum levels of physical separation are at each stage during the physical distribution of halal meat.

| Research Subject | Literature | Data Collection Strategy | Sources |
|-----------------------|---|--------------------------|---------------------------------------|
| Halal criteria | Chaudry & Riaz (2004); MS 1500:2004 | Group Sessions | IHI and M. Tieman documentation |
| HACCP | Bonne and Verbeke (2007); Chaudry & Riaz (2004) | Survey | WHF sessions, Interviews |
| Physical Distribution | Goor (1993), Ballou | | M. Tieman, IHI alliance documentation |
| Quality Control | Van der Vorst (2005); Verbeke et. al (2004) | Survey | Interviews |

Table 3.1: Research subject and literature

These consumer requirements should be measured by carrying out a survey. Some other variables are unknown but also very important to measure according to the International Halal Integrity Alliance (IHI). alike; “Who is responsible for halal logistics according to the consumers?” and, “Is it a retail- or a brand driven responsibility?” Another important variable to measure is whether the consumer is willing to pay for possible extra costs which could result from these requirements?

Discussion and Conclusion

A strategic framework is made out of countless which must be overseen legitimately so as to convey last items in the correct amounts at the ideal time and quality at the opportune place and at a sensible expense. This puts testing necessities on the nature of the diverse calculated procedures, particularly in perspective of the particular qualities of the halal-evolved way of life.

Hypothesis about halal coordination is nearly not accessible by any means. The most valuable hypothesis originated from articles of M. Tieman (which are commercial and not scientific) and from Verbeke. This is the reason articles on sustenance the executives came more in front

amid the advancement of my Thesis. The hypothesis was more than valuable for the advancement of the overview and helped a great deal amid this procedure.

In a worldwide Muslim community, a halal accreditation stamp is considered as a benchmark for food safety, quality guarantee and many other beneficial characteristics which is not only limited to Muslims but to all. Halal prerequisites meet a significant number of the ordinary quality gauges, for example, ISO9000, Good Hygienic Practice (GHP), Good Manufacturing Practices (GMP), veterinary review, Codex Alimentarius and Hazard Analysis and Critical Control Point (HACCP). Accordingly, the industry that executes Halal prerequisites will create better quality sustenance items contrasted with those that actualize ordinary guidelines (Talib and Ali, 2009). In any case, Halal qualities can be promoted among non-Muslim customers if society is made progressively mindful of the advantages identified with wellbeing, cleanliness, security, nature, social equity and creature welfare that meet up with Halal methods for getting things done.

CHAPTER FOUR

Halal Slaughtering and its Effect on Meat Safety and Hygiene

Introduction

Islam has implied the advancement of the lawful arrangements overseeing the slaughter of animals. The Islamic Sharia accomplished humanized scoop where forced Islamic slaughter on ruminant creatures which is admissible to eat their meat, for example, steers, camels, sheep and goats, and the advancement of numerous of the Arts and the lawful arrangements amid the slaughtering procedure. The slaughtering procedure is of a noteworthy effect on the meat wellbeing and cleanliness. Then again it is of huge effect on human wellbeing. The

Halal slaughtering includes cutting of jugular veins, carotid courses, throat and esophagus , which encourages emptying of blood out of the animals and in this way averts development and augmentation of destructive small scale living beings. The halal slaughtering of creatures has an incredible job in avoiding irresistible maladies and is seen one of the primary purposes behind the fame of the item indeed, even among non-Muslims. Notwithstanding total seeping of streaming blood, there are various advantages of separating all the veins of the throat including expanded timeframe of realistic usability; nonappearance of microorganisms; and make a slaughter with no torment.

Studies have appeared halal slaughter shields purchasers from numerous maladies which are most certainly not conceivable in the regular on-going techniques utilized in numerous nations. It was affirmed that the customary techniques for slaughtering utilized in the western nations, for example shocking, closing, electrical stunning and so on., are preventing the draining procedure. This exploration chapter talk about the contrast between the halal (Islamic) and the on-going (customary) techniques for animal slaughter and clarify the impact of every strategy on the meat security and cleanliness. It was reasoned that the halal strategy for slaughtering is the main right strategy for the logical perspective. Just as, the halal technique is of extraordinary significance for human wellbeing as shielding shoppers from the irresistible illnesses just as it has noteworthy effect on the meat security and cleanliness. It was suggested that all non-Muslims individuals should draw nearer to the Halal technique for slaughter and quit making additional agony the animals through staggering.

Islam has meant the development of the legal provisions governing the slaughter of animals.

A few criteria characterize a decent slaughter strategy for the logical perspective:

- a) slaughter can't be dealt with remorselessly;
- b) Animals can't be unduly focused on;
- c) Draining must be done as fast and as total as could reasonably be expected;
- d) Remains wounding must be insignificant;
- e) slaughter should be clean, monetary and ok for the administrators (Swatland, 2000).

What's more, the empathetic conditions must be exhibited amid pre- slaughter taking care of (Roça, 2002).

The best technique for slaughtering is the Sunnah strategy which comprises of a flat cut on the throat of the animal and separating each of the four vessels of the throat so as to expel all the sullied blood from the animal . This is the main strategy which guarantees that the meat slaughtered is legitimate for Muslims of all schools of thought to expend and the technique which evacuates all questions (Halal advocates of America, 2011a)

4. The Halal (Islamic) slaughter

In holy Quran and Hadith, there are a few requests pursued by Muslims. Consequently, meat is approved for utilization when it is Halal condition, which means legitimate and lawful for Muslims. The religious requests:

4.1. Invoke the Name of ALLAH

The name of God (Allah) is to be articulated as an update that we don't have the privilege to take the animal's life except for by the consent of God to address our issue for food (ISNA Halal Certification Agency, 2010).

4.2. Counteract Pain and Agony for Animals before Slaughtering

As mentioned in the Hadith, disturbance for animals before slaughtering is entirely denied. Clearly a standout amongst the most imperative reasons for this request is identified with moral issues. However, researchers have demonstrated that this issue is of significance from the perspective of meat cleanliness too (Hajmohammadi, et. al. 2014).

4.3. Animals have to allow Drinking Water before Slaughtering

A standout amongst the most vital issues in Islamic slaughtering strategy is availability of animals to drinking water before slaughtering. Animals ought to approach water uninhibitedly before slaughtering. Since, drinking water decreases optional microbial contamination of animals remains. Besides, adequate drinking enables animals to decrease worry as well as glycolysis makes the meat be less transitory (Lahucky et. al. 1998).

4.4. Abstain from Slaughtering Animals in the Sight of Others

As per the Islamic slaughter, slaughtering animal in seeing the others is odious. It gives the idea that this activity causes them extreme pressure. Stress prompts decline meat quality and security by means of decrease of glycogenic source and irregular expanding in pH of muscles (Lahucky et. al. 1998; Hajmohammadi, et. al. 2014).

4.5. Flat cutting the majority of the vessels of the throat

The Sunnah halal technique for slaughter is to deplete most of the unclean blood from the body of the animal by cutting the majority of the vessels of the throat including the carotid courses, trachea, throat, and the jugular veins. The blood must be totally depleted from the body if the vessels of the throat are cut. Notwithstanding total seeping of streaming blood, there are various advantages of disjoining all the veins of the throat including expanded timeframe of realistic usability; nonattendance of microscopic organisms; and make a slaughter with no agony (Halal advocates of America, 2011a).

4.6. Keep away from Complete Cutting of Animal's Head amid Bleeding

Avoidance of neck partition is imperative to finish the draining procedure to expel all the blood from corpse. In agreement to the Halal slaughtering systems, it is wanted to maintain a strategic distance from complete cutting of animal's head during dying. In light of scientific confirmations, characteristic draining time in local animals is around 3-6 minutes and amid this period, 40% - 60% of blood volume exits from the body. Whatever is left of the blood remains for the most part in viscera and vessels (Hajmohammadi, et. al. 2014).

4.7. Methodology of the Halal Slaughtering

Here, the present chapter bridges the standard which was produced by the Institutionalization Expert Group of the Organization of the Islamic Conference (OIC).

4.7.1. If there should be an occurrence of Manual Slaughtering

- a) The animal to be butchered must be an animal that is Halal.

- b) The animal to be butchered will be alive or esteemed to be an alive at the time of butcher. The butchering technique ought not make torment animals and ought to be finished with animal welfare/rights thought.

- c) The slaughterer will be a Muslim who is rationally solid and completely comprehends the principal guidelines and conditions identified with the butcher of animals.
- d) If animals have touched base from long separation, they should initially be permitted to rest before butchering.
- e) The animal might be butchered, subsequent to having been hung or laid ideally on its left side confronting Kiblah (the course of Makkah Al-Mukaramah). Care will be given to decrease enduring of the animal while it is being hung or laid and not to be continued holding up much in that position.
- f) At the time of butchering the creatures, the slaughterer will invoke "BISMILLAH WALLAHUAKBAR" which signifies "In the Name of Allah Almighty Great" and he ought not make reference to any name other than Allah generally this make it non-Halal. Referencing the name of Allah ought to be on every body "Zabaha" (murdered by butcher) or on each gathering being butchered consistently and if the persistent procedure is ceased for any reasons he should specify the name of Allah once more.
- g) Slaughtering will be done just once to every animal. The "sawing activity" of the butchering is allowed as long as the butchering blade will not be lifted off the animal amid the slaughtering.
- h) The demonstration of Halal slaughter will start with an entry point on the neck sooner or later just underneath the glottis (Adam's apple) and after the glottis for since a long time ago necked animal.
- I) The butcher demonstration will disjoin the trachea (halqum), throat (mari) and both the carotid courses and jugular veins (wadajain) to hurry the draining and demise of the animals.
- j) The draining will be unconstrained and complete. The draining time must be at the very least 2.5 moment to guarantee completely dying.

k) Slaughterer should get the head by left hand, extending it down firmly and will cut the throat by a sharp slaughtering blade held in the right hand. The sharp edge of blade which utilized for butcher ought to be at least 12 cm.

4.7.2. If there should arise an occurrence of the Mechanical Slaughter

a) The administrator of the mechanical knife will be a Muslim.

b) The slaughterer will invoke "BISMILLAH WALLAHUAKBAR" before exchanging on the mechanical blade and will not leave the butcher zone.

c) Should the slaughterer leave the butcher zone, he will stop the machine line and turn off the mechanical blade. To restart the task, he or another Muslim slaughterer will recite "BISMILLAH WALLAHUAKBAR" before exchanging on hold and mechanical blade.

d) The blade utilized will be of single cutting-edge type and will be sharp. e) The butcher demonstration will separate the trachea (halqum), throat (mari) and both the carotid conduits and jugular veins (wadajain) to hurry the draining and passing of the animals

e) The slaughterer is required to watch that every poultry is legitimately butchered and any poultry that missed the mechanical blade will be butchered physically.

f) A reinforcement slaughterer with blade will be prepared to check any neck not cut well amid mechanical butchering and quickly cut it physically.

g) Bleeding period will be least 60 seconds however amid winter this period will be expanded by 5-10 seconds.

4.8. Impacts of the halal slaughtering on meat safety and hygiene

There are various points of interest to halal un-dazed meat including total seepage of blood, better consistency of the meat, and no worry of the animal biting the dust because of the staggering (Halal supporters of America, 2011b).

4.8.1. Slaughtering without Pain

A sharp cutting edge and aptitude in butchering is required to limit torment and superfluous languishing over the animal. This is cultivated by a fast slice to disjoin the veins and conduits of the neck of the animals, without cutting the sensory system or spinal string. The enormous draining makes the animal oblivious like a flash (ISNA Halal Certification Agency, 2010).

4.8.2. Full drainage of blood

Draining productivity can be considered as a vital necessity of slaughtering activities so as to get a top notch item (Warriss, 1977). Blood has high pH (7.35 - 7.45) (Kolb, 1984), and because of its high protein content, it rapidly experiences rottenness (Mucciolo, 1985). Along these lines, the preservation limit of inappropriately drained meat is exceptionally constrained. Likewise, it causes a visual issue for the buyer (Bartels, 1980; Hedrick et al., 1994).

If there should be an occurrence of Halal slaughter, cutting of the veins of the throat encourage the deplete the majority of the polluted blood from the animal body in a brief span. Anticipation of the neck partition amid the Islamic slaughter is imperative to keep up the association of the cerebrum to whatever remains of the body by means of the spinal string so as to send nerve signals and hormonal cautions which are important to finish the draining procedure to expel the majority of the fluid blood from bodies. Leaving the spinal rope unblemished take into consideration seizures that outcome from the compression of the muscles in light of the absence of oxygen in the cerebrum cells. This will take into account the most extreme seepage of blood.

4.8.3. Enhancing of meat safety and cleanliness

The after-death changes that occur when muscle is changed over into meat markedly affect the nature of the meat. The Halal slaughtering take into consideration the most extreme seepage of blood, diverting to a limited extent the waste and miniaturized scale living beings, along these lines enhancing the meat's taste, time span of usability and soundness (ISNA Halal Certification Agency, 2010).

4.8.4. Ensure people (buyers) from irresistible maladies

The Islamic halal butcher of animals has an extraordinary job in the avoidance of irresistible maladies. Islam has implied the advancement of the lawful arrangements overseeing the butcher of animals for human utilization. The significance of Islamic slaughter is to encourage the blood spill out of the animal body, as blood speaks to reasonable improvement vehicle for development and increase of microorganisms, in this way its total expulsion from the butchered animal is essential to shield the purchasers from irresistible maladies. The correct method of slaughtering animals in Islam is shown in the figure 1 below.

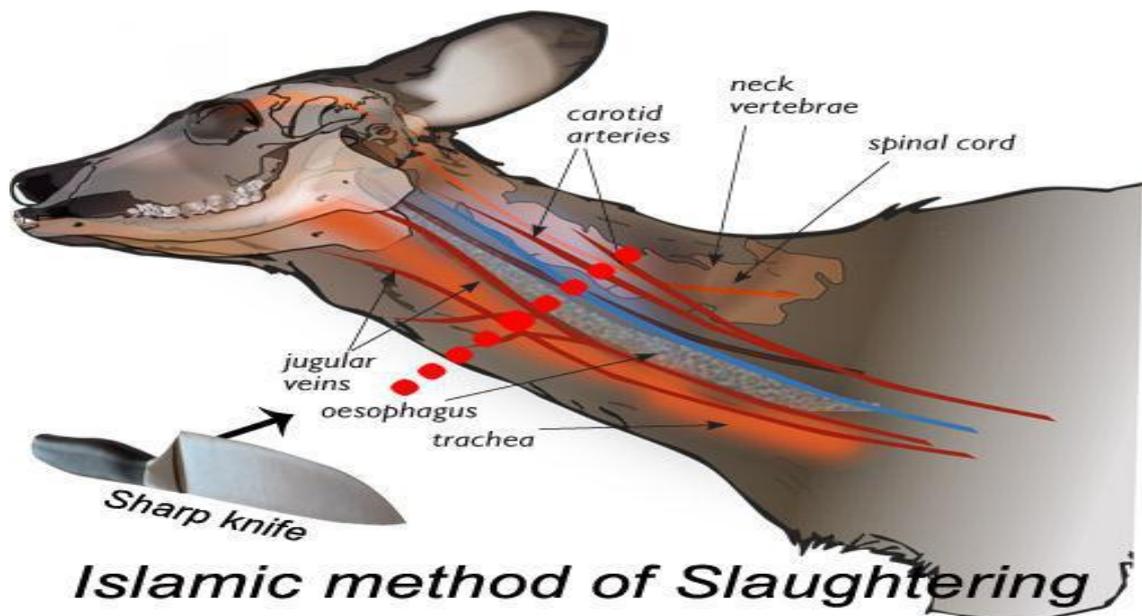


Figure 1: Islamic Method of Slaughtering

4.9. Unfavorable impacts of stunning on meat security and cleanliness

Every single dazzling technique have hindrances identifying with quality, general wellbeing just as conceivable mistunes (Knight and Anil, 2003). Stunning techniques can affect carcass and meat quality and cause minimizing. These could be special visualizations, for example, wounding and haemorrhages, pelt consume in sheep, bone breaks, shading changes caused by dull firm dry (DFD) meat just as those showed in eating quality, for example, sturdiness. With respect to explicit impacts in cows and sheep the accompanying can be recorded as (Anil, 2012):

- (a) Petechial haemorrhages (blood sprinkle) and wounding in both steers and sheep caused by electrical dazzling, injuries amid transport and preslaughter taking care of;
- (b) Bruising in dairy cattle amid overwhelming falls in the wake of staggering or because of effect from closing entryways on the back in race and shocking pen;
- (c) Animals creating wounding subsequent to hitting portals and race fittings amid section to pens and retainers;
- (d) Pelt-consume in sheep amid go to back shocking where the back terminal reaches on back of neck;
- (e) Petechial haemorrhages in sheep; and
- (f) Dark-slicing meat due to tiredness and long-haul pressure.

4.2. 1. Deficient seepage of blood

A few variables oversee draining effectiveness, for example, the physical condition of the animal before butcher, shocking technique, and interim among staggering and dying. All infections which incapacitate the circulatory framework can influence dying. Hot, intense maladies advance summed up vasodilatation, weakening an effective dying. The equivalent is seen in creatures slaughtered in agonic state, when the circulatory framework is uniquely changed (Bartels, 1980, Petty et al., 1994).

As in the ordinary slaughter strategies, if the head is cut totally while draining isn't done yet, heart throb and blood stream will be ceased. In this way, blood portion not exit altogether and a condition happened, called flawed seeping of cadaver. Remaining blood in muscles with pH of around 7, prompts the expansion of muscle pH and subsequently meat aw (movement water) raises. The two certainties referenced over (the ascent of pH and action water) result in multiplication of waste microorganisms in which cause decay of the meat (Lahucky et. al. 1998; Hajmohammadi, et. al. 2014).

4.2.3. Meat can be make perishable

Disjoin and abnormal ecological stimulants, (for example, beating, dreading, being in uproarious condition, and so on.) aggravate animals, bringing about the arrival of a lot of adrenalin to circulatory system. Consequently, glycogen sources in muscles are debased

before animal butchering. Subsequently, because of the decrease of glycogen sum in muscles of live animal, flawless glycolysis and lactic corrosive generation does not happen amid meticulousness mortis. Subsequently, meat pH will be higher than the characteristic status, making the meat short-lived on account of the quicker age of ruining microorganisms in higher pH (Hajmohammadi, et. al. 2014).

After butcher the glycogen in the muscle is changed over into lactic corrosive causing a fall in pH from an underlying estimation of pH 6.8 - 7.3 to about 5.4 - 5.8 at thoroughness mortis. In the event that animals are focused quickly before butcher as when they are generally dealt with or battle each other the muscle glycogen is discharged into the circulatory system and, after slaughter, is quickly separated to lactic corrosive while the remains is still warm. This abnormal state of sharpness causes a fractional breakdown of muscle structure which results in pale, delicate and exudative meat (named PSE). The meat misfortunes a portion of its water-restricting limit which is so essential kinds of meat preparing. Long haul worry before slaughter uses up the glycogen with the goal that less lactic corrosive is framed after slaughter bringing about an irregular muscle condition in which it stays dull purplish-red on introduction to air rather than a splendid red shading. This is named dim, firm and dry (DFD) meat. Such meat and items made with it have a pH above 6.0 and ruin rapidly since the low causticity favours quick bacterial development. After slaughter as the glycogen in the tissues is depleted meticulousness mortis sets in and the entire body turn out to be solid. This is because of the compression of the muscle strands when the actin fibres of the muscle strands slide inwards between the myosin fibres so shortening the myofibrils (Bender, 1992).

4.2.4 Stunned-meat act as supply of infectious diseases for customers

Albeit, stunning strategies effectively affect the animal itself, in a few examples, general wellbeing estimates taken and concerns, particularly because of the prion zoonotic hopeless ailments, (for example, cow-like spongiform encephalopathy BSE in dairy cattle and scrapie in sheep) risk (Anil, 2012). Potential general wellbeing worries from transmissible spongiform encephalopathy (TSE) or prion sicknesses contaminated creatures have been considered and looked into (Anil et al, 1999; Anil and Austin, 2003).

Focal sensory system (CNS) embolism in jugular blood of steers staggered with entering and non-penetrating hostage jolts and in jugular blood of sheep shocked with cartridge enacted and pneumatically initiated weapons has been accounted for. As the heart keeps siphoning for a few minutes between the shocking and the finish of exsanguinations, a portion of the

embolic CNS material ousted by the infiltrating hostage screw firearm may enter venous veins depleting the head and therefore be scattered to different organs/tissues. This can happen not just with utilization of a penetrating weapon that infuses air into the mind yet additionally while shocking is performed without air infusion (Schmidt et al, 1999a; Anil and Harbor 2001; Anil et al, 2002; Coore et al, 2004; Coore et al,2005).

Notwithstanding haematogenous defilement of consumable tissues with CNS material, other general wellbeing concerns may likewise be related with infiltrating Captive jolt (PCB) strategies. For instance, cross-or airborne defilement of the staggering weapon administrator, the earth, for example, the shock box and/or the animals successively paralyzed with a similar firearm could happen, in view of studies utilizing test sullyng with marker microbes (Prendergast et al, 2004; Daly et al, 2001).

Notwithstanding the waste of the meat, deficient seepage of blood (defective seeping of carcass) in shocked meat make a reasonable media for multiplications of hurtful miniaturized scale life forms and thusly encourage the transmission of bacterial zoonotic irresistible infections to the customers.

By and large, the microbial investigation showed that halal slaughtering strategy brought about bringing down the different microbial heaps of meat in spite of the fact that the crude meat just as its item frankfurter were debased with different microbial gatherings which could reflect sullied supply, cross defilement, and additionally poor cleanliness rehearses. Be that as it may, the sullyng information acquired in the present examination are in accordance with or even not exactly those revealed in the referred to writing and fall inside the breaking points set by national enactment. It is exceedingly prescribed to apply the fundamental tenets of cleanliness to keep crude meat from debasing different foods.

Remarkable issues and Conclusions

This chapter t has concluded current techniques utilized for slaughtering of cattle and little ruminants from animals' welfare, authoritative and meat quality perspectives. In connection to ordinary Stunning and slaughtering, more research has been done than for religious slaughtering techniques making significant number of distributions accessible. Cows can be viably butchered following utilization of hostage jolt or electrical strategies meeting authoritative prerequisites while keeping up creature welfare when accurately utilized. The

previous method by and large outcomes in lesser issues, for example, hemorrhages and other meat quality deformities prompting minimizing, if suitably utilized. Likewise, little ruminants can likewise be shocked utilizing similar strategies. Anyway, electrical shocking is the favoured technique for these species. Notwithstanding dazzling and butcher, earlier treatment of creatures can likewise effectively affect animals' welfare, meat quality just as general wellbeing. An on-going EU enactment to come into power in January 2012 will acquire changes identifying with taking care of, staggering and butcher techniques. Specifically steers restriction strategy and gadgets utilized amid slaughter are being surveyed by the EU commission and this could have changes in practices.

This conclusion was additionally gone for ordering distributed data identifying with customary and religious slaughter strategies and their impacts on quality, creature welfare, authoritative necessities and general wellbeing. As showed in the title, albeit specific reference to meat quality was tried to be made, it has turned out to be obvious that in connection to religious slaughter techniques there is deficient data. The primary explanation behind that could be that most research up to this point has been on regular slaughter. Notwithstanding, with the expansion underway of meat from religiously slaughtered animals because of customer request and greater piece of the overall industry, particularly of Halal items, over the most recent two decades, there is a requirement for research around there. The accompanying records the holes in understanding exploration requirements beyond a shadow of a doubt territories and issues:

1. Meat quality impacts of current religious butcher practices in cattle and sheep
2. Purposes behind varieties in butcher principles completed particularly in Halal meat creation
3. Elements influencing event of carotid impediments (expanding) amid religious butcher and quality outcomes
4. Pre-slaughter treatment of sheep for religious butcher, authoritative and throughput issues
5. Pre-slaughter restriction of cows in specific gadgets and relative consequences for welfare, quality and administrator wellbeing.
6. Cleanliness ramifications of religious butcher both in abattoirs and amid dispersion

7. Halal meat accreditation, review principles and illicit meat
8. Preparing of slaughter men

RECOMMENDATIONS

The best technique for slaughter is the Halal Islamic strategy which comprises of a level cut on the throat of the animal and disjoining each of the four vessels of the throat notwithstanding trachea and throat, with no kind of pre-slaughter shocking, so as to expel all the debased blood from the animal. This is the main strategy which guarantees that the meat butchered is legal for Muslims of all schools of thought to devour and the technique which expels all questions.

The Halal technique for slaughter has been the most ideal approach to slaughter before and will keep on being the most ideal approach to slaughter later. As it described by no torment sensation; complete waste of fluid blood from the corpse; expanded time span of usability; nonattendance of microbes just as enhanced meat security and cleanliness in contrast with all ordinary (stunning) slaughter strategies.

At the time the Halal slaughter shield the human wellbeing from irresistible maladies; the staggered meat speaks to a risky wellspring of zoonotic bacterial ailments and hopeless prion infections for customers. The utilization of a pre-slaughter staggering makes the meat not legitimate (not Halal) for Muslims. Every single shocking strategy have detriments identifying with animals' welfare, meat hygiene and safety, and general wellbeing, just as the paralyzed animal may bite the dust before butchering. Further studies and researches are recommended to educate non-Muslims people to apply the Islamic Halal method of slaughter and stop causing extra pain to the animal through stunning. Further examinations and explores are prescribed to teach non-Muslims individuals to apply the Islamic Halal strategy for slaughter and quit making additional agony the animal through shocking.

CHAPTER FIVE

HALAL FOOD SAFETY AND CERTIFICATION

Introduction

Halal Certification:

It is the Document issued by the Muslim authority of the sending out nation in which it is confirmed that a certain agri-food or pharmaceutical item satisfies the necessities requested by the Islamic Law for its utilization by the Muslim populace.

The Halal Institute is one of the bodies that deal with the Halal Certification, and to acquire such confirmation it is important to meet the accompanying prerequisites:

- ❖ Not to incorporate or contain in its arrangement anything that is viewed as unlawful under Islamic law.
- ❖ Food must be readied, handled, transported or put away utilizing machines or media that are excluded from what is unlawful under Islamic law.
- ❖ Not having been in direct contact with different Foods that don't meet the above prerequisites.

The method for acquiring affirmation incorporates the completing of organization reviews, through the narrative assessment of the quality and creation frameworks of the organizations, by methods for the assessment of trial of tests taken at the industrial facility and of the last items. In the meantime, the work force associated with the different phases of Production are assessed, for example, slaughterers, cutting, processing, dispersion, and so on.

The accreditation procedure at the Halal Institute comprises of the accompanying stages:

- ❖ Application for accreditation
- ❖ Review of documentation
- ❖ Audit stage 1 accreditation (amendment of basic discoveries)
- ❖ Audit stage 2 accreditation (amendment of basic discoveries)
- ❖ Evaluation and feeling
- ❖ Initial accreditation issue
- ❖ Annual redesign review
- ❖ Annual Certification Issuance

The states of confirmation require:

- ❖ Comply with the Regulation of Use of the MGHJI.
- ❖ Compliance by the organization with obligatory affirmations of generation and offers of Halal items in shape and recurrence required by EGCH. S.L.
- ❖ Comply with the preparation necessities.
- ❖ Comply with the necessities of the Halal Warranty Mark of Islamic Board.

Halal certification has ended up being a standout amongst the best approaches to recognize the Halal status of specific items or administrations that helps Muslim select nourishments

that are admissible in Islam. The expanding worldwide Muslim populace prompts the interest for halal nourishment, items and administrations. With that, the supply of halal authentications should be accelerated to take care of the expanding worldwide demand. Adapting procedures for the developing interest presents more noteworthy test to search for a productive halal accreditation framework that can be received by halal confirmation experts working in various parts of the world. The utilization of data innovation (IT) in the halal accreditation framework was primarily bound to information the board and had not been investigated in its utilization amid the halal assessment process. Early exploratory work started with the conceptualization of the virtual examination in the halal accreditation process instead of the present routine with regards to directing an eye to eye commence review technique. The current Computer Supported Cooperative Work (CSCW) structure is utilized as the reason for this conceptualization yet not at all like other helpful work, halal virtual investigation must fit into the Shariah law. This chapter exhibits a starter investigation of Halal virtual assessment utilizing the Work System Framework (WSF) to distinguish the issue of examination process both in the work area and commence review through report audits and meetings with Halal certification professionals. The outcome from the investigation uncovered that an assessment procedure is subject to the halal evaluator's abilities and experience. This finding suggests that the halal virtual examination must coordinate the reviewer's ability and experience.

Food Quality

The circle of delivering sustenance with quality techniques began from the homestead until the point that it is arranged and served. Halal certification that signals that Foods are permissible and legal for the Muslim to consume likewise meets the criteria for food quality. At the point when gotten some information about halal certification and food quality, numerous respondents discussed the association among clients and return visit. They felt that clients would visit a restaurant a few times on the off chance that they serve quality Foods.

Hygiene and Safety

Food hygiene required advances and techniques that control the operational conditions inside a sustenance foundation (Hashim, 2004) to deliver sheltered and sterile sustenance for human

consumption. Restaurant supervisors took the issue of halal certification standard truly with halal accreditation depicting a Restaurant's picture of serving sterile and safe foods. Inside this specific circumstance, halal food accentuated that tidiness and cleanliness are identified with food safety, The Malaysian Standards MS 1500:2004 Halal Food Production, Preparation, Handling and Storage and MS 1514:2001 General Principles of Food Hygiene secured all perspectives from essential creation until the point when readiness so as to keep up the wholeness idea of halal.

Trust on the Suppliers and Food Sources

The Quran obviously tended to the issues of unobtrusiveness and trustworthiness. In light of this, this segment traces how rehearsing Muslim eatery directors carried on concerning the sustenance inventory network in halal ensured and halal inquirer eateries so as to serve food as indicated by the Islamic principles and disallowances. Respondents from halal guaranteed and halal petitioner eateries affirmed that most of the foods served originate from halal sustenance providers. Considering the Islamic slaughtering procedure, meat and chicken must originate from halal providers. Foods like fish and vegetables are purchased from wet market or hypermarkets. Discoveries from the talk with sessions proposed that the majority of the respondents in the halal guaranteed and halal inquirer eateries confided in their providers who supply meat and chicken. For them, in the event that they cheat the clients, they are the person who will get the disciplines from God.

Halal Logo and Standardization

Issues on institutionalization of the overall halal logo have been examined for a considerable length of time yet the issue presently can't seem to be settled. As per Anonymous (2008c), a portion of the issues are the hesitance of some Muslim buyers to acknowledge halal certification from associations that have not been certify by their own country by virtue of the diverse norms being utilized.

Another zone that is critical is the genuine execution of the halal principles among the non-Muslim nations, which are either providers of halal crude materials or fixings or makers of halal completed items. Some non-Muslim nations are making their own perceived halal accreditation bodies whose participation are neither qualified nor are rehearsing Muslims, however have possessed the capacity to infiltrate the halal business through discretionary methods. This circumstance can make issues for restaurant administrators as for perceiving that halal gauges that have been kept up all through the whole food supply chain.

Benefits of Halal Certification

Halal Certification benefits Food makers and food premises wishing to build the interest and acknowledgment of their items to buyers of Halal items. Also, the creation of Halal food items makes food organizations worldwide food organizations (Power and Gatsiounis 2007). It helps in the association of the worldwide Halal Market to give confirmations to Halal purchasers. Besides, it gives an extraordinary chance to Food makers to expand their clients by trading their items to over 1.6 billion Halal purchasers around the world (Pew Research Center, 2009). Likewise, Halal Certification of food items gives open doors for Halal customers, especially Muslims, to expand their trust of Halal food, that the fixings utilized, and the procedure of generation, are as indicated by Islamic law (Yunos., et al. (2014)., along these lines guaranteeing that they are constantly ready to eat Halal Food without repudiating Islamic law by eating non-Halal food (Bonne and Verbeke, 2008).

Halal Assurance System (HAS)

This is an administration framework proposed to keep up the Halal status of items which have just acquired Halal Certificates. It is necessary for all Halal affirmed organizations relies upon their halal confirms and should be connected inside a half year of the issue of a Halal declaration. It looks to guarantee that a Halal certificate Company is delivering Halal food amid the term of legitimacy of the Halal Certificate.

A Halal Assurance System needs the get together of a group of inner Halal examiners, who are staff utilized by every Food Company and oversee usage of HAS. HAS documentation is required, for example, Halal approach and measures, Halal administration association, and extent of HAS. The HAS must be confirmed around inner review endorsed in the Halal Certification Schedule and should incorporate remedial activities proposed in instances of blunders. A review report must be conveyed to the Halal Certifying Body at regular intervals. HAS is essential if renewal of Halal certification is being looked for. This framework is connected by two Halal Certification Organizations, for example, Halal Quality Control (HQC), and Halal Feed and Food Inspection Authority (HFFIA).

The Interior Halal Audit Team

Interior Halal Audit (IHA) Team is a gathering of Halal auditors who are staff formally in the food organization which is looking for Halal certificate, and is obligatory by Halal Certification contract. This group is selected by that Company's administration to organize execution of Halal production gauges. The Interior Halal Audit (IHA) group will be prepared by Halal Certification evaluators, and the group has coordinated contact with Halal Certification inspectors. This is the framework connected by "Halal Correct", a Halal Certification Organization.

Halal food certification in different countries

Halal Certification in Saudi Arabia

Saudi Arabia is an Islamic country, and all accessible food items must be Halal. Saudi Arabia imports different foods from numerous countries around the globe, for example, the USA, European Union Member States, and Muslim countries (e.g., Malaysia, Indonesia, and Pakistan). It applies extraordinary necessities on food imported from Muslim or non-Muslim countries alike. All foreign made food items must be Halal to be permitted passage into Saudi Arabia. Such section can be encouraged just through compulsory Halal certification. Without concurred universal Halal benchmarks, the Saudi Government expected to build up its very own Halal measures and necessities and gave the duty regarding the advancement of such guidelines to its very own Saudi Arabian Standards Organization (SASO). SASO in this way set Halal guidelines to characterize what Halal sustenance is, including express prerequisites for slaughtering animals, and for managing diverse techniques for food preparing to guarantee its Halal status.

Halal benchmarks and criteria are commonly connected through Halal Certification bodies in those nations of beginning providing sustenance for assembling or animals for slaughter. Subsequently, Halal guidelines ought to be adequately unequivocal for Halal Certification bodies in food sending out nations, so as to encourage their application in sustenance producing organizations in those trading nations.

Halal Food Certification Bodies overall wishing to confirm send out sustenance items to Saudi Arabia, must adjust their Halal certificates for such export, and should apply Saudi Halal benchmarks so as to be certify by the International Islamic Halal Organization (IIHO) , a legitimate association set up by the Muslim World League (MWL) , completely approved by the Government of Saudi Arabia to be in charge of the overall accreditation of Halal

Certification Bodies, all together that their Halal food certificates might be satisfactory to Saudi Arabia.

Singapore Halal Certification

Mohamed Nasir and Pereira (2008) clarified that the Muslims in Singapore effectively look for halal certification. In Singapore, the regulation of halal is done by Majlis Ugama Islam Singapore (MUIS) or otherwise called the Islamic Religious Council of Singapore, that is the most noteworthy Islamic specialist accountable for Muslim issues in Singapore. The mission of MUIS is to grow in detail the comprehension and routine with regards to Islam among the Singaporean Muslim Community while upgrading the prosperity of the country (Tan, 2007). It is led by setting Islamic plan, advancing religious, social, instructive, monetary and social exercises for the Muslims in accordance with the standards and customs of Islam. One of its jobs is additionally to prompt the President on all issues identifying with Islam in Singapore. As per MUIS (2007), the MUIS halal administrations formally began in 1978. The move to set up its Halal Certification Strategic Unit was driven by the expanding interest for halal-guaranteed items and eating foundations, just as the need to direct the halal business. Subsequently, MUIS has built up the Halal Quality Management System (HaIMQ) to help local organizations increase more noteworthy acknowledgment when showcasing halal items comprehensively. In 2007, MUIS affirmed more than 2,000 premises and has assumed an imperative job as the caretaker of halal food confirmation for Singapore's 15% Muslim populace. Moreover, the promising halal food industry with the accessibility of numerous halal-certified eating foundations has cultivated social association between people from differing racial, social and religious backgrounds.

Indonesia Halal Certification

Since 2005, Lembaga Pengkajian Pangan, Obat-Obatan Dan Kosmetika Majelis Ulama Indonesia (LPPOM-MUI) has presented the Halal Assurance System (HAS) in Indonesia (LPPOM-MUI,2008). This framework guarantees the halal-ness of the items to get MUI (Majelis Ulama Indonesia) halal endorsement. The legitimacy of MUI halal testaments is two years. LPPOM-MUI underscored that organizations with halal declarations must fit in with the halal standard in satisfying the necessities made by MUI and the Muslim buyers all in all. In this way, LPPOM-MUI expects organizations to set up a framework that is HAS and recorded as a HAS manual whereby this manual is masterminded by organizations as indicated by its condition. LPPOM-MUI (2008) characterized HAS as an orchestrated,

connected and kept up framework by halal confirmed organization to keep up manageability of halal generation process as indicated by the standard of LPPOM-MUI.

As a certifier, LPPOM-MUI has set a few stages for organizations to experience before the confirmation is granted (LPPOM-MUI, 2008). Inspecting of materials, creation forms and checking the HAS will be finished by a certified reviewer. The examiner is an agent of the ulama (Muslim religious researchers occupied with a few fields of Islamic investigations) and an observer to discover actualities on halal generation of an organization. HAS, as illustrated by LPPOM-MUI, has a few rules that should be trailed by the organizations. The standards incorporate to shield the usage of Islamic law, to be completely forthright, dependable, orderly just as guarantee key individual association, the management commitment, delegating authority, traceability and that all procedures attempted are total and explicit (see LPPOM-MUI, 2008). Moreover, organizations that mean to apply halal authentications must set up a coordinated, responsible and detectable organization framework to cook for the quickly developing Muslim populace and furthermore the non-Muslim purchasers.

Thailand Halal Certification

Generally, halal food issues in Thailand have been embraced for over fifty years (The Institute for Halal Food Standard of Thailand/Halal-Thai, 2007). Thusly, The Central Islamic Committee of Thailand and the Provincial Islamic Committee are approved to go about as the standard collections of halal food certification. In 2003, the association was rebuilt towards building up an exceptional body as supposed "The Institute for Halal Food Standard of Thailand (Halal-Thai)" under supervision of the Central Islamic Committee of Thailand.

The Halal-Thai is a national organization occupied with standard improvement, screening, observing, check and following of all halal food to be as per-Islamic law. Just as globally acknowledged and solid food principles. Here, Halal-Thai goes about as a key player in building up the Thai halal certification framework not exclusively to go along to Islamic law yet in addition to those universally benchmarks to advance Thailand as one of the pioneers in halal food showcase.

Thailand is forceful in building halal food advancement exercises like an excellent battle "Thai Kitchen to World Kitchen" by improving the global aggressiveness of Thai sustenance and rural items and reinforce The Association of Southeast Asian Nations (ASEAN) position

in the universal fora (Puntasen et al., 2008, p. 98). Moreover, the advancement of halal food is through the strengthening of participation underway and preparing innovation improvement between Southern Thailand and neighbouring nations.

Fundamentally, with the dedication of all segments to fortify Thailand's competitiveness, the Halal-Thai focuses on the dependability and believability in halal food certification alongside close coordinated effort with both various concerned private and open organizations. This is to guarantee that halal food framework in Thailand picks up the trust and trust in physical and otherworldly wellbeing for every Muslim customer everywhere throughout the world (Halal-Thai, 2007).

Philippines Halal Certification

The Islamic Da'wah Council of the Philippines (IDCP) is an appropriately perceived halal certification and accreditation specialist in the Philippines just as in Malaysia, Indonesia, Singapore, Thailand, United Arab Emirates and all other Muslim nations and networks (The Islamic Da'wah Council of the Philippines, 2009). In the Philippines, various Islamic da'wah and instructive foundations are perceived and enlisted by the legislature. The Islamic Da'wah Council of the Philippines is an Islamic NGO certify by the Philippines Department of Social Welfare and Improvement, which speaks to 95 Muslim associations all through the Philippines.

Hisham (2007) referenced that the Philippines' administration plans to pick up an a dependable balance in the worldwide halal food industry by setting out on a few vital activities, including the foundation of a halal specialized panel that is driven by the Department of Trade and Industry (DTI). Indeed, DTI has started the planning for a national standard for the Philippines' halal food items. This is to support the residential ventures in tapping the US\$150 billion worldwide Muslim food market.

Brunei Halal Certification

Brunei halal brand is an administration venture started by the Ministry of Industry and Primary Resources alongside the participation of the Brunei Islamic Religious Council, Ministry of Religious Affairs and the Ministry of Health (Ministry of Industry and Primary Resources, 2010). It is normal that through the Brunei halal brand, Brunei will end up one of

the real players of the halal business all around, both as far as halal food generation and accreditation.

Brunei's attention on building up the halal division depends on a three-fold approach. Right off the bat, it is taken as a fardu kifayah (a commitment to the Muslims to make halal food promptly accessible, safe and with high caliber), besides, it is a way to differentiate the national economy and thirdly, halal can be a stage to build up the Small and Medium Enterprise (SME) part (Ministry of Industry and Primary Resources, 2010).

Being a Muslim nation and where the administration bodies included are under a Muslim association, Brunei has a great deal of accentuation on hoisting halal items (Thien, 2010). This is bolstered when the sellers at the Fifth International Halal Products Expo (IHPE) 2010 communicated their craving to see Southeast Asia choosing one halal business brand, with the Brunei Halal Brand logo as their preferred seal. With this, Brunei has made another business image for halal food.

United Kingdom Halal Certification

An expanding number of British food and drink organizations are looking for halal accreditation to catch the developing business sector (Scottish Enterprise, 2008). It is accounted for that the interest in halal Products is ascending among Britains' assessed 3 million Muslims with 95% of them professed to be halal buyers. Administrative bodies in the UK incorporate the Halal Food Authority (HFA), The Muslim Food Board and Halal Monitoring Committee (Halal Food Authority, 2006). The association was propelled in 1994 to screen and manage red meat and poultry in UK. This deliberate, non-gainful association has presented an interesting arrangement of recognizing halal meat from non-halal, by putting marking or tagging for authenticity of halal on the remains, not long after slaughter at the slaughter houses.

So as to formalize the examination and accreditation of sustenance items, The Muslim food Board (UK) was set up in 1992 (The Muslim Food Board (UK), 1999). It is a free association serving halal purchasers all through U.K. Another association, Halal Monitoring Committee (HMC) was set up in mid 2003 comprising of different ulama and figures from different foundations to loan guidance and bearing relating to halal issues (The Halal Monitoring Committee, 2006). As a non-gainful association, it was set up to screen, examine and guarantee halal items concentrating on halal meat and poultry to serve the Muslim shoppers, retailers and providers.

As per the Halal Food Authority, its support arrange has been popular both by Muslim end clients and the producers, hence giving the chance to the two gatherings to improve the market further in understanding to the Islamic dietary laws (Halal Food Authority, 2006). A halal testament issued by the Muslim Food Board (UK) is an affirmation that a specific item has been completely explored and found to adjust to Islamic dietary laws and reasonable for Muslims utilization. The examination completed for halal certification by these associations is practically comparable with other ensuring bodies in different nations. The examination incorporates investigation everything being equal, cleaning methodology and site reviews of all production and processing sites.

United States Halal Certification

To oblige the interest of Muslim populace in North America, in excess of 40 associations issue halal certificates in the United States (Riaz and Chaudry, 2004). Notwithstanding, some Muslim gatherings that enter the halal certifications field have their benchmarks not also characterized (Regenstein et al., 2003b). This developing specialty advertise has for quite some time been disregarded by the U.S. food industry until the point when the late 1990s when there was an enthusiasm for sending out food to Muslim nations.

The Islamic Food and Nutrition Council of America (IFANCA) is one of the respectable confirming offices for retail and staggered promoted items. Going about as the main standard organization, IFANCA has been perceived by numerous Muslim nations (Regenstein et al., 2003b).

As per IFANCA (2008), when an item adjusts to the halal prerequisites, a certificate is issued and conceded authorization to show the IFANCA accreditation logo, the Crescent M on the item bundling and label. This is to guarantee that the item is a real IFANCA halal ensured Product that meets the most elevated nature of halal certification.

IFANCA (2008) further clarified that Muslim shoppers will have the certainty to purchase items with halal certification and don't need to try checking every one of the fixings. In this manner, they can buy the item without uncertainty. The advantages are additionally shared by the makers when IFANCA built up a recorded strategy for delivering halal items which consents to HACCP and other quality certification principles (Regenstein et al., 2003b), as a component of a more extensive move towards more tightly norms so as to get more extensive acknowledgment from a bigger group of onlookers.

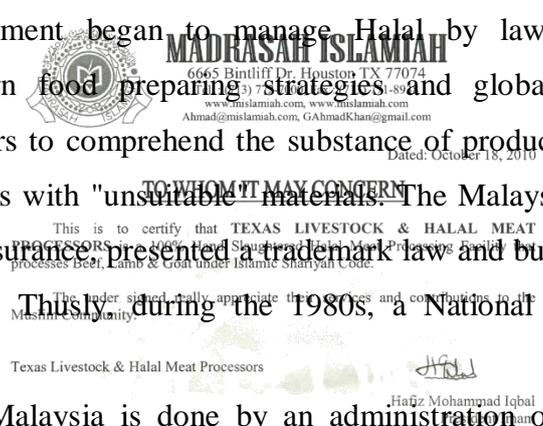
What's more, makers expect that they will get prompt acknowledgment and recognition of IFANCA halal certification by halal customers worldwide from Malaysia, Indonesia and Singapore to Saudi Arabia, the UAE and the rest of Middle East, through Europe and North and South America. Significantly, customers have the directly to know issues and truth in marking of food items (Regenstein et al., 2003b) when New Jersey halal regulation was passed, trailed by Minnesota, Illinois, Michigan and California. It demonstrates that distinctive states give authoritative support to halal accreditation and all the while affects the eatery segment specifically.

Texas Livestock & Halal Meat Processors Certification

Malaysian Halal Certification

The Malaysian government began to manage Halal by law during the 1960s. The development of modern food preparing strategies and global exchange has made it troublesome for shoppers to comprehend the substance of products. This has expanded the danger of blending items with "unsuitable" materials. The Malaysian government has along these lines, for buyer assurance, presented a trademark law and built up a punishment for the fake marking of Halal. Thusly, during the 1980s, a National Certification System was presented.

Halal Certification in Malaysia is done by an administration organization known as the Department of Islamic Development Malaysia, or Jabatan Kemajuan Islam Malaysia (JAKIM). In many nations, Halal certification is led by private associations, yet on account of



Malaysia, the nation isn't generally connected straightforwardly with the certification bodies on the grounds that the validity of certification i bodies in Malaysia is viewed as dependable.

Malaysia Halal Logo



Note: MS1500:2009 refers to halal food

Source: JAKIM (2010)

Taiwan

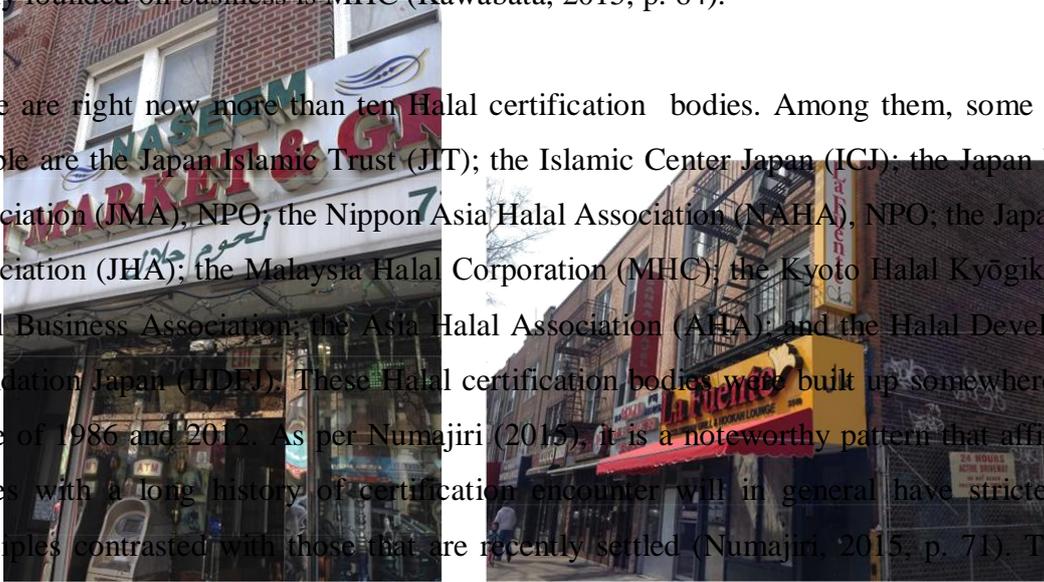
There are a few associations connected with Halal in Taiwan, some of which are the Director of Taichung Mosque, the Taiwan Halal Integrity Development Association, the Taipei Cultural Mosque, and the Taichung Mosque (Taiwan Halal Integrity Development Association).

Japan

In Japan, the Halal certification body is divided into three classes: non-benefit associations, religious enterprises and other hierarchical structures (Sasaki, 2014, p. 82) Certification for Halal food in Japan was first settled in 1986, directed by the Japan Muslim Association (Jp. Shūkyō Hōjin Nihon Musurimu Kyōkai). In any case, this association around then was no focused around Halal certification for business purposes, since this association is essentially a religious organization whose principle movement is to voluntarily help the network

(Kawabata, 2015, p. 63). An association that put forward the Halal certification which is totally founded on business is MHC (Kawabata, 2015, p. 64).

There are right now more than ten Halal certification bodies. Among them, some that are notable are the Japan Islamic Trust (JIT); the Islamic Center Japan (ICJ); the Japan Muslim Association (JMA), NPO; the Nippon Asia Halal Association (NAHA), NPO; the Japan Halal Association (JHA); the Malaysia Halal Corporation (MHC); the Kyoto Halal Kyōgikai; , the Halal Business Association; the Asia Halal Association (AHA); and the Halal Development Foundation Japan (HDFJ). These Halal certification bodies were built up somewhere in the range of 1986 and 2012. As per Numajiri (2015), it is a noteworthy pattern that affirmation bodies with a long history of certification encounter will in general have stricter Halal principles contrasted with those that are recently settled (Numajiri, 2015, p. 71). This free Halal standard in Japan is known as "local Halal".



The importance of halal food in international market is shown in figure 3.1 & 3.2 below.



Figure:3.1 (Certified halal cream crackers available on Amazon.com).

Figure:3.2 (Halal market and halal restaurant in Astoria, Queens, NY)

Conclusion

All halal certifying associations are responsible to guarantee that organizations which are intrigued to apply for halal certificates fit in with the Islamic dietary tenets and regulations. One of the most concerning issues inside the implementation of halal logistics is the several halal certifiers who all claim to have the capacity of giving a halal certificate , yet apply distinctive arrangements of guidelines and controls. A great deal of these certifiers are not even authoritatively perceived or acknowledged by the halal authorities. Bribery and lack of control are the absolute greatest dangers, yet as indicated by the WHF '09 this is a worldwide issue. One of the proposals would in this way be to pursue halal standard which can be utilized as a rule and a base arrangement of guidelines that must be connected. it is imperative to give more consideration regarding the visual data. This is principally pertinent to the stores, since this is the presentation to the purchasers.

There is a global increase in concern as to the safety of food for consumption. De Jonge et al. (2008) and Mohd Daud (2004) stressed that the growing awareness of the importance of food safety is due to the numerous severe outbreaks and food borne illnesses that took so many lives and one of them is the global Bovine Spongiform Encephalopathy (BSE) food contamination. In this context, lack of knowledge on food hygiene and safety lead to more risks. Hashim (2004) added that most of the food poisoning cases are caused by negligence as many people do not know how to handle, store or prepare food and are not able to spot potential cause of food spoilage in grocery stores or food outlets. Hence, a need for a preventive and cost effective food safety assurance method is required. In Pakistan, the Hazard Analysis Critical Control Point (HACCP) System works in line with the *halal* standard to ensure the food is safe and *halal*. The HACCP System is a scientific, rational and systematic approach to identification, assessment and control of hazards during production, processing, manufacturing, preparation and use of food to ensure that food is safe when consumed (for example: it does not present an unacceptable risk to health). The HACCP

System can be readily integrated into management systems like Total Quality Management, ISO 9000 and *halal* standard (Mohd Daud, 2004).

There are several certifications that exist in delivering good and safe food apart from religious certification. Higgins et al. (2008) emphasized that certification schemes are broadly aimed based on ‘qualities’ associated with the product, process or place of production. Moreover, by using the standards, third party auditing and product labelling, these qualities are independently verified and communicated to consumers. It is then further argued that, certification have a number of benefits for consumers and producers, especially as it helps respond to the increasing demands of consumers that foods be produced in ethical, environmentally sustainable and socially just ways. Organic and GMO certification are some of the examples that receive high demand and acceptance (Makatouni, 2002). Consumers on the other hand, should recognize their role in choosing suitable and safe food as to avoid food risks. In order to support this, food service management and staff also need to be motivated to improve hygiene standards as training alone may not produce the desired changes (Morrison et al., 1998). They stressed that law enforcement can force them to meet the goal and that hygiene education can provide the required knowledge.

This chapter looks at food certification and safety. It begins by comparing food safety from religious and secular aspects. From there, it provides some food scare cases and the importance of food safety to consumers. Then, examples of types of certification on organic and GMO foods would follow with specific focus on religious certification on *kosher* and *halal* foods. It then goes into a broader aspect when international *halal* food certification is presented.

CHAPTER SIX

Overview of Halal Industry

Halal industry is one of the fastest developing businesses in the worldwide market. The yearly worldwide market an incentive for the whole halal trade is assessed at USD 2.1 trillion with 60% of it is produced from halal food. The estimation of halal trade is relied upon to rise

further with the developing populace of near 3 billion Muslims in 192 nations on the planet. It is because of the fact that Muslims are the main purchasers of halal food and items.

The advancement of halal trade isn't just expanding in Muslim-dominant parts populated nations, yet in addition in the nations which are populated by Muslim-minority; for instance in the United States and other European countries. It was accounted for in the European Molecular Biology Organization (EMBO) report that Muslim consumers in Britain are worried about halal requirements in their regular consumption. This is apparent in customers' expanding interest for halal food items and non-food items, for instance close to home consideration, makeup, the travel industry, pharmaceuticals, keeping banking, financing and different administrations, for example, hospitality and logistics. Because of this request, numerous nations have profited monetarily from this halal industry. Malaysia specifically sent out RM32 billion halal food and Products including halal synthetic compounds, cosmetics and pharmaceutical to China, Singapore, United States, Indonesia, Netherlands and numerous other countries. The assortment of halal items and administrations in the local and worldwide markets has developed coming about because of the interest of Muslim buyers around the world.

From the worldwide halal point of view, Malaysia is seen as a good example in creating halal standard and institutionalization. The Malaysian government presented the halal certification as one of the activities in creating respectable halal industry and as a reaction to the interest of Muslim buyers who are obliged to consume halal items, particularly halal food. Truth be told, Malaysia is the only nation on the planet which the central government bolsters procedures of halal certification. In contrast, halal certifications in different nations are set up either by state, person regions, or by non-governmental organizations.

Together with the federal government, state government and non-governmental association; for example, the Muslim Consumer Group (MCG) and halal focuses in Malaysian Universities are additionally supporting the exertion of building up the halal business inside their very own ability.

A couple of foundations were given obligations in building up the halal business in Malaysia. The starting of the Malaysia International Halal Showcase (MIHAS) on 16 August 2004 as the biggest halal trade fair in the world is a genuine case of the Malaysian government's push to transform Malaysia into a worldwide halal-hub. To be sure, with the constant exertion from the administration, particularly the Halal Industry Development Cooperation (HDC) in

situating Malaysia as the world's halal-hub point, Malaysia has turned into an outstanding player in the halal business. Moreover, the Malaysian government has designated, an annual budget just as set up long haul procedures and transient intending to help the improvement of the halal business.

Halal food market is one of the largest buyer showcases in the world as reported by the Stated of The Global Islamic Economy Report in Thomson Reuters (2014). Besides, Moslems spend through 16.6 % of the absolute worldwide food consumption which in the end cause the Halal food showcase as one of the biggest food advertises in the world. Past examinations (see Regenstein et al., 2003; Switch and Miele, 2012; Abdul-Talib and Abd-Razak, 2013) demonstrate that the rise of Halal in the worldwide market is contributed by growing worldwide Moslem populace. The development of worldwide Moslem populace will experience a 35% increase from 1.6 billion in 2010 to 2.2 billion individuals in 2030 (The Pew Research Center, 2011). Subsequently the Halal food market will keep on overwhelm the worldwide food showcase because of Moslems need to devour Halal food in any case whether they live inside Moslem lion's share or minority social orders (Razzaque and Chaudhry, 2013).

These days, the awareness of expending Halal food isn't just come from Moslem yet additionally non-Moslem since they think it is more secure to buy Halal Products. Other than that, emphasis on time span of usability and freshness required for food is the motivation behind why Halal food industry is exceptionally appealing. This condition helped the rise and development of Halal food market with the broad acceptance among non-Moslem buyers who think about Halal food as, safe, sterile, quality and healthy item. This open door has been gotten by created nations, for example, Japan, United Kingdom and Australia who for the most part rely upon automotive and electronic manufacturing. They accept that Halal food segment is the impetus in creating other potential divisions that are influenced adversely from the monetary unrest.

The largest Moslem countries are situated in Asian nations and they are rich with in natural resources particularly oil, gas, agricultural and food. Developing nations in particular Malaysia, Indonesia and Thailand who are boosting their Halal industry have the potential capacity to end up Halal focus. Be that as it may, Hasan and Awang (2009) report that the greater part of Halal food exporters originate from non-Moslem nations, for example, Australia, Canada, France and New Zealand who has less Moslem populace. This condition

demonstrates that developed nations who send out Halal food are very much aware of the significance of Halal business claiming in the long run the Halal niche market contributes altogether to their nation's income. This tends to the developing business sector of Halal food industry in developed and developing nations. Other than that, the looks for approaches to increment non-Moslem social orders' acceptance towards Halal items.

With Moslem populace under 5% in developed nations, Halal food is growing very fast. The awareness of devouring Halal food isn't just originated from Moslem yet additionally non-Moslem since they think it is more secure to buy Halal items. Other than that, emphasis on timeframe of realistic usability and freshness required for food. That is the reason why Halal food industry is exceptionally alluring. In this manner, it is critical to promote Halal food as being wellbeing agreeable since they experience one of the most secure techniques for Production. In like manner, more research work ought to be conducted to fill the gaps of Halal market development. The appeal of Halal food ought to give advantage to purchasers as far as giving a more secure Products and required for Moslem to consume Halal food.

Discussion and Conclusion

Muslims and Halal food are the two sides of the same coin; this means when there is Muslim, there is halal food. This term is well known all over the world and it has become a universal concept. Islam is not just a religion such as only reading Qur'an or praying five times a day, it teaches us how to live, what to wear, what to eat, how to eat and other manners of life that are important to live in this world. As food is an integral part of human lives, Islam cannot ignore its significance. According to Islam, Muslims need to eat for their survival to maintain good health and be able to earn their livelihood, they do not to live to eat. In Islam, eating is

considered as a matter of worship to God such as prayer, fasting, giving of alms-giving and other religious activities.

This study is a summary about the general understanding of Halal concept. This is merely a general background of Muslims and whom live in a country where the citizens are mostly Muslims and following the Islam way of living.

Alongside, the present study shows that People have positive behaviour towards Halal food. Religious commitment and self-identity are among the factors that lead to this behaviour. Loser, Klein and Dollahite (2008) pointed out that the impact of religion has an internal influence on the lives of people and hence guides different rituals and behaviours. Although Islam stresses on collective wisdom, it also places emphasis on individual identity, and individuals should comply with Muslim culture norms. Earlier studies pointed that individuals are influenced by other members of a reference group, and behavioural traits attribute to the religious spiritual origins (Lindridge & Dibb, 2003). Hence, Muslims are tied in a relationship that constantly guides and influences their behaviours towards Halal food.

This study shows the most important information needed by the respondents about Halal food production are preparation, handling and storage. This is because Halal is always associate with dietary law in Islam as Muslims are deemed to make an effort to maintain the intake of Halal food of good quality (Riaz & Chaudry, 2004). According to Marzuki, Hall and Ballantine (2012), Halal certification signifies that it has some qualities that make it exclusive and at the same time obey to the Islamic dietary rules.

In a worldwide Muslim community, a halal accreditation stamp is considered as a benchmark for food safety, quality guarantee and many other beneficial characteristics which is not only limited to Muslims but to all. Halal requirements meet many of the conventional quality standards, such as ISO9000, Good Hygienic Practice (GHP), Good Manufacturing Practices (GMP), veterinary inspection, Codex Alimentarius and Hazard Analysis and Critical Control Point (HACCP). Therefore, the industry that implements Halal requirements will produce better quality food products compared to those that implement conventional standards (Talib and Ali, 2009). However, Halal values can be popularized among non-Muslim consumers if society is made more aware of the benefits related to health, hygiene, safety, the environment, social justice and animal welfare that come together with Halal ways of doing things.

According to this study, it is recommended that Halal's governing body provide more information on Halal foods due to the high demands and needs to produce Halal foods. However, it must be ensured that all information regarding Halal foods and Halal certification can be easily accessible to meet the information needs of entrepreneurs.

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