

Japan: Japan Halal Association

Name of Organization:

NPO Japan Halal Association

Address of Home Office:

Excel Abiko 2F, 3-17-4 Karita, Sumiyoshi, Osaka Japan

Location of Additional Offices:

Person and Title of Person Filling Out This Form (please include email):

Hind Hitomi REMON, Chairperson, remon@jhalal.com

Person for Consumers to Contact with Questions (please include email):

Administration department, info@jhalal.com

Countries or Areas where the Agency is Prepared to Give Certification:

Only in Japan

Person for Companies to Contact If Interested in Certification (please include email):

Administration department, info@jhalal.com

Website:

www.jhalal.com

Please answer as many of the following questions as you/your organization is comfortable answering:

1. i) In selecting animals for religious slaughter, do you put any requirements on the agricultural practices, i.e., what the animal was fed? ii) If so, what are those requirements?
Feed shall be free from Najis (impure substances/ non halal sources including non halal animal eg. Pig, or non halal slaughtered animals eg. Cow, sheep etc.).

1.1 Animal feed

- 1.1.1 Animal to be slaughtered shall not be fed from *najs* sources. However, if the animal has been fed from the *najs* sources, the animal shall be quarantine for a certain period before slaughter that suitable for cleaning the stomach and removing the *najs* smell. (Fatwa MUI No.12 :2009, 4.1.4)
- 1.1.2 During the quarantine period that mentioned in clause 6.2.1 the animal shall not be fed from *najs* sources, instead it shall be fed from pure sources. (Fatwa MUI No.12 :2009)
- 1.1.3 The quarantine period that mentioned in clause 6.2.1 is at least three days, or more if until the bad smell totally disappear. (Fatwa MUI No.12 :2009)
- 1.1.4 Layer chicken shall be fed from pure sources before slaughter for at least seven days or more according to the local government authority.
- 1.1.5 Dairy cow shall be fed from pure sources before slaughter for at least seven days or more according to the local government authority.

However, below is our guideline when we face such cases:

1. Animal feed originated from a mixture of pure and impure substance which is the pure substance is the majority of the feed, then it has no impact to Halal status of animal which has been fed with them. In case the impure substance is the majority of the feed until it give impact of bad smell to the animal, then the animal is classified as jallah.
 2. The proportion of the impure ingredients shall not be the majority of the feed of Halal animal. However it is recommended that the proportion of the impure ingredients to be less than 10%.
 3. As for cow, as its digestion supposed to not absorb animal protein, also referring the law in Japan that cow shall not to be fed by animal protein, then for cow do not need to be quarantined with pure feed before slaughter.
 4. As for fish, referring sharia reference, also referring the research conducted by Malaysian researcher that impure substance will become untraceable from fish stomach after 24 hours, then for fish need to be quarantined with pure feed for three days before slaughter.
2. Will you permit the use of processing aids and ingredients that are derived from non-halal slaughtered animals, e.g., bovine enzymes? Are there any circumstances when something derived from porcine would be acceptable?
[All raw materials including processing aid down to the bottom layer must be declared and free from Najis.](#)
 3. When it comes to fish and seafood, what is in and what is out? Specifically: fish with removable scales; fish with non-removable scales, e.g., swordfish, sturgeon, and shark; fish with no scales, e.g., catfish; crustaceans, e.g., crab, lobster and shrimp; and molluscs, e.g., squid/cuttlefish, clams, and scallops.
[As we follow Shfayy mathab, we accept those. However, we will follow the standard of the exporting country for those cases. Eg. UAE has restriction on these in the Halal standard.](#)
 4. i) Do you permit any pre-slaughter intervention prior to a Muslim doing the cutting of the neck, e.g., mild electrical and/or non-penetrating stunner? ii) How

do you define the acceptable interventions? iii) Do you treat mammals differently from poultry?

Basically, we follow the standard of exporting countries, and it differs from Poultry to Bovine. Malaysia/ Indonesia accept electrical stunning while GCC doesn't.

1.1 Stunning and unconsciousness

Basically from the Islamic laws, the natural way slaughter is the best practice. However, in modern slaughter industry, using stunning and unconsciousness to the animal is necessary according the terms below: (3.5.2.3, 4.5.1)

- 1.1.1 The use of stunning equipment shall be under the supervision of a trained Muslim supervisor and periodically monitored by competent authority.
- 1.1.2 There shall be no use any kind of penetrative captive bolt stunner, axe or hammer which crash the animal head.
- 1.1.3 There shall be no use of gas stunning.
- 1.1.4 The Stunning shall not kill the animal or cause permanent physical injury to the animal. (10.2b, A1.5)
- 1.1.5 The animal shall be remain alive after the stunning process until the moment of slaughter. (A1.2, 4.5.1.2)
- 1.1.6 Halal checker has to make sure that stunning does not kill the animal by checking the visual sign of life (hayah mustaqirrah) at the moment before the slaughter and the sign of post-slaughter movement. (10.2d)
- 1.1.7 The stunning tools, methods, and parameters shall meet exporting country standards and requirements as specified in appendix 1.0.
- 1.1.8 Any change of stunning method and parameter, has to be validated by JHA before applied. (10.2e)
- 1.1.9 Validation of stunning can be done by keeping animal stunned but not slaughtered in certain period. If the animal can be reversibly conscious, the stunning is considered acceptable. Otherwise, the person in charge has to take corrective action so that stunning method and parameter can conform to the requirements. (10.2e, P4.5.1.c, 4.5.1.2)

5. What requirements do you have on the knife used for slaughter and on the training of your slaughtermen?

1. Equipment, devices and appliances.

- 1. All equipment, devices, appliances and production line used shall be dedicated for Halal. (3.5.2.1i, 4.3.1)
- 2. Slaughtering tools shall be sharp and cutting by its sharpness of blade and not by weight or pressure. (9d, 3.5.2.1j, P4.5.2g, 4.32)
- 3. Slaughtering tools and any knife/blade used in the production lines shall not be made of bone, nail/claw, tooth/canine, or *najs* source. Using stainless steel is preferable. (9d, 3.5.2.1i, 4.3.2)
- 4. The size of slaughtering tools must be adjusted to the neck of the

animal that to be slaughtered. (9d)

5. Any tools that have been used or contacted with pig, they shall be cleaned according to JHAS 2001:2018 Islamic Cleansing Guidelines. (3.3.2, 4.3.3)
 6. Cleaning and maintaining material in form of liquid or powder, shall not contain non-Halal material or material that harmful to human or effect the foods. (4.3.3)
 7. Every single slaughter performed, the tools shall be cleaned with water to remove blood on the blade, before proceed to next slaughter.
6. i) How often and how do you say the Takbir (prayer) during slaughter? ii) Who says the prayer? iii) What prayer is said?
1. During slaughtering, Muslim slaughter man shall recite “Bismillahi Allahuakbar” (In the name of Allah, the most great) or “Bismillahirrahmanirrahim” (In the name of Allah, the most beneficent the most merciful) and not for any other purpose or mentioning without the name of Allah. (10.3a, 3.2.8, 3.2.5.1c, 3.5.2.1g, P4.5.2b, P4.5.2f, 4.4.1)
7. i) Do you permit the slaughterhouse to slaughter pigs are other times? ii) What is your stance on the use of horse?
Slaughterhouse has to be dedicated for halal. (No pig, non halal slaughter are not accepted.)
Slaughterhouse in Japan have to have license for each animal, and those who slaughter mainly cow does not have license for horse. Even if the slaughterhouse slaughter horse, and if they slaughter halal.
8. i) Do you permit the use of ethanol in the preparation of food or ingredients? ii) What is your standard for the presence of ethanol in an ingredient and in the finished product?
Kamar is not accepted, ethanol is accepted to use in the process however it cannot be used as additives. Natural fermented alcohol residue is accepted.
9. i) Do you have a list of compounds/ingredients that you consider makrooh (suspect)? ii) Under what circumstances do you permit a company to use such materials?
If there is any Halal certificate (issued by recognized HCB) attached it can be used.

10. i) What are your generally standards for cleaning equipment in a food processing plant that is not halal? ii) Do you do anything extra if you know that porcine/pork materials were run previously?

All the cleaning tools, materials are declared and if they contain any animal source or not. If the facility used to use for pork material, it requires ritual cleansing.

11. Do you work with your (client) companies to determine the countries they wish to export to and adjust your standards to meet the requirements of the importing country?

yes

12. What is your stance on the feed (e.g., animal by-products, antibiotics, and hormones) used for industrialized fish, poultry and livestock?

Please refer to Q1 answer

13. Do you certify only for export or only for domestic consumption or both? Do you use different standards for export, i.e., do you try to meet the standards of the importing country? Some countries require halal certifying agencies to be “approved” for their country. Are you approved by any country’s halal program?

We certify for both domestic and export.

We are accredited by GAC for ISO/IEC17065, and GSO2055-2, and ESMA(UAE), and recognized by JAKIM (Malaysia), MUI(Indonesia), MUIS(Singapore), CICOT(Thailand), and THIDA(Taiwan). A member of WHFC(World Halal Food Council)

14. i) Are you also certifying restaurants and caterings? ii) If so, are there any different or special standards for such facilities that you want to share with the readers?

Yes. We have separate standards for restaurant and central kitchen.

15. Which one best fits your organization’s belonging from these: Governmental/Semi-governmental/Non-profit organization/Private company?

Non-profit organization registered in Osaka prefecture.

16. If there are governmental standards for halal in your country and you are not a government agency, do your standards differ from those of the government? If so, how do they differ from those of the government?

As Japan in non-Islamic country and it will never produce halal standard however, we approach our government to standardize the certification body for export purpose. Not only for halal but including GAP, HACCP, ISO, KOSHER etc.

17. Is there anything else you would like to tell us about your halal certification agency? (Please try to focus on providing consumer useful information about your standards and how they are implemented.)

Often said, Halal standard differs according to each country, but we don't see it is a problem at all. These difference in Halal standard is only less than 10%, and its is adjustable within HCB. The school of thoughts have 4 difference in Sunni so that the halal standard of each countries differs at least 4 is not surprising, moreover, this difference is a blessing of Islam so there is no doubt we should question. On the other hand, the difference of audit method is different HCB by HCB can be problem. Therefore ISO/IEC17065(unifies the technical part) and GSO2055-2(unifies halal part) complements each other and this is very effective to unify the halal CB in the world. This is why currently many HCBs in the world such as JAKIM, BPJPH, MUIS, and many more are eager to introduce to their recognition of foreign halal CBs.

We have developed our own halal standard for each certification schemes and it include all the exporting countries who have currently restriction of halal. So that we do no need to audit one company for each halal standard but using our halal standard and audit once. Then it covers all the countries. This is less burden for our certified companies as well as for us. Otherwise we have to audit 4 times if they want to cover Malaysia, Indonesia, UAE, and Singapore for example.

We focus on the sustainability and transparency as an HCB. We do not want to finish this task at our generation only but it has to continue as long as we have our children in this land. Living as Muslim minority in non-Muslim country may be a tough job sometimes but we believe that sharing the common value is the key to co-exist.

We thank you for your participation and look forward to staying in touch with you.