



Eyes on
Animals

Watching
out for their
welfare

An commentary of Dr. Katme's paper titled "Assessment of the Muslim method of Slaughter"

Asalet Sancakdaroglu – 04.12.2023 Istanbul - Türkiye

Dear doctor Abdul Majid Katme,

I hope you are well and I am wishing you warm greetings from Türkiye in the beautiful autumn. I have read your article about the slaughter methods of Muslims, titled "Assessment of the Muslim method of Slaughter". Since your article is publicly available, I would like to publish my reaction to it on our website on <https://www.halal-slaughter-watch.org/>.

If you do not mind, I would like to evaluate your article. First and foremost, let me introduce myself and explain why I am conducting this assessment.

I am an animal-welfare inspector named Asalet Sancakdaroglu - Turkish. With over a decade of experience visiting and observing the handling and slaughter of animals in more than 100 slaughterhouses in Türkiye and dozens in Europe, I have given training courses to slaughterhouse workers on better practices to improve animal-welfare. I have made thousands of videos of slaughter inside Islamic and non-Islamic slaughterhouses using stunning and not using stunning as well as that used in Jewish Kosher slaughterhouses. In other words, I am involved in this profession both in the field and at my desk. I also provide training on slaughter with stunning and how to use a captive bolt stunner. As a devout Muslim, I take the rules of the Quran seriously.

To begin, I'd like to emphasize that no Muslim should argue something to be Quranic that is not mentioned in the Quran, or attribute actions to the Prophet that he did not endorse.

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

<https://halaltayyibmeat.com/my-research-medical-study-on-stunning/>



- Your article contains several insightful sections from which I greatly benefited. However, there are certain points that require reconsideration. For instance, there is no Quranic verse or Hadith that specifies the method for slaughtering an

animal. The Quran only defines what is halal (permissible) and mentions which "tayyibat" (wholesome and safe food) as halal in Surah Al-Maidah 4. It elaborates on what is haram (forbidden) in Surah Al-Maidah 3 and how certain haram items can be excluded from the forbidden category. For example, the Quran does not say that an animal cannot be stunned to be rendered unconscious before the knife cut is made during slaughter. It just says not to eat carrion- meat from long-dead animals whose flesh is starting to go rancid.

The method of slaughtering animals is contingent on the prevailing circumstances of the time and is not referred to as "Islamic" or "Prophetic" slaughter. This method was practiced by individuals of all sorts of various beliefs at that time, including Jews, Christians, people of the older Holy Books, and non-believers based on what tools or ideas were available and common at the time. Back then the method of slaughter was not what was important or specified but rather the safety of the food. Animals found dead (carrion) should not be eaten because this was unsafe for your health. That is the point, not the method of slaughtering animals for meat.

Attempting to establish new rules and declaring something as haram in cases where the Quran does not explicitly state it is haram goes against the will of Allah. To do this is to dislike Allah.

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

Fourteen hundred years ago, Islam talked about the relationships between diet and disease by encouraging the *Halal* (lawful) diet and drink. Allow me to establish a few basic facts in Islam, which are relevant to our subject today. It is forbidden to consume blood, in any form, and, medically, we know that blood is harmful to health. As it contains toxins and urea, and may contain bacteria, parasites viruses new chemicals and drugs etc. Besides this, blood can lead to poisoning when still in meat to be consumed.

- You wrote, "it is forbidden to consume blood in any form," but the Quran states that the blood that remains in the meat after slaughter (as mentioned in Surah Al-An'am 145) is not considered haram. If it were, we wouldn't be allowed to consume steak or ground beef or chicken, etc..., as there is always still some blood in them. One sees this leftover blood in every package of meat that one buys! I'm not suggesting that animals should not be bled out during slaughter, what I mean is that the little bit of blood that no longer flows is not considered haram. This practice was also observed during the time of the Prophet. Animals were laid down and slaughtered on the ground, with efforts made to allow as much blood to flow as possible. However, any blood that was not shed was no longer considered haram.

Today in slaughterhouses using stunning, the animals can be hoisted after slaughter and in these animals even more blood is able to flow out due to gravity.

- You wrote that consuming blood was forbidden in the Old Testament. This is true but it concerns the blood of animals found already dead, it is not about the blood of animals that are purposely being slaughtered to be consumed. Based on the argument you make in your article, a reader would understand that the blood remaining in an animal that has been slaughtered by humans is not haram. But that is not at all what the scripture is saying. It is rather saying that an animal that is found dead already is haram to eat, and thus also the blood in its long-dead body as well. Again, this follows the logic of the essence of the lesson in the Holy Scripture- that one should only eat food that is safe for consumption and will not make people sick. This point is sadly so often misunderstood and misinterpreted by rabbis and imams, and as a result leads to the total prohibition of stunning! Stunning is something that is actually good for welfare and totally in line with the

essence of many of the teachings of our Prophet- to spare animals of unnecessary suffering.

It is forbidden to eat the meat of an animal, which has died before being slaughtered (by any kind of stunning, strangulation – chemical or physical -, a blow to the head - concussion or percussion -, or due to a fall etc.) Only meat killed in the Halal (lawful) way is allowed to be consumed (dead meat with all the clotted blood in it is very harmful to health).

- You write that if an animal is rendered unconscious prior to being cut (stunned) and the animal dies from the stunner before slaughter, its meat is haram. You cannot show this claim in a verse of the Quran or a hadith because there is no such verse; there is no such hadith. So, in this case, aren't you creating a new interpretation of your own of haram? Carrion is indeed clearly forbidden in the Quran, but nowhere in the Quran does it say that a healthy animal that is stunned during slaughter (to show mercy and reduce its pain) is haram to consume! Haram and halal is about food safety, not slaughter method, and only Allah can decide on these things.

And anyway, even if this was a concern, in all of my observations of animals that I have stunned or seen being stunned with a captive bolt stunner and in the scientific literature published on this subject, animals do not die during stunning,. Their blood also flows out very well. Even if their brain dies from the captive bolt stun, which is not always the case, their heart definitely continues to beat for some time afterwards (approx. 10 minutes). All food engineers and veterinarians deem this meat from stunned animals clean and healthy. So why do you declare stunning as haram when this is not written in the Quran or hadith? You may say that some religious scholars who lived in the past interpreted it this way. Now, should we act according to the rules and real essence of the original Quran, Torah and Hadiths teachings which are logical, clear and based on science, or act according to interpretations which are not always logical, clear or scientifically founded? The famous Imam Azam says, 'If they are men, we are men too.' If they have the right to express their opinions, so do we". My opinion should be seen as equal worth to their opinions and taken seriously.

- You write that eating the flesh of a dead animal (Meyte) is prohibited according to the Quran. In Surah Al-Maidah 3, 'Meyte' means an animal that has died totally on its own and its blood is still in its body. Basically carrion. I'm not the only one saying this. Whichever interpretation (Tafsirs) you consult, you will see it explained this way. All interpretations clarify that carrion is an animal that died on its own, not via slaughter by man.

Well, Dr. Katme, which animal dies on its own in the slaughterhouse? Which animals' blood remains in it when it is stunned and slaughtered?

In practice, the animal does not die immediately when stunned by a captive bolt stunner. Its brain is turned off, and thus now the animal is unconscious and insensitive to pain (which is the essence of stunning, i.e. to make the slaughter processes of tethering, hoisting and neck-cut not painful) but its heart continues to beat for some time. But let's assume the animal does die during slaughter by man. Even then it is not a problem, the Quran does not say that this is haram. The animal didn't die on its own; man killed it on purpose to eat! The whole purpose was to kill the animal. It was not an animal found already dead for unknown reasons, that may be unsafe to eat! And there was no blood left in it; the slaughterer drained it right after stunning. Just like hunting – when the animal dies from the bullet during hunting, its flesh is also not haram according to the Quran! It is the same as in a slaughterhouse - one is killing an animal to eat. You call slaughter without stunning "Prophet slaughter method". But what you promote is not what the Prophet wanted. He wanted man to avoid hurting animals and treat them as well as

possible. I chose to use a stunner to avoid causing unnecessary pain during slaughter. This is exactly in line with the essence of what the Prophet wanted. What you are promoting, cutting into the throat of a fully sentient and conscious animal, causes a lot of suffering to it. This goes exactly against what the Prophet wanted.

In fact, 1 or 2 percent of animals stunned in a slaughterhouse can die before they are cut in the slaughterhouse. The time between stun and cut is about 10 - 20 seconds in slaughterhouses. I stun the animal and within 10 seconds I cut the neck to bleed the animal out, and I don't know for sure if the animal became brain dead or not in these 10 seconds prior to the neck cut. All I know is that the heart beats further but I cannot prove if the brain is still functioning. So I do not know if my application of the stunner on the animal made it brain dead, but you also do not know. No one does, as tests are not performed in those 10 seconds in a commercial slaughterhouse. Therefore, you cannot say with full conviction that butchers that use stunners, are slaughtering dead animals. Also, in the method of slaughter that you promote (without stunning) an animal can also die in the slaughterhouse before being cut. For example, when the animal in the trip-floor restraint box is forced to fall down on the ground and dies from the shock or the lone sheep that is so scared that it dies from a heart attack while being handled. Here no tests are first made either to see if the animal is really alive at the moment of the neck cut. You confuse slaughter with stunning as slaughter of dead animals, which is unfounded, but you do the same thing sometimes!

According to Islamic jurisprudence (Fikh), decisions are made by the majority (el hukmul exer). This means in Islamic jurisprudence: If most of the stunned animals do not die (98%), the meat of those that do die is also halal (2%).

- One of the mistakes made is to think that the verb 'Zakkeytum' in Surah Al-Maidah 3 refers to the slaughter of animals. However, the Quran uses the verb 'zebh' for slaughter not Zakkeytum. The word 'Zakkeytum' is used only once in the whole Quran (in the Surah Al-Maidah 3) and has a slightly different definition from zebh. 'Zakkeytum' in the Quran means "able to complete the slaughter process (thus bleeding it out is still possible). Allah stated that an animal that has died on its own is haram (Meyte), and then He began to list exceptions ("illa"): 'animals that died by strangling, animals that died by a blow, animals that died by falling, animals that died by being gored, and animals that were eaten by wild animals are not haram if the slaughter process can still be completed (blood can still flow out as the animal was not dead for a long time). If dead animals were always considered haram, then why would a list of exceptions be given in the Quran? It is not black and white - animals that die but can still be bled out are halal. Thus, animals that happen to die from being stunned in a slaughterhouse right before being cut are therefore definitely still halal. Allah makes an exception and you disrespect it. Why? By insisting that animals must be alive right at the moment of the knife cut. This opinion is not just mine. Taberi wrote in his book that other Imams think the same way.

In fact, Surah Al-Maidah 3 is such a beautiful verse because Allah teaches us Muslims to not throw away intact meat in vain or waste it. And he says that if the animal died from the specific reasons listed in the Quran, at least the animal did not die from a disease that could make people sick if the flesh was consumed. The animal died because it fell off a cliff and there was no decay in his flesh. If you are able to slaughter (cut and bleed out) on time after the accident then his dead body is not haram for us to eat. There is an exception here. Exception means "outside the rule". "Illa" means that you can act differently in this situation, For example, it is forbidden for automobile drivers to go through a red traffic light, but ambulances are an exception. Now, are they going to wait for the animal that fell off a cliff to wag its tail, show it is alive? Does the ambulance have to wait for the traffic lamp to be green before it can pass? The word "illa" used here makes an exception from haram. You say that these animals must still be alive. But if they had to still be alive for Allah, why then would he describe this exemption? I hope you can follow what I mean.

Then, in Maide 4, in the next verse, God talks about hunting. The Prophet hunted with a bow and arrow, but today our Muslim hunters hunt with a rifle. You shoot the animal, kill it, then slaughter it (bleed it out by cutting its throat) and eat it. But you don't reject this way of hunting or consider its meat haram because a rifle was used instead of a bow and arrow like in earlier times.

- Here, I also use a new modern tool (captive bolt stunner) just as Muslim hunters use rifles, also a modern tool, now. I use a stunner to render the animal unconscious prior to cutting its throat and hoisting it up. But you say stunning is haram. The Prophet never used anesthesia injection when having his teeth extracted because anesthesia injections first appeared in the 1800s, long after the writing of the Holy scripture. But we Muslims in today's world sure do accept anaesthesia when getting tooth surgery. You don't say, 'The Prophet didn't use anaesthesia during his dental surgery, thus we are also not allowed to benefit from anaesthesia'. At the time, the Prophet transported goods using camels, donkeys and horses; today, we use trucks, trains and planes. But you don't argue that these modern forms of transportation are not the Prophet's mode of transportation and thus Muslims should not use them. So why are newer technologies that improve animal welfare at slaughter, such as a modern captive bolt stunner, not permitted? It seems hypocritical. Only humans get to benefit from modern technology to make their life easier, but animals have to continue to suffer as they did hundreds of years ago, and not benefit from modern advances.

Dear Dr. Katme, for this reason, we should not confuse people by saying that stunning animals is not the Islamic way of slaughtering or not the way of Prophetic slaughter. Using a good stunning tool, like a captive bolt stunner is simply a technological advancement that can benefit animal-welfare, just like anaesthesia benefits human-welfare at the dentist.

Another example : The Prophet cleaned his teeth with a miswak; today, we use electric toothbrushes. Thus, the way we clean our teeth today is not the same as the way the Prophet cleaned his teeth. However, the message the Prophet gave us is about the importance of cleaning ones teeth. It is not meant to attribute holiness to the miswak he used, but rather as a lesson on how to keep your teeth healthy.

- Then, in your article, you list the advice Islam gives regarding the way we should treat animals. I completely agree with them. These are very noble things. We all have to assist Allah's voiceless creatures and show them compassion, and I commend you for acknowledging these noble acts. But when it comes to animal slaughter, I don't think it's right that you want to forget all these moral lessons and virtues by condemning stunning. Imagine being slaughtered while fully alert and conscious? Imagine the fear of being tethered, forced to the ground or turned upside down or hung up? Now imagine a knife cutting deep into your throat, through deep tissue, the esophagus, the trachea, the arteries, all the nerve endings...it is horrible pain as the cut is so deep. Imagine now being anaesthetized first, so you are unconscious and do not feel any of these things? We humans would always choose for being rendered first unconscious. The essence of Islam is to be kind to animals, to always make the choice that causes less pain...why then does Islam not actually promote and take pride for always using the most humane options for slaughtering?

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

I am sure that you will agree with me that the best method of slaughter should have the following criteria:

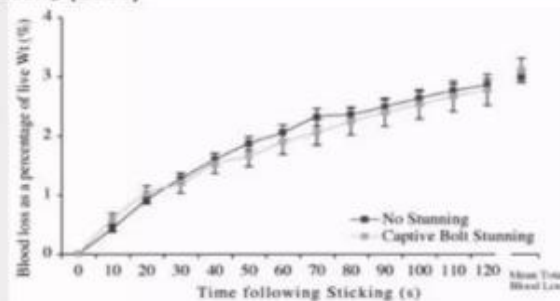
- *Allows for draining most of the blood out;*
- *Causes no stress to the animal;*

- Then you write that if you slaughter the animal while fully conscious and sentient, its blood will flow out better than when an animal is stunned first. What you say is absolutely untrue. I am sending you a picture now of a scientific study.

Percentage blood loss

Comparison of Halal slaughter with captive bolt stunning and neck cutting in cattle: exsanguination and quality parameters

MH Anil^{*†}, T Yesildere[‡], H Aksu[‡], E Matur[‡], JL McKinstry[†], HR Weaver[†], O Erdogan[‡], S Hughes[†] and C Mason[§] (2006)



Similar results confirmed by Neves et al. (2009). Velarde et al. (2003) & Khalid (2011)

According to research, the same amount of blood flows whether you cut after stunning or without stunning. But remember this: the blood shed during this time is much more than the blood shed in the Prophet's era because animals, thanks to modern technology (shackle lines and pulleys) can be hung upside down now after being stunned and cut, and a larger portion of their blood is discharged due to gravity. In the past, animals lay on the ground for a longer time, and thus more blood remained inside them.

- Then you said that an animal slaughtered with a knife does not experience stress. How can you write this? Have you never been to a slaughterhouse? Let's go to some Islamic slaughterhouses together, observe 100 animals there, and document it. See how the animals scream and struggle with the method you advocate, and how they defecate and urinate right beforehand. These are all clear behavioural signs of extreme fear and pain. Are you writing about slaughterhouses without having visited them?

I am a Muslim who visits inside slaughterhouses on a regular basis throughout Türkiye. Please do not mislead people with things that are not true. It may seem innocent, just words on paper but in practice it causes so much intense and unnecessary suffering to animals. As I said, I would like to invite you to join me on some inspections of Islamic slaughterhouses and will cover all your expenses. Let's go to a few slaughterhouses together. Let them be of your choice because the results do not depend on the slaughterhouse. If you slaughter animals without stunning them, you will see with your own eyes that what you wrote is, sadly, completely wrong.

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

- *Proved to be humane', causing no "pain" or suffering or cruelty, even to a few individual animals;*
- I was surprised that you wrote that slaughtering in the "Prophet's method" never causes pain to the animal.' Even the Prophet admitted that slaughter causes pain! He said "make the animal comfortable before slaughtering, do not slaughter the animal in front of other animals, and sharpen your knives before you put the animal on the ground. Don't make it suffer twice." Why twice? Because the cut itself is painful and thus any additional stress (like making the animal wait

uncomfortably, or making the animal see the slaughter of other animals, or seeing the knife being sharpened) is the second time one would be causing suffering.

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

- *'Very economical' (not a lot of machinery and equipment, etc.);*
- You made another very interesting claim. You wrote that, 'cutting with a knife is economical.' Here, you are taking a life, making an animal scream and struggle, and saying, 'I have solved this cheaply.' This does not align with the morals of a Muslim or a human being. When you go to the dentist, do you say, 'Do not use anesthesia, do not use a chair, there is no need for waste, just pull out my tooth with pliers and let's save money'? It is shameful to write such things because you are not opening an inanimate package; you are taking a life. It may just be a process to us humans, but to the animals it is its entire life.

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

- *Being more familiar to the animal, with less machinery and restraint (with a less threatening atmosphere);*
- *Safe to perform (no electricity, gas or shocks, etc.);*
- You also write that performing classical slaughter (without stunning), animals are not made scared of technological equipment. What kind of claim is this to discredit the benefit of a stunner? Our meat in Islam no longer comes from tiny locations where they just slaughter 1 or 2 animals per week, but large commercial slaughterhouses full of all sorts of modern machines. In most Islamic slaughterhouses in Türkiye, but also in other parts of the Islamic world, they use trip-floor boxes to restrain cattle and get their legs chained. This entire box is a large steel machine that operates entirely on air compressors, and the animals inside tremble with fear because of the hissing sounds when the doors open and close and when the floor is tilted. Also the noise from the large hanging chains is frightening. Then the floor starts to tilt, the animal loses its footing, struggles and panics and finally falls down. Or they are placed in a rotational box where they are turned onto their backs - the most unnatural and scary position for an animal of "prey" to be in. In this position they know they are very vulnerable and this causes extreme panic. Sheep are regularly hung by one leg and fully hoisted off the floor, all while still fully conscious and sentient! And then the classical Islamic(!) slaughter is performed - a cut to its neck while fully conscious and in fear. Muslims already use tons of big equipment in their slaughterhouses! The stunning equipment, such as a captive bolt stunner, is not larger than a water bottle and is nothing in comparison to the huge loud equipment that Jews and Muslims already use in their current non-stun Islamic slaughterhouses. Again, have you visited many Islamic or Jewish slaughterhouses where most "halal-kosher" meat comes from or just a few tiny ones for the sacrifice festival?

One needs to talk about current reality and not pretend that Muslim-Jewish slaughterhouses are all small and cozy. Jewish and Muslims eat so much meat and the world population is so large now, it is impossible to have just small simple abattoirs with only a few animals coming in each day which are treated with patience. Despite all this large equipment already existing in Islamic and Jewish slaughterhouses, you do not condemn using rotational boxes and trip floor restrainers and large chains around the leg; you just protest using the equipment designed to render animals insensitive to pain- the stunner!

- Liked by the slaughter man, with no psychological ill-effects on him;

- Once again, you made a very interesting claim that it is psychologically better for butchers to use knives to slaughter animals rather than stunning them. It seems you are suggesting that they should not shoot a bullet in an animal's head that results in immediate loss of consciousness and sentience, but instead cut an animal deep into its throat while it is watching you and feeling everything and then watch it struggle and suffer slowly?. Let's put ourselves in their shoes. Would it be more logical to employ equipment that renders an animal unconscious within 2 milliseconds or a method that causes the animal to suffer for 2 or more minutes?

Let's think about it: If the Prophet were alive today, would he transport his goods by truck or by camel? Which option would make more sense?

- You also stated that animals must be healthy, intended for consumption, and slaughtered in the name of Allah. I don't differ from you on this matter. The animals I bring to the slaughterhouse are already healthy. If I were to hide a sick animal and then slaughter it, presenting it to people as healthy, that would be unjust. When I perform the slaughter, the animal is healthy, alive, walks to the slaughterhouse, and I use a portion of the slaughtering equipment, a stunner, to prevent it from suffering and to fulfill the Prophet's guidance.

By what right do you have to declare my using a captive bolt stunner as haram? When you claim something is haram, you cannot provide a verse from the Quran or an example from the hadith to support your assertion. Yet, you replace Allah's command with your declaration of haram. Is this not shameful for a Muslim?

- There is no issue with the Tasmiya (saying "Bismillah") during stunning. The responsibility of reciting the Tasmiya lies with the butcher. Some butchers may choose to recite it, while others may not. This applies to both stunning and non-stunning slaughter. Personally, I always recite the Basmala before every animal I stun and slaughter, and I advise butchers to do the same when providing training. However, the decision rests with the individual butcher.

Basmala is a very beautiful promise. Someone who recites the basmala actually means that whatever I start doing now, I do it in the name of Allah and I promise myself that I will finish this job in the best possible way. I don't think differently with you on this issue.

- You mentioned that the Quran states, "If you do not mention the name of Allah over it, it is haram." However, there are multiple Islamic Mezhep with differing practices. In some sects, Muslims slaughter and consume animals without saying Basmala. Even Professor Kardavi acknowledges this. In a hadith, they say to the Prophet, "They bring us meat, and we do not know how the animal was slaughtered and whether the animal was slaughtered according to besmele. What should we do?" The Prophet gives such a beautiful answer. He says, "Say the basmala on this meat and enjoy it."

There are some other things in your article that shocked me.

I would like to end this section of my talk with at least one testimony from, for example, Lord Horder GCVO, MD, FRCP, who explained this type of slaughtering scientifically (and without the use of stunning):

- You wrote the names of some scientists that said that animals do not suffer while being slaughtered. You implied that they also support normal classical slaughter (without stunning). One of the scientists you named was born in 1871 and died in 1955! Another one made the statement you referred to in 1923, and the other died in 1979. Why do you use such outdated information in your article? At the time of these people you refer to electronic measuring (EEG) devices that were not even available. Today we have much more advanced tools to measure animal pain and stress. Plus, the science of ethology has taught us much about how to read animal behaviour for signs of panic and pain. No matter which veterinary faculty you go to today, there are measuring instruments where you will see that the animal suffers during classical (non-stun) slaughter. The animals I have seen in Jewish and Islamic slaughterhouses are in serious pain when they are restrained and have their throats cut all while fully conscious and sentient. You can see it in their behaviour. They may not be able to speak Turkish or Arabic or English to tell me exactly how they feel, but their eyes are bulging out, they've started breathing really rapidly, they're constantly defecating and urinating, some scream, they tremble...

Doctor Katme, what is pain? "Pain" are behavioural and physiological signals what the other being (person or animal) is sending out when he or she is feeling it. These are the reactions shown that help an on-looker realize that the person or animal is in pain. If you have a baby child under 1 years old, when he cries and whines, do you say, "I think this child is deceiving me, let me first connect electrodes to his head and see if he really is in pain before I believe it." We would never do that for a human baby. One understands that the other person is in pain by looking at their behavior and actions. Animals are in the same category. Like human babies, they cannot tell us in a sophisticated human language that they're in pain and provide all the details of where and why it hurts, but their eyes are bulging out, they are breathing rapidly and they're repeatedly defecating diarrhea. It is our moral duty to acknowledge their pain and do something to avoid it.

ASSESSMENT OF THE MUSLIM METHOD OF SLAUGHTER Presented by Dr. Abdul Majid Katme

Methods of slaughter used today

1 The captive bolt pistol

used commonly for cattle, calves and goats. It is the shooting, by a gun or pistol in the forehead (mechanical method) by a blank cartridge or compressed air. It could be penetrating or non-penetrating (percussion stunning). It breaks the skull, shatters and destroys the brain. A rod of steel is introduced in the skull hole to smash, cut and destroy the brain [pithing now to be prohibited in UK and Europe by January 2001] All this occurs before the real slaughtering cut is made. Recently, a new method by which a steel needle to penetrate the skull and brain and in which air is injected to cause intercranial pressure has been developed.



Here is a photo I took of a brain of a bull after being stunned with a penetrating captive bolt pistol in a slaughterhouse in Turkiye. It is not destroyed, it was just punctured to stop sentience.

Those who claim this are those who don't want to risk losing 3-5 cents per brain from the small puncture made. The use of a penetrating captive bolt pistol does not cause pain or severe damage to the brain. In just 2 milliseconds a thin steel rod punctures a part of the brain to render the animal unconscious immediately and insensitive to pain. As can be seen in the picture, the brain is not in shambles. On the other hand, we should anyway always choose to reduce pain of the animal over making a profit of a few cents extra.

- Again, in your article, you stated that if an animal is not stunned correctly, a second stunning attempt is made. Very true. If the butcher did not hold the equipment in the correct position or the animal moved, the animal may need to be stunned again. This does not happen often, and the risk is reduced with skilled and experienced butchers. Recently (2023), a scientific veterinarian organization in Germany, "BSI Schwarzenbeck", captive-bolt stunned 4370 cattle on this subject and announced the results. Incorrect stunning was performed and had to be repeated on only 11 animals. So the pain-free rate is 99.52%. But in slaughter without rendering the animals insensitive to pain first, 100% of the animals will experience suffering. You stab a knife into the throat of 100 percent of the animals and watch them struggle in pain for minutes.

Dear Doctor Katme, in conclusion I would like to say this. Writing about things that are not true does not suit a Muslim, a Jew, or a human being.

I also know GİMDES and Mr. Hüseyin, with whom you gave a speech in Türkiye. I also go to slaughterhouses certified by GİMDES, which they call halal slaughtering, and take videos of the slaughtering. The situation is not as clean as you describe. In fact, I read the booklet by GİMDES on how to perform "halal" slaughtering that they published, from beginning to end, and I saw that what they wrote was neither in accordance with the Quran nor in accordance with the hadiths of the Prophet.

And I say that the Holy Quran is a universal book. It appeals to every age. If you freeze the technology of the time of the Prophet, then thinking that it is the method of the Quran, thinking that it is the method of the Prophet, you will have a static religion. Thus, you cannot use a phone, ride in a car, fly in a plane, or use any anaesthetics for yourself at the dentist or before an operation.

- I am not against the thousands of reasons you put forward to sell halal certificates. I don't say "No" to all of them. I say no to one and only one. I wish you to stop cruelty to animals during slaughter and stop using the Muslim religion, which is also my religion, incorrectly to justify such cruelty. I wish you to act as the Prophet said and help prevent animals from being tortured during slaughter.

If you want, we can sit down and drink a Turkish coffee together and discuss how you can have a really positive impact and help animals. Would this not feel much better, we could do good things for the Islamic world and develop again a reputation for being a religion that always chooses compassion and love over cruelty and ignorance?

With respect and greetings

Asalet Sancakdaroğlu