

ORIGINAL RESEARCH**The effect of Islamic slaughter on food health based on Islamic texts**Saeed Soleimani¹, Morteza Abdoljabari*², Marzieh Karamkhani³

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Email: abdoljabari@sbmu.ac.ir*Date Received: July 2020**Date Accepted: August 2020**Online Publication: September 15, 2020***Abstract**

Objective: The issue of the philosophy of religious orders is a popular topic and the first book written in this regard is 'Elal-o-Sharaye' by Sheikh Sadough. The present study attempts to explain the effect religious texts have attributed to observing religious orders related to slaughter, which is referred to as 'halal' or healthy food in religious experts' words. Of course, there is a relationship between being halal and food health, which is not within the scope of the present study.

Materials and Methods: The method used in the present study was descriptive-analytical. Accordingly, interpretations and statements were used as sources based on the key words 'physical health, Islamic slaughter, food health, halal, health from the perspective of Shari'a, the logic behind the divine decrees were investigated. In addition to describing the existing facts and collecting the required data based on the research questions, how and why slaughter is done in Islam and its different dimensions related to food health were explained from the perspective of Shari'a (in terms of being halal).

Results: Scientific effects scientists attribute to Islamic slaughter have to do with theoretical reason. Definitely, theoretical reason cannot understand the criteria and the reasons behind religious orders independently of Shari'a in all cases, in the same was as considered by the holy Shari'a. Therefore, as long as there is no clear logic as the absolute or compelling reason for the effects of Islamic slaughter, all these issues are taken into account in the framework of the benefits of religious orders and they will not be more important than the effect attributed to Islamic slaughter in religious texts (becoming halal).

Conclusion: The effect of Islamic slaughter, from the perspective of the religious expert, is certainly for the food to become halal and the meat to become healthy. Undoubtedly, the scientific effects of slaughter should be referred to as the logic behind religious decrees.

Keywords: Physical health, Islamic slaughter, Food health, Halal

Introduction

The issue of food health especially from the perspective of Shari'a is very important to Muslims. In the Quran, about 250 verses (1) and numerous narrations (2) have emphasized its significance. They have specified the duties mainly related to the type and amount of food and the meals and how to eat. In Chapter Baqarah of the Quran, verse 168 mentions that "O mankind, eat from whatever is on earth [that is] lawful and good" (3). In a narration in the book "Elal-o-Sharaye", a person asked Imam Baqer (the fifth Shia Imam) about the reason for prohibition of eating dead animals' meat, blood, etc.. Imam Baqer answered that "God, after creating all the creatures, taught humans what keeps human body lively and what is good for them. Then He made them understand that these types of foods are halal. He also warned them about what is bad for their body and told them that they are haram (prohibited) (4). This statement from an Imam implies that the religious orders related to slaughter, which makes meat halal, have been issued due to the benefits God has incorporated in observing these rules (5). In the same line, He has considered eating the meat of a dead unslaughtered animal as haram because it is bad for human health. What drives us to find scientific reasons for the religious decrees related to Islamic slaughter is what Imam continues to say in the book "Man-La-Yahzarah-o-al-Faghigh" that "No one eats a dead animal's meat unless he will lose his/her strength, and his/her generation will be interrupted (will lose his/her reproductive ability). Anyone who eats a dead animal's meat risks sudden death" (6). Four effects have been mentioned in relation to eating dead animals' meat in this statement. Some of them are related to physical health and some to spiritual health. Imam points out peripheral reasons for why eating dead animals' meat is haram and there is no sign of an exclusive causality for why it is haram. Now the main question is whether we can go beyond these texts and put forward some cases not mentioned in the statements in relation to why the animals not slaughtered according to Islamic decrees are haram and whether we can attribute being haram to these cases as well?

It can be implied from the question of the narrator and Imam's answer that from the very beginning days of Islam, experts were looking

for the reasons for prohibition of dead animals' meat and to find how meat can be made halal or clean to eat. Therefore, it is a topic as old as the narrations (from Imams and the Prophet). However, the present study attempts to show that in contemporary research, more emphasis has been put on the scientific reasons for the religious decrees related to Islamic slaughter, which directs the attention of unknowledgeable audience toward the belief that any rule related to being halal or haram needs to have a logical though inexplicable reason and philosophy behind it so that a person feels committed to follow the rule. It implies that if there is no reason for an order, then we need not be committed to obeying it. In the present study, we are going to emphasize the effect attributed to observing the orders related to slaughtering. In fact, little attention has been paid to the concept of halal and food health in religious texts as the most important effect of Islamic slaughter (7).

At the end of this section, the operational definition for some terms is provided:

-Death: is defined as irreversible cessation of all vital signs.

-Animal's vital signs: include inhaling and exhaling or respiration, heartbeat, pulse, brain activity.

Signs of death in an animal: include respiratory arrest, cardiac arrest, and brain death.

Slaughtering: includes cutting the throat, cutting the vessels on the throat of an animal to make its meat halal. Its equivalents include killing and butchery.

Examining the relationship between spiritual health and halal food and providing a definition of spiritual health and explaining its indicators in halal food requires an independent research, which is beyond the scope of the present study (8).

Materials and Methods

This is a library-based descriptive-analytical study. It was carried out in several phases. In the first phase, the list of Quranic verses and interpretations related to slaughter and tazkieh (cleaning or purifying) was prepared using the Quranic Sciences and Fiqh (Islamic law) specialized library. In the next phase, international websites were searched based on the keywords 'physical health', Islamic slaughter, food health, halal, spiritual health,

the logic or good intention behind religious decrees, to find valid articles. It should be noted that out of the 30 articles obtained from international websites, only four referred to Islamic slaughter, which were included in the study. After analyzing the articles, data related to the topic of investigation was collected. Subsequently, after reading the materials and extracting the findings, the religious and scientific points were discussed and conclusions made. It is also worth noting that the findings were obtained first from the texts and articles related to Islamic slaughter and, second, based on the reports and visits to new slaughter locations in the world particularly South America.

Results

Movement and blood pouring out: By movement is meant free movement of animal organs not the one caused by a shock and the like. It happens because of cutting anterior jugular vein, external jugular vein, internal jugular vein and the four arteries (left and right common carotid arteries, which are further divided into external carotid artery and internal carotid artery making four arteries). By blood coming out, referred to as “khoruj-o al-Dam-o al-Motad”(9) in Islamic texts, is meant the exit of blood from an animal's body in proportion to the animal itself, that is relative to its size. Concerning this, religious experts point out that there are two cases in this regard (10). First, if we are doubtful about whether the animal is live when we are going to slaughter it A) according to Ayatollah Saafi, Golpaygani, Nouri, and Fazel, blood movement is a necessary condition, B) according to Ayatollah Zanjani, Khou'ei, Tabrizi, Vahid, and Sistani (and Makarem), blood movement and blood coming out are both necessary conditions (for us to ensure that the livestock was live when being slaughtered). In the second case, if, after slaughtering the animal, we knew that the animal was still alive when it was being slaughtered, A) according to Ayatollah Khou'ei, Tabrizi, Vahid, Sistani, Araki and Makarem, blood coming out is the necessary condition, and B) according to Ayatollah Saafi, Golpaygani, Nouri, Fazel, Imam Khomeini, Imam Khamenei, and Zanjani, no

condition is valid (it is subject to no condition)(11).

The effect of this Islamic order on food health is that when an animal dies (i.e., by a method other than cutting the four arteries), most of the blood remains in the animal's body and causes infection and reduced acidity of the blood and reduced meat health. The blood remaining in the carcass precipitates its disintegration due to reduced acidity and beginning of fermentation processes. Using this meat as food by humans is very harmful and poisonous because of fast oxidation of fatty acids. It causes oxidation of energy resources in human body and consequent weakness of the body. Accumulation of blood in the body of an animal prepares the ground for the growth of different types of microbes since the blood is not flowing and white blood cells and platelets cannot defend the body, which leads to further infection (12).

Ensuring that the animal is live: One of the conditions for correctness of slaughter and for the meat to be halal is the animal's being live, which has been emphasized during the recent years considering the fact that most of the slaughters in foreign countries are done using new machines and, before slaughtering, the animals is made unconscious using special bullets, ampoules or electric shock. Consequently, the animal may unexpectedly die (13, 14). The fatwa issued by contemporary religious experts is that ensuring that the animal is live means that being live for at least one or two days with the ability to blink or move its tail or legs so that the animal is not close to death or being live for minimum one day or half a day are not the condition. The only condition is the animal being live before being slaughtered though it is close to death.

The effect of the animal being live before Islamic slaughtering on food health is that human digestion cannot produce healthy blood cells out of a dead animal's meat because it has numerous microbes. Accordingly, Islam has prohibited eating dead (unslaughtered) livestock's meat and considered it as 'najes' (meaning impure or unclean) so that Muslims avoid it. On the other hand, a dead animal has a large volume of blood within its body. When blood is not flowing, white blood cells die and, as a result, microbes are multiplied and spread.

Therefore, when blood stops flowing, it turns into the most polluted component in the animal and consuming it can even increase the possibility of a stroke. What reveals the divine knowledge of Masoum (innocent) Imams in this regard is a statement from Imam Baqer that “No one eats a dead animal’s meat unless he will lose his/her strength, and his generation will be interrupted (i.e., will lose his/her reproductive ability). Anyone who eats a dead animal’s meat risks sudden death” (9, 11, 15-19).

Cutting the four arteries: One of the obligations or essential conditions for cleanness of an animal’s meat based on the Islamic slaughtering method is the cutting of the four arteries (9). Religious experts’ fatwa is that cutting these four arteries is an obligation meaning that the four arteries on the neck of the animal has to be completely cut from down the lump in the throat (11).

The effect of cutting these four arteries is that the high blood loss and reduced pain in the animal leads to the production of the most high-quality meat because the animal loses its sense within 2-7 seconds after Islamic slaughtering and feels nothing and the brain dies within 10-43 seconds. However, in modern slaughtering, sometimes the animal is made unconscious, in which case the brain stops after 18-70 seconds. This unconsciousness causes increased adrenaline secretion (20, 21). Field studies on anaesthetizing animals using electric shocks and subsequent slaughtering show that brain pulse starts beating again indicating that the animal feels a higher pain in this case.

Another finding related to blood coming out is that in the Islamic slaughtering method, the brain’s blood vessel is cut and the animal loses its feeling immediately. But the heart continues beating pumping the blood out. This increases meat quality in the Islamic slaughtering method as a large volume of the animal’s blood, amounting to 75%, is lost (18, 22).

With regard to blood coming out, as it was already mentioned, the findings show that the amount of heme and iron is lower in the meat of a slaughtered animal. As heme is an oxidative agent, oxidation of lipids will be also reduced. Considering the fact that oxidation of lipids is the main non-microbe cause of disintegration of meat, durability of halal meat

is higher (22). Furthermore, one of the physical properties of halal meat is its brighter color. According to field observations, halal food has been welcomed even by non-Muslims.

Spinal cord amputation before the animal dies: by spinal cord is meant the part of the nervous system within the spines. According to Imam Khomeini, Imam Khamenei, Khou’ei, Tabrizi, Vahid, Sistani, and Fazel, spinal cord amputation is prohibited in terms of duty not because of its situational effect (23).

The effect of prohibition of spinal cord amputation on food is that the heart needs to be able to pump more blood out of the body in the last moments (24). But if the spinal cord is amputated, the nerve connected to the heart will be hurt causing the heart to stop beating and the blood to stay in the body of the animal. In this way, more blood will remain in the animal’s body, the harms of which was previously mentioned (18, 25).

The fatwa issued by all religious experts with regard to deviation from Qibla is that intentional deviation of the animal from Qibla is a sin and the meat of the animal will be prohibited or haram because it is obligatory both in terms of duty and because of its situational effect (11, 26).

The effect of slaughtering the animal in the direction of Qibla is that electrolytes, cells and all the constituents of body consist of matters with positive and negative ions. When the animal is turned toward Ka’ba, i.e. the magnetic field of the earth, its components form a good arrangement, which will have a good effect on the health of the meat and will keep its cells in the best possible condition (27).

The relationship between anxiety in the livestock before slaughtering and meat: Minimizing the level of anxiety in the livestock to improve and preserve the quality and health of meat has been always emphasized by the Holy Shari’a in all stages of slaughtering. Anxiety lower meat quality in all stages of slaughtering and causes creation of dark spots called “Dark cutting” in the meat, which is darker and less moist than natural meat, reducing its shelf life. Reducing stress is one of the controversial issues discussed in the ‘mustahabat’ (or desirable things to do) and makruhah (execrable things to do) related to slaughtering. Such decrees as not showing the

slaughter tools (i.e., knife) to the animal, prohibition of slaughtering an animal in front of another, sharpness of knife, and quickness in slaughtering, watering the animal before slaughtering, etc. are to reduce the livestock's anxiety level. In numerous statements from Shia innocent Imams, observing the rights of animals in the stages of keeping the livestock and before slaughtering has been emphasized in order to prevent livestock harassment and reduce their anxiety (28). Stress and increased secretion of adrenaline causes glycogen to break down and production of lactic acid and spoiling the PH balance of the meat (11, 27).

Discussion

One of the most important discussions in theology and principles of Islamic jurisprudence is the issue of philosophy of Islamic orders. Religious orders are dependent on the benefits and harms these orders have for human beings. Recognizing these benefits and harms is within the knowledge of God. We have the right to follow and discover the philosophy of Islamic orders. In fact, being aware of this philosophy has a positive effect on the mobilization of thoughts and wills to implement these rules. However, awareness of the philosophy of these rules is limited in some respects and paying attention to these limitations causes intellectual deviation from the right path.

The present discussion related to the philosophy of religious orders is presented in three parts. Before presenting the main discussion, there is a need to mention some points in this regard (29). By 'the philosophy and reason behind religious orders pertaining to slaughtering', the author means the wisdom, benefits and harms referred to as "Jalb-o al-Manfa'a wa daf'-o al-mazarrah" meaning "Attraction of benefits and avoiding the harms" in the Shari'a of Islam. The philosophy and reasons do not refer to real causes raised in and associated with natural sciences and philosophy. Accordingly, in the books written by followers of Ahl al-Bayt (peace be upon them), it has been clarified that the benefits and harms refer to the causes related to religious orders and the causes behind a religious order should not be confused with the wisdom and philosophy related to it. For example, the reason for Qasr prayers (short

form of prayers) for a traveler is the traveling itself along with some conditions that need to be met, but the wisdom or good intention related to it is to alleviate the travel hardship. However, if traveling has no hardship for someone and s/he is more comfortable considering the available facilities, his/her prayers should be again 'Qasr' or in the short form because its cause (travelling) is still there and a religious order revolves around its cause. Confusing the cause of a religious order with its philosophy and wisdom has led religious orders to be distorted and altered raising the analogy and approval theory (28-30).

The issue of philosophy and purpose is subsidiary to the issue of "rational good and bad". As mentioned by Imam Sadeq (pbuh), no order has been set by Shari'a unless based on a cause or purpose (28). In relation to this statement from Imam Sadeq, Allameh Majlesi mentioned that no divine rule has been set unless based on a wisdom and nothing has been considered as halal unless based on the goodness and benefits it has and nothing has been prohibited unless because of the harms associated with it (19). These issues originated from divine justice (29, 30).

The philosophy behind religious orders and discovering them should be based on a definite reason or cause and not certain assumptions and presumptions without no criterion because incorrect assumptions undermine and shake the foundations of Islamic rules. This will not only make people indifferent to religious orders but will also be a means of destruction of religious values and invalidating them. For example, we might consider prayers as a kind of exercise, Adhan as a way of strengthening the vocal cords, fasting as a diet for become thinner, and bowing to god as formula for improving the health of the spine and preventing sciatica. These assumptions are harmful, dangerous and illogical (31, 32).

Part one: The cause of religious orders from the perspective of Imamiah Faqihs (religious experts who believe in Imams)

There is a consensus among the Imamiah religious experts that all God's actions have a cause and purpose. In explanation for a hadith (statement from an Imam) recited by Jamil Ibn Dorraj in which he (Jamil Ibn Dorraj) asked Imam Sadeq (pbuh) about the reason for

obligation and prohibition of some halal and haram things and Imam answered “No rule has been set without a cause”, Allameh Majlesi states that God has not set any rules with no wisdom or philosophy. He has considered something as halal because of the good things about it, and considered something as haram due to the harms caused by it (28). The author of *Tajrid-o al-Eteghad* wrote that “having no cause or purpose requires futility and being vain (33). The First Shahid (a great Shia religious expert) pointed out in his book “*Qawa’ed*” that it has been proved in theology that God’s actions have a purpose behind and considering the fact that attributing purpose to God is impossible (meaning that the purposes are for the good of human beings not Allah), therefore, this purpose is attributed to the obligated (believers) (34). Fazel Meghdad also mentioned that if someone believes that God’s actions have no purpose or goal, this requires believing that God’s actions are futile and vain, which is in conflict with God’s being All Wise (35). Ibn Heitham Bahrani asserted that God’s actions have a purpose and goal and no action of His is without a purpose and purpose is the motive for an action (36). Concerning the philosophy of religious orders, Morteza Motahari pointed out that Islamic rules are both celestial and terrestrial, meaning that they are based on the benefits and harms existing in human life. In other words, it has no mysterious, secret and hidden aspect to make someone say that God’s rules are not dependent on these things and God has set rules and He Himself is aware of the secret behind them because Islam clearly mentions that whatever rule has been made is because of the benefits it has, which is either related to human body or soul, and human ethics and social relationships. Motahari further explains that the statements (from Imams) included in the book “*Elal-o al-Sharaye*” (The purpose of religious orders) show that from the very beginning days of Islam, the Prophet (pbuh) and Imams (peace be upon them) explained the philosophy behind religious orders and because Islamic rules are based on benefits and harms, there is a position for wisdom in the Islamic rule making system (37).

At the end of this section, it should be noted that benefits and harms related to religious orders do not have a general dimension in most of the cases. From this perspective, it is

similar to human laws that originate from a single dominant philosophy.

The second phase: a sample of reasons for purposefulness of religious orders

A) There are many verses in the Quran that point to purposefulness of religious orders. The following are some examples:

1. “And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous” (Baqarah, verse 179). This verse mentions two reasons as to the philosophy of retribution: first, it brings life for human beings and protects them and, second, it leads to abstinence and virtue.

2. With regard to the philosophy of dividing the spoils (obtained without a war) (referred to as *Fi’*) by observing the conditions and its consumption in the required areas, the Quran states that “so that it will not be perpetually distributed among the rich from among you” (Hashr, verse 7). This verse reveals a principle in Islamic economy indicating that wealth should not be exclusive to a particular group but needs to be evenly distributed to all people (38).

B) In the narrations from Imams, the philosophy of religious orders has been focused on in two ways. Some have generally introduced the philosophy of religious orders as the benefits for God’s servants

1. Jamil Ibn Dorraj reported that he asked Imam Sadeq (pbuh) about halal and haram and he answered: No religious order has been set without a reason (39).

2. There is a statement from Imam Reza (pbuh) that “God has not allowed eating or drinking something unless there is a benefit in it and has not prohibited something unless there is harm, destruction and corruption in it (40).

3. In a narration from *Tohfa-tu-alOghul*, it has been stated that “Anything eating or drinking of which is harmful is haram (prohibited) (41).

Part two: Narrations that present examples related to benefit regarding the effects of Islamic slaughtering:

1. There is a statement from Imam Sadeq (pbuh) that “Do not slaughter a sheep or camel prepared for slaughtering in front of another sheep or camel that is looking (42). This statement is probably referring to the need to avoid causing anxiety in the livestock, which was mentioned in the findings section (14).

2. Aban Ibn Taqlib quotes Imam Sajad as saying to his servants “Do not slaughter until the sun rises since God has put night for the peace for every creature (42). This statement concerns the *mustahabbat* (desirable things to do) and *makruh* (execrable things to do) about slaughtering, which was mentioned in the findings .

3. About the philosophy of prohibition of eating blood, Imam Reza (pbuh) says that “God prohibited eating blood because it develops undesirable behavior and causes cruelty of heart and reduces kindness and mercy to the extent that a person might even kill his/her child, father or friend (28). This statement refers to complete exit of blood from the slaughtered animal. In other words, although the small amount of blood remaining in the body of the slaughtered livestock is clean, even this clean blood should not be eaten, unless *Estehlak* (disappearance) happens (i.e., the blood is so small that it disappears), because it is an abomination.

4. Muhammad Ibn Azafir stated “my father quotes Imam Baqer (pbuh) as saying that “No one eats a dead livestock’s meat unless s/he becomes physically weak and his strength reduces, his generation will be interrupted (meaning s/he will lose his/her sexual reproductive ability) and will die a sudden death” (6). When the religious orders related to slaughtering are not fully followed, the livestock’s body turns into a carcass and eating it has certain situational effects. Some of the important effects have been mentioned in this narration.

5. Again Muhammad Ibn Azafir quoted from his father, who quoted from Imam Baqer as saying “About eating blood, it causes polydipsia and biliousness (the physical effects) and causes atrocity, mercilessness, and brutality in a way that there no hope that s/he has mercy upon his/her closest friends and feel compassionate toward his/her relatives (the mental effect) (6).

The third phase: Validation of the philosophy of religious orders related to slaughtering

The philosophy or wisdom behind religious orders related to slaughtering is categorized into four sections.

A) The philosophy and wisdom behind religious orders that were obvious to everyone

from the very beginning of Be’sat (prophetic mission) and were considered as the essentials and obvious and anyone understood them to the extent of his/her level of thought, knowledge and understanding. For example, the philosophy behind the order that no other animal sees an animal being slaughtered or the need to slaughter the livestock fast is to prevent its harassment and annoyance. The philosophy of such orders is understood by everyone of any level of understanding in any time or period. It is because human can understand the philosophy of many of these religious orders that wisdom has been introduced as the “conscience proof” (2). However, this can be fit within the scope of instrumental reason perceptions or logical perception of bad or good things (43).

B) The philosophies that are not clear to people but have been mentioned in the religious texts including cleaning and slaughtering of the livestock and the philosophy behind prohibition of eating the dead livestock meat or eating blood. Majority of people and even some philosophy scientists were unaware of its ethical, social health and hygiene dimensions, but they have been pointed out in the Holy Shari’a.

C) The religious orders about which awareness grows over time and the philosophies of which are unveiled with increased level of human understanding and knowledge.

D) Philosophies that are not clear from the very beginning nor become obvious through time and have not been mentioned within the Islamic texts. For example, the slaughterer has to be a Muslim and say “In His Name” and turn the livestock toward Qibla. Whether future generations might be able to understand the philosophy of these religious orders and whether science can discover the philosophy behind these orders is not clear. What we know is that these orders are as important and need to be obeyed in the say way as others because they are derived from God’s infinite knowledge and being a servant to God requires complete obedience.

Complete obedience has been referred in the Quran in the verse related to the philosophy behind changing the qibla from Jerusalem to Ka’ba (in Mekka): And We did not make the qibla which you used to face except that We might make evident who would follow the

Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided” (Chapter Baqarah, verse 143). A narration from Imam Reza (pbuh) also confirms the need for complete obedience mentioned in the Quran. Imam Reza said “You should know that the basis of obedience to God, the Glorious, is the fact that we should be obedient to all divine rules and orders and keep to all of them, whether the orders within or the ones beyond our understanding...and God puts people to test by rules and order within and beyond understanding to give an ultimatum and all doubts are resolved” (28).

Accordingly, when extracting the rules related to slaughter, a Faqih (religious expert) is to infer the religious orders related to slaughter according to the reasons proved as legitimate in religion even though he does not know the benefits and harms associated with them.

Conclusion: There are certain secrets and philosophies underlying religious orders including those related to slaughter. These benefits and harms concern human beings. We are aware of some of the philosophies as taught by God, the Prophet and his successors, but a part of them are unclear to us. Although obeying God’s orders is more attractive when we are aware of the philosophy behind the orders but is not conditional to awareness of philosophy. We have the right to become aware of the philosophy of religious orders because it makes us more motivated to be obedient to God and makes God’s religion look more logical and rational. However, if despite our attempt, we do not find the

philosophy underlying a particular religious order, that order is still to be obeyed and in all cases, the purpose is to be obedient to God the All-Wise and the religious orders related to slaughter are no exception.

Limitations: considering the fact that there are no independent sources related to the effects of Islamic slaughtering and limited related studies were found in this regard, there is a need to make a more detailed and a more comprehensive analysis of the topic, and to conduct empirical studies on the effects of Islamic slaughtering. All these attempts, however, should not downgrade the effect of slaughtering mentioned in religious texts and referred to as ‘heliat’ (being halal) and reduce its importance.

Suggestions for further research: In the new era, in which the mark of ‘halal’ is a universal food brand, introduction of halal products from Islamic Republic of Iran deserves more careful consideration by tradesmen, authorities, and preachers.

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Conflict of interest

The authors have no conflict of interest to declare.

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