


# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

	<b>SPECIFICATIONS HALAL CERTIFICATION</b>  <b>GRANDE MOSQUÉE DE PARIS®</b>	<b>Date</b>	<b>22 January 2023</b>
		<b>Certification Specifications</b> Version 04 January 2023	

## PREAMBLE

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين صلى الله عليه وسلم  
قال الله تعالى: (يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا) (البقرة: 168).  
ويقول الله تعالى: (كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ) (المرسلات: 43).  
وعن النعمان بن بشير، يقول: سمعت رسول الله صلى الله عليه وسلم، يقول: (الحلال بين، والحرام بين،  
وبينهما مشبهات) (البخاري ومسلم).

*In the name of Allah, the Merciful, the All-Merciful*

*Praise be to Allah, the Lord of the Universe, and may the prayers and  
blessings of Allah be upon the Messenger Muhammad.*

Allah says in His Noble Qur'an:

***“O humanity! Eat from what is lawful and good on the earth”<sup>1</sup>***

(Surah 2, Ayat 168)

Allah says in His Noble Qur'an:

***“Eat and drink happily for what you used to do!”***  
(Surah 77, Ayat 43)

The Prophet, prayers and blessings of Allah be upon him, said:

***“The lawful is clear and the unlawful is clear.  
Between the two of them are doubtful matters”***  
(Reported by Bukhari and Muslim)

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<sup>1</sup> The translations of the Qur'an are by Sheikh Si Hamza Boubakeur, former rector of the Grande Mosquée de Paris

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**1. PURPOSE OF THE SPECIFICATIONS**

*The standards have been established to guarantee Muslim consumers that the products they buy are Halal products certified by the Grande Mosquée de Paris®.*

These specifications are based on the scriptural texts in force: the Qu’ran, the prophetic tradition and various opinions of jurisconsults on the subject defining the Muslim rite for human consumption.

From its very beginnings, Islam has taken animal welfare into account. Many recommendations have been made in favour of animals, because they are the bearers of a life given by our Creator. For example, many Surahs in the Noble Qur'an are named after animals or insects. In the Ayats, animals are often referred as models of wisdom or as spiritual parables. Islam and its rites are therefore naturally compatible and attentive to the new concerns of contemporary society regarding animal welfare, which are taken into account in these specifications.

The aim of these standards is to precisely define the Halal inspection and certification procedures, whatever the industrial field of application, at the various stages of manufacture and throughout the production chain:

- Slaughterhouses.
- Cutting workshops.
- Meat processing centre.
- Processing centres.
- Dairy products and their derivatives.
- Flavours.
- Sweets.
- Manufacture of processed products: ready meals, pizzas, etc.
- All foodstuff intended for human consumption.
- Pharmaceutical products.
- Cosmetics.
- Any non-edible product requiring strict control of its manufacturing for its Halal certification.

The entire manufacturing process for all these Halal products requires prevalent religious skills, combined with scientific skills that can be found within the **Grande Mosquée de Paris®**.

These specifications have been drawn up by the Grande Mosquée de Paris®, which is the exclusive owner (intellectual property). Its strict application guarantees the legality of all **Grande Mosquée de Paris®** certified products. These specifications are duly supported by the scriptural texts below.

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2. THE HALAL CONCEPT AND ITS TRACEABILITY

The main characteristics that authorise the Halal (lawful) claim for human consumption include:

- a) Halal slaughter method as a *sine qua non* condition.
- b) Halal products must be processed in an environment that guarantees no cross-contamination with Haram (forbidden) raw materials.
- c) Halal products must be identified throughout the process and at each stage of manufacture by means of specific labelling bearing the words “Halal GMP”, combined with the regulatory obligation to trace foodstuffs.

2.1 Scope of application

These guidelines recommend the measures to be taken with regard to the use of the word **HALAL** in the labelling of foodstuffs and non-edible products.

These guidelines apply to the use of the term **HALAL** and its equivalent expressions in labelling, as defined in the general standard for the labelling<sup>2</sup> of pre-packaged foodstuffs in accordance with the regulations in force, including labels, trademarks and trade names.

2.2 Definition

The term Halal can be applied to food products deemed compliant by the Sharia (Muslim law)<sup>3</sup>, according to the Qu’ran, Hadiths (prophetic tradition) and Fatawa (jurisprudential opinions).

Under the terms of the Sharia, food products of all origins are allowed except that which come from animals, plants and products derived from them, as mentioned below:

2.3 Food of animal origin considered Haram (forbidden) (non-exhaustive list)<sup>4</sup>

Allah says: *“Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil.”*  
(Qur'an, Surah 5, Ayat 3)

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<sup>2</sup> Appendix 1a: Regulation (EC) No 1169/2011, known as the INCO Regulation [6], specifies in Article 36 “Applicable requirements”.  
<sup>3</sup> Appendices 1 and 1b: definition of the word Halal, definition of Halal / Codex Alimentarius - General guidelines for the use of the term “Halal” - CAC/GL 24-1997  
<sup>4</sup> Appendix 2: list of Haram products.

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- a) Pigs, wild boar, suidae and derivatives.
- b) Animals found dead, stunned or sick.
- c) Dogs, snakes and monkeys.
- d) Carnivorous animals with claws and fangs, such as lions, tigers, bears, etc.
- e) Birds of prey with talons, such as eagles, vultures, etc.
- f) Rodents such as rats, centipedes, scorpions, etc.
- g) Animals that are forbidden to kill in Islam, such as ants, bees and woodpeckers.
- h) Animals considered generally repulsive, such as lice, flies, earthworms, etc.
- i) Animals that live both on land and in water, such as fish without scales, frogs, crocodiles and turtles.
- j) Domestic and wild mules and donkeys: onagers, zebras.
- k) All poisonous and dangerous aquatic animals.
- l) All poisonous and dangerous animals.
- m) Monkeys (Qu’ran 11.65, VII-166).
- n) Necrophagous animals.
- o) Epizootics: scrapie in sheep, anthrax, also known as anthrax fever, an acute infectious disease caused by the bacterium Bacillus anthracis (Anthrax) - it is an anthroozoonosis, i.e. common to both animals and humans - very rare in humans, it is most often seen in herbivorous animals, rabies, Bovine Spongiform Encephalopathy (BSE) (commonly known as “Mad Cow Disease”), foot-and-mouth disease.
- p) Any other animal slaughtered using methods that do not comply with Sharia (Muslim law).
- q) Blood *in vivo* or spilled.
- r) Porcine gelatine.
- s) Bovine, ovine and all non-certified gelatine.
- t) Duck feather.

**2.4 Food of plant origin considered Haram (forbidden) (non-exhaustive list)**

- a) Narcotic, atropine.
- b) Toxic and dangerous plants, except when the toxin or danger can be eliminated during processing or for therapeutic purposes (this must be demonstrated).

**2.5 Prohibited drinks and others**

- a) Alcoholic beverages (except all vinegars<sup>5</sup> produced by a natural fermentation process).
- b) Ethanol.
- c) All kinds of intoxicating and dangerous drinks.
- d) Certain enzymes.
- e) Certain food additives.
- f) Certain flavours.
- g) Processing aids.
- h) Any product that endangers a person’s physical or mental integrity or disrupts their reasoning ability.

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<sup>5</sup> Appendix 3: religious text on vinegar

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**2.6 Non-food inputs**

In order to avoid the presence of Haram products in the Halal processed food production process, the manufacturer must carry out a risk analysis of non-food inputs.

**The following are considered non-food inputs:**


- a) Process oils and greases (food-grade lubricants).
- b) Packaging and packing.
- c) Cleaning products etc...

**3. RITUAL SLAUGHTER AND PROCESSED PRODUCTS INSPECTION RULES**

The **Grande Mosquée de Paris®** inspection rules for the ritual slaughter of animals, the cutting of meat, the manufacture of processed products and ready meals with meat, involve:

- Beforehand, a feasibility study of the site concerned will have to be carried out by **the Grande Mosquée de Paris®** according to its criteria and the specific nature of the site.
- During this feasibility study, the industrial site wishing to obtain the **Grande Mosquée de Paris®** Halal Certification, will be asked for a document database providing information on:
  - The list of all products on site (raw materials, ingredients, maintenance products (lubricants, greases, etc.), etc.).
  - The list of recipes covered by the **Grande Mosquée de Paris®** Halal Certification.
  - The entire cleaning process, and the products used.
- Once the feasibility study has been validated, an approval audit on a production designated as Halal by the manufacturer will be scheduled on the site for the manufacturing of products targeted by the **Grande Mosquée de Paris®** Halal Certification. During the approval audit, three (03) samples will be taken (start, middle, end) of the production process for analysis by an external laboratory.
- Once approval has been obtained, one or more ritual inspectors will be permanently there throughout the Halal production operation under the **Grande Mosquée de Paris®** Halal Certification at all stages (slaughterhouses, cutting workshops, meat processing centres).
- The **Grande Mosquée de Paris®** inspectors check the entire process using a checklist. The checklist will be co-signed by the ritual inspector and the quality manager or production manager to ensure traceability in accordance with the **Grande Mosquée de Paris®** specifications.

**3.1. Regulations and legitimacy regarding ritual slaughter without stunning**



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- **Order of 15 December 1994 on the approval by the State (interministerial decree, agriculture and interior) of the designation of the Grande Mosquée de Paris for the authorisation of ritual slaughtermen.**<sup>6</sup>

Art. 1. The Grande Mosquée de Paris, part of the Société des Habous et Lieux Saints de l'Islam, is certified as a religious body to authorise slaughtermen to carry out ritual slaughter.

Art. 2. A special card is issued to each slaughterman by the certified religious body, and must include:

- On the front, the following headings: Surname, first name, date and place of birth, home address, picture.
- On the back, the words “I certify that...” (name and title of the person in charge of the certified religious body) has authorised Mr... (Name of the slaughterman) to carry out the ritual slaughter at... (slaughterhouse). This authorisation is valid until... (validity date), renewable by tacit agreement.

Art. 4. The certified religious body shall inform the prefects of the departments in which the authorised slaughtermen are to work, of the full identity of the slaughtermen and the facility in which they work.

- A new European regulation 1099/2009<sup>7</sup> on the protection of animals at the time of killing, supplemented by the new regulation “**COUNCIL REGULATION (EC) No 1099/2009 of 24 September 2009 on the protection of animals at the time of killing**”.

⇒ *This regulation requires obtaining certificates of competence (for people from unloading the truck to bleeding the animal), including slaughtermen.*

- For slaughterhouses: a new order was issued on 28/12/2011<sup>8</sup> establishing the conditions for authorising slaughterhouses to be exempt from the obligation to stun animals: “**Order of 28 December 2011 on the conditions for authorising slaughterhouses to be exempt from the obligation to stun animals**”.



<sup>6</sup> Appendix 4: regulations on the authorisation of ritual slaughtermen  
<sup>7</sup> Appendix 6: European regulation on the protection of animals at the time of killing  
<sup>8</sup> Appendix 6: “exemption from stunning” decree.



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- ⇒ *This decree includes, among other things, the requirement for certificates of competence.*
- ⇒ *Training slaughtermen in the sacrificial act at the Grande Mosquée de Paris.*
- ⇒ *Ritual slaughter in response to the Muslim community.*

However, both the French Rural and Maritime Fishing Code (article R. 214-70) and European law (Council Regulation 1099/2009 of 24 September 2009) provide for an exemption from this obligation when stunning is not compatible with ritual requirements relating to the free exercise of religious beliefs<sup>9</sup>.

This exemption constituted a “positive commitment by the State to ensure effective respect for the freedom of worship”. However, this exemption from stunning is subject to particularly strict conditions in order to protect the animals.

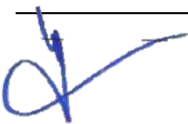
**3.2. Identification and logo**

The **Grande Mosquée de Paris®** has a Halal Certification body whose trademark “**Halal Mosquée de Paris**” has been filed and registered with the Institut National de la Propriété Industrielle (INPI) and whose logo is shown below and is itself protected with the INPI:



**HALAL CERTIFICATION LOGO**  
**GRAND MOSQUÉE DE PARIS**

<sup>9</sup> Appendix 7: Law of 1905: Article 1st recognises religious freedom “The Republic ensures freedom of conscience. It guarantees the free exercise of religious worship subject only to the restrictions set out below in the interests of public order”.  
European Convention on Human Rights: Article 9 Freedom of thought, conscience and religion.





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**3.3. Inspection mission by the Grande Mosquée de Paris@ during ritual slaughter**

**3.3.1. The slaughterhouse**

Ritual slaughter is authorised under certain conditions:

- Presence of slaughtermen authorised by one of the competent religious authorities approved by the State, including the **Grande Mosquée de Paris®**.
- The role of inspection is crucial in guaranteeing the strict requirements for Halal jugulation (cutting the throat).
- After each slaughter, the trap and slaughter area must be cleaned of all traces of blood, to avoid any unnecessary suffering caused by the smell of blood.
- Knives used exclusively for ritual slaughter (identified as Halal) must be sharpened and honed to a high standard.
- Priority to scheduling: ritual slaughter is always carried out at the beginning of the first time slot, with a "clean line" after cleaning.

**3.3.2. The slaughterman**

- The slaughterman (M/F) (titular and substitute) must be a Muslim and must respect and apply the principles of Islam, in particular the acts of devotion.
- To have reached puberty.
- To be sane.
- To master the conditions of the Halal ritual sacrifice rules.
- The animal must be sacrificed facing the Kibla (not mandatory but strongly advised).
- He announces the ritual saying at the moment of sacrifice “Tassmia and takbira”: “*In the name of Allah, Allah is great*” (*BISMI ALLAH, ALLAHOU AKBAR*).
- The sacrificial technical act must be perfectly mastered for a quick death.
- Only an authorised slaughterman may perform sacrificial bleeding.



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- **The slaughterman’s card cannot be used as proof in commercial premises.**
- **The slaughterman’s card is personal and individual and may not be used for commercial purposes.**

Through their audit mission, the ritual inspectors of the **Grande Mosquée de Paris®** entail the liability of the institution and their own moral liability to Allah by providing Halal guarantees to consumers of Halal **Grande Mosquée de Paris®** certified products.

**3.3.3. Slaughter and ritual inspection conditions**

The conditions under which the **Grande Mosquée de Paris®** exercises the exemption to stunning before killing are as follows:

- Ritual slaughter must take place in certified slaughterhouses with prefectoral approval for slaughter without prior stunning.
- Slaughtermen must be authorised by one of the religious authorities approved by the State in accordance with the interministerial decree (Ministries of Agriculture and the Interior) and hold a Certificate of Competence Animal Protection (CCPA).
- To have operating procedures for the killing process and to ensure that Halal traceability is in place and strictly effective (the computer label must bear the words Halal GMP, as well as identification by the GMP stamp).
- Jugulation equipment must comply with Sharia (Muslim law)<sup>10</sup>: sets of clean, sharp, Halal-identified knives with sharpening equipment present on site.
- Cover the eyes while the dying animal is in the trap<sup>11</sup>.

**The slaughter process used:**

- **The Halal ritual slaughter process is manual.**
- It is strictly forbidden to use any means of stunning ante or post-jugulation such as the matador or others<sup>12</sup>.



<sup>10</sup> Appendix 8: religious texts on descriptions of the bleeding material  
<sup>11</sup> Appendix 9: religious texts on animal welfare.  
<sup>12</sup> Appendix 10: religious texts on manual process and stunning / Standard GSO 993-2015 /4.5.1.4.

**4. MISSION OF THE GRANDE MOSQUÉE DE PARIS INSPECTOR®**

**4.1. The ritual inspector**

- Ritual slaughter must take place in certified slaughterhouses with prefectoral approval for slaughter without prior stunning.
- The presence of the inspector is mandatory and required for his effective testimony.
- He is appointed and authorised by the **Grande Mosquée de Paris®**.
- He applies the principles of Islam, **in particular the acts of devotion**.
- His identification on site is confirmed by the **Grande Mosquée de Paris®** with the management of the facility where he will carry out his mission.

The inspector of the **Grande Mosquée de Paris®** must check the items below:

- The cleanliness of the slaughter station, followed by the entire chain.
- The animal must be alive before it is killed and, for Eid Al-Adha, it must meet age standards<sup>13</sup>.

**4.2. Ritual slaughter inspection**

**Before the bleeding:**

Step	Description	By whom?	Duration and deadline	Comments
<i>Exit from cattle shed / entry into slaughter area</i>	Flashes of light	Slaughterhouse maintenance	Immediate	Ensure that the animal is not blinded by the change in light from the dark area (cattle shed) to the bright area (slaughter area) to avoid unnecessary stress due to blindness.
<i>Immobilisation of the animal</i>	Head restraint using the chin rest in hyper-extension (decubitus)	Operator handling box checked by the slaughterman		Ensure optimum tension of the leather in the bleeding area



<sup>13</sup> Appendix 10: religious texts on whether the animal is alive when it is killed.

<i>Cattle rotation</i>	Perform a 110°-120° rotation (lying on the left flank).	Operator handling box checked by the <b>Grande Mosquée de Paris®</b> inspector.	Immediately after the end of the immobilisation (2-3s)	As far as possible, the rotation should be limited to 180° (4 legs up) to avoid unnecessary stress for the animal. Lateral positioning of the slaughterman at the bleeding station. The inspector is present.
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4.3. Description of the stages involved in the ritual slaughter of ovines

- When the slaughterman is ready, he enters, in the presence of the inspector who reports to the **Grande Mosquée de Paris®**, into the restrainer or trap.
- Oral and/or visual communication between the slaughterman and the operator at the restraint control station must be real and direct.
- The head must only be restrained when it is correctly positioned and under the visual inspection of the operator at the control station and/or the slaughterman.
- Jugulation must be carried out as quickly as possible, as indicated in the table above.

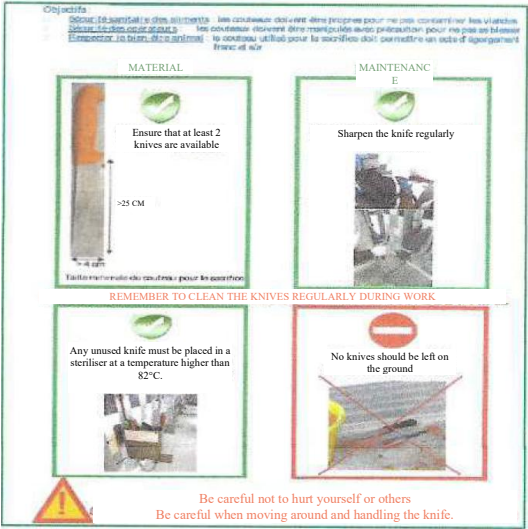
Bleeding:

The **Grande Mosquée de Paris®** inspector must check the items below:

⇒ The length, rigidity of the blade, as well as the weight of the knife (image) as these criteria have a direct impact on the quality of the bleeding.

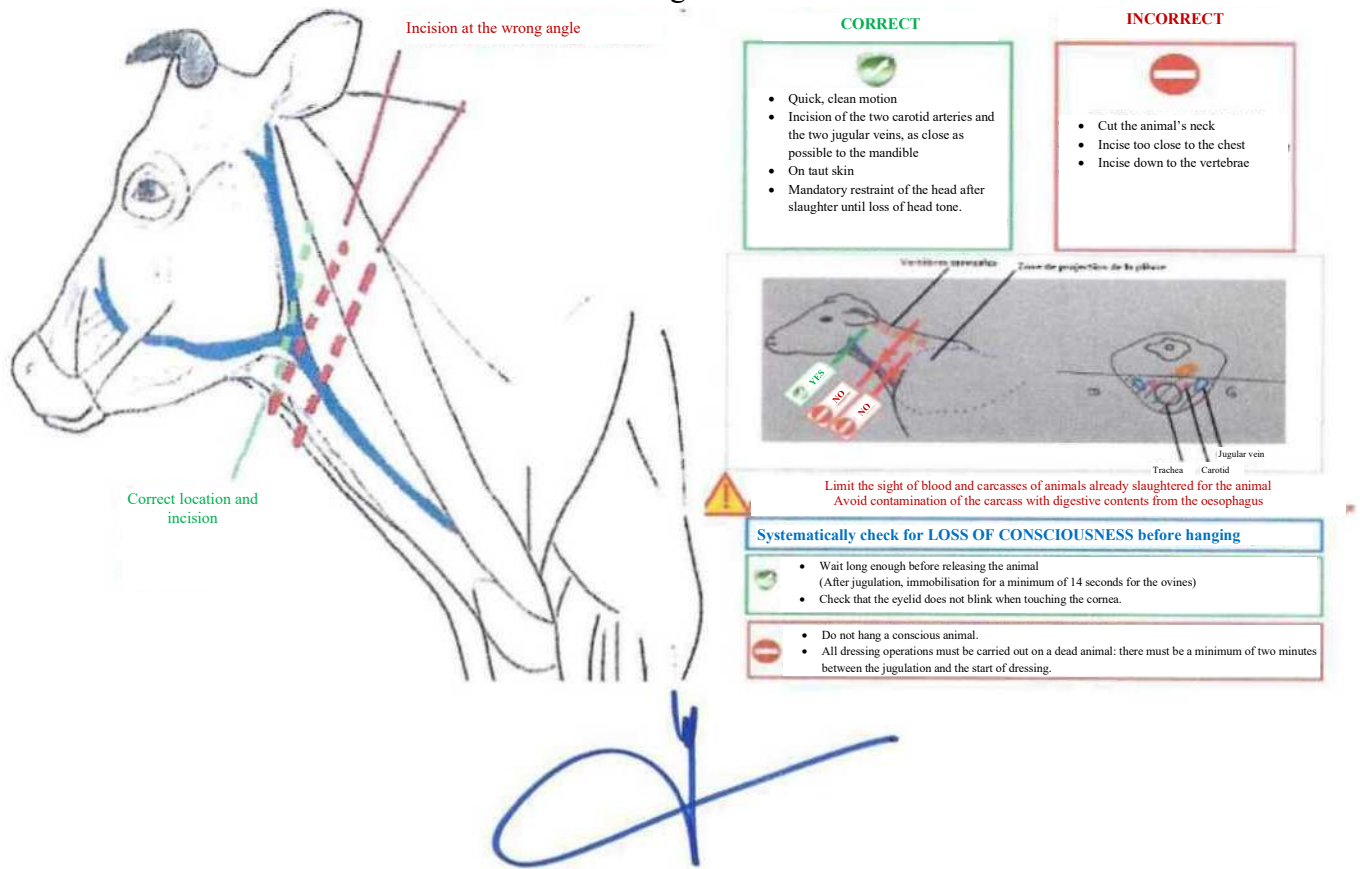


Image 1



- ⇒ The head should be in maximum decubitus position which will allow tension of the leather from the neck in the incision area, thus facilitating a clean incision.
- ⇒ When bleeding is carried out, three main factors must be taken into consideration:
- The location of the incision on the neck (the incision must be precise, clean and correctly positioned: slightly below the larynx, following the ascending branches of the mandible (image 2).
  - Cut of the two jugular veins, the two carotid arteries, the oesophagus and the trachea.<sup>14</sup>
- ⇒ The sacrificial technical act must be perfectly mastered so that death is quick, and loss of consciousness is rapid.
- ⇒ Minimise the number of round trips required (1 maximum) during effective incision without exerting too much pressure on the animal’s neck.

Image 2



<sup>14</sup> Appendix 12: religious texts on organs to sever.

Sacrifice quality is constantly monitored<sup>15</sup>:

Step	Description	By whom?	Duration and deadline	Comments
<i>Bleeding</i>	<b>Jugulation:</b>  -Bleeding as close as possible to the lower mandible (image 2) -Sever both carotid arteries and both jugular veins -Bleeding in a single passing <b>Clean, wide and fast bleeding</b> In the case of occlusions, it is allowed to make a 2nd incision.	Slaughterman verified by <b>the Grande Mosquée de Paris®</b> inspector.	Immediately after the end of the rotation (5s maximum)	<b>Prerequisites:</b>  Sets of knives available (minimum 4) Average length of 30 cm for B (i.e. twice the diameter of the neck, depending on the category) Rifle or ergo steel Mandatory presence of the inspector  <b>Best practice:</b> Alternate the use of knives *Ensure knives are sharpened regularly  *Wash hands and apron between each animal Presence of the <b>Grande Mosquée de Paris®</b> inspector

Management of the post bleeding period:

After incision, the **Grande Mosquée de Paris®** inspector must visually check that the blood flow is abundant.

The opposite may result in a longer loss of consciousness or delayed regaining of consciousness.



<sup>15</sup> Appendix 12: organs to be severed (consensus of case law)



In the event of thrombosis (blockage of the jugular vein), which stops the flow of blood and makes ritual slaughter impure (the blood is impure), the slaughterman may incise the blocked jugular vein.

Step	Description	By whom?	Duration and deadline	Comments
Bleeding	<b>Post jugulation:</b>  Check the quality of the bleeding => abundant, pulsating blood flow through both carotid arteries. If not => make a 2 <sup>nd</sup> incision.	Grande Mosquée de Paris® Slaughterman Inspector		
	<b>Monitoring loss of consciousness:</b>  Verification of the loss of consciousness is based on observation of one of the following signs: - Attempt to straighten up - Or follow-up eye movements or spontaneous eyelid closure - Or response to a threatening movement - Or rhythmic breathing movements. Within the limits of possible observation with regard to the specific nature of ritual throat-cutting - If in doubt, check the corneal reflex to ensure that the animal is unconscious.	Grande Mosquée de Paris® Slaughterman Inspector		

**Verification of the presence of the Grande Mosquée de Paris® Halal label**

⇒ On the traceability computer label with:



- The carcass / half carcass (according to the stamping scheme of the **Grande Mosquée de Paris®** in appendix and according to the species) / AB.

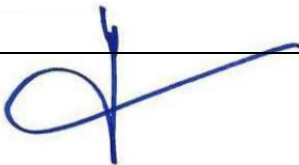
- The head, the red offal; the liver, the kidney, the fat.

- ⇒ Using the **Halal Grande Mosquée de Paris®** certification tools made available to the inspector.
- ⇒ Half carcasses will be stored in dedicated Halal re-drying fridges or on **exclusively dedicated AND Halal-identified rails**.

5. REMINDER OF ANIMAL WELFARE REGULATIONS<sup>16</sup>

Signs	Definition	Observation / Grande Mosquée of Paris Inspector®	Abbreviation
Loss of posture, attempts to straighten up and directed movements	Collapse of the animal or its hindquarters (when the head is held) and no attempts to straighten up or directed movements of any part of the body, particularly the head. These reactions must not be confused with the flailing (limbs and head) or non-oriented muscle contractions frequently observed during bleeding.	Observed	PP
Reaction on contact with the wound	No reaction (retraction) when the wound comes into contact with the surrounding mechanical	Observed	R° wound
Eye movement	Lack of eye movement in response to events in the environment (e.g. eye tracking) Absence of blinking.	Observed	Eye Movement
Reaction to the threat	Closure of the eye following a sudden movement of the hand in the direction of the animal’s eye, thumb and index finger forming a “0”.	Tested	R° threat
Reaction to noise	Ear movement following a handclap about 5 cm from the ear	tested	R° noise

Position of the animal	Signs to look out for	If the eyes are inaccessible or invisible	Note
Restraint in standing position	PP Eye movement R° threat	PP R° noise	After the loss of posture, if the animal has collapsed, the other signs cannot be observed. In this case, the loss of posture constitutes the unique sign.
Restraint in lateral or inverted position	Eye movement R° threat	R° noise	When the chinstrap is slightly relaxed, some directed movements of the head must be considered



<sup>16</sup> Appendix 13: Extract from Interbev good practice guide

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### 6. CUTTING WORKSHOPS

**Scheduling priority for Halal:**  
**Cleaning output in first time slot**

The inspector will proceed to identify the half-carasses with the **Grande Mosquée de Paris®** stamp in the fridge or on the dedicated rail ready to be quartered and sent for cutting. The inspector will ensure that:

- The surfaces dedicated to Halal production must be perfectly clean and free of any contamination (tables, saws, machines used, containers, knives, floors, walls, etc.) in the quartering and cutting areas.
- Operators’ equipment must be clean and free of contamination (cutlery, ergo steel, gloves, etc.).
- The entire process is under the supervision of the **Grande Mosquée de Paris®** inspector.
- Identification *via* **Grande Mosquée de Paris®** labelling will be affixed after cutting, depending on the destination (processing or marketing).

All Halal meat raw materials coming from outside the site must be accompanied by the Halal Certificate from the certifying body with its Delivery Note.

The Halal Certificate and Delivery Note package must first be communicated to the Halal Certification department of the **Grande Mosquée de Paris®** (for a good for agreement). **The following are not considered as documents and/or tools identifying a Halal product:**

- A copy of the slaughterman’s card.
- All kinds of Slaughterman, Slaughterhouse certificates.
- A person or association not approved or certified by a religious authority.
- A self-declared person not certified by a religious authority.
- A stamp with the word Halal without identification of the inspection body.
- A label with the word Halal without identification of the inspection body.
- The word Halal on a product without identification of the inspection body.
- In general, any document that cannot be verified by the **Grande Mosquée de Paris®** religious authority



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**7. METHODOLOGY FOR THE RITUAL SLAUGHTER OF POULTRY**

**7.1. Mission of the Grande Mosquée de Paris® inspector**

The **Grande Mosquée de Paris®** has implemented inspection procedures for the Halal ritual poultry slaughter based on strict principles relating to religious precepts in Islam that the Codex Alimentarius incorporates in its definition of the term “Halal”<sup>17</sup>.

The prerogative of the **Grande Mosquée de Paris** inspectors is that they can refuse to validate any production if it has not complied with the specifications of the **Grande Mosquée de Paris®**.

**The Grande Mosquée de Paris® forbids any use of anaesthetic gas, which is strictly forbidden for Halal ritual slaughter<sup>18</sup>.**

**7.2. Inspection steps**

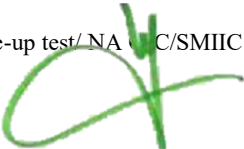
1. A complete cleaning check<sup>19</sup> of the slaughter line (premises, machines, utensils, slaughter equipment and tools: all equipment, knives, sterilisers, ergo steel, etc.), chilling and storage fridge.
2. Staff equipment (boots, gloves, gowns, shoes, etc.) must be clean, thoroughly washed and free of bloodstains.
3. Priority is given to the start of Halal ritual slaughter, which is carried out from the 1st time slot, after cleaning and on a clean line.
4. Knives identified as being intended exclusively for sacrifice are systematically checked for sharpness.
5. **Poultry must be slaughtered by hand by slaughtermen authorised by one of the three state-authorised religious authorities, of which the Grande Mosquée de Paris® is one.**
6. The **Grande Mosquée de Paris®** inspector will always check the quality of the bleeding after the slaughterman/slaughtermen.
7. In certain industrial poultry slaughterhouses operating under the ritual inspection of the **Grande Mosquée de Paris®**, electronic stunning may be used at the slaughter station, under very specific conditions<sup>20</sup>, including reversibility to stunning (verification made that each bird is alive before ritual sacrifice with quick wake-up test (positive corneal and

<sup>17</sup> Appendix 14: GSO 2055-1/2016 defining halal products / Codex Alimentarius - General guidelines for the use of the term “Halal” - CAC/GL 24-1997

<sup>18</sup> Appendix 15: religious reference on the prohibition of the use of the gas process / Standard UAE.S GSO 2055-2 2016-General Requirements for Certification Bodies

<sup>19</sup> Appendix 5: hygiene and cleanliness / Codex Alimentarius - General principles of food hygiene - CAC/RCP 1 NF EN ISO 22000 - Food safety management systems

<sup>20</sup> Appendix 6: dosimetry parameter and wake-up test/ NA C/SMIIC1 NA 6184 2018 - Halal Food General Requirements (Algerian Standard)



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neuromotor reflex).

8. **The use of this anaesthesia method, in particular the settings of the electrical parameters, remains the sole responsibility and exclusive prerogative of the Grande Mosquée de Paris® inspectors.**
9. The wake-up tests must be carried out at the visual discretion of the **Grande Mosquée de Paris®**<sup>21</sup> inspector;
10. This protocol, defined by the **Grande Mosquée de Paris®** strictly guarantees that the animal is alive before it is sacrificed, in accordance with the precepts of Sharia (Muslim law)<sup>22</sup>;
11. Monitoring of plucking operations (to ensure that birds are not immersed in the scalding tank due to a lack of vigilance on the part of the slaughtermen), gutting, grading, etc.
12. Each storage cart subsequently intended for cutting and/or packaging whole poultry are identified using the **Grande Mosquée de Paris®** equipment.
13. The **Grande Mosquée de Paris®** logo must appear on all packaging of Halal products manufactured under the supervision of the **Grande Mosquée de Paris®**.

7.3. Cutting workshop

The entire Halal manufacturing process (from the moment the products leave the storage fridge, to the final packaging of the products) is rigorously monitored by inspectors from the **Grande Mosquée de Paris®** according to the inspection methodology of the **Grande Mosquée de Paris®** from the following scheme:

- Before proceeding with the cutting operations, the **Grande Mosquée de Paris®** inspector will ensure that all poultry or the carts on which they are stored and part of the cutting line, dedicated to Halal production, are properly identified with the **Grande Mosquée de Paris®** Halal certification marks.
- That the areas dedicated to Halal production are perfectly clean and free of dirt (tables, machines used, containers, knives, etc.); ;
- The poultry is then cut up under the supervision of the **Grande Mosquée de Paris®** inspector.



<sup>21</sup> Appendix 17 / NA OIC/SMIIC1 NA 6184 / 2018 - Halal Food General Requirements (Algerian Standard).

<sup>22</sup> Appendix 18: religious reference on the fact that the animal must be alive when it is killed.



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- All Halal meat cuts that are packaged are then identified using the **Grande Mosquée de Paris®** certification material.
- When Halal raw material certified by the **Grande Mosquée de Paris®** is used on two different sites, the delivery note must be signed by the inspector mentioning his surname, first name and the date in colour ink of the first site.
- The container of raw material must be sealed by the **Grande Mosquée de Paris®** inspector.
- If the raw materials come from a slaughterhouse not supervised by the **Grande Mosquée de Paris®** inspection body, **it must be accompanied by a Halal certificate from the certifying body, validated by the Grande Mosquée de Paris® and compliant with the latter's specifications.**
- Contact between Halal raw materials and the blood of non-Halal meat must never happen, in accordance with the religious prohibitions set out in the Sharia (Muslim law) and the various conventional standards such as the Codex Alimentarius, for example.

## 8. PROCESSING

The processed product is manufactured from **Grande Mosquée de Paris®** certified raw materials or from raw materials certified by an inspection body validated by the **Grande Mosquée de Paris®** and whose inspection and certification processes are compliant with the **Grande Mosquée de Paris® specifications.**

### 8.1. Production and processing

The permanent presence of the inspector at all stages of product manufacturing is essential to guarantee Halal traceability.

Examples of products: minced meat, charcuterie, processed poultry products (nuggets, ham and cheese escalope), ready meals, etc.

The **Grande Mosquée de Paris®** inspection protocol for meat processing sites meets the strict requirements defined by these specifications, with traceability of raw materials from slaughter to final product packaging (mandatory regulatory principle of upstream traceability):





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- During the transfer of raw materials to a Meat Processing Centre (CEV), the **Grande Mosquée de Paris®** inspector must check the presence of the seal or labelling, guaranteeing the Halal integrity certified by the **Grande Mosquée de Paris®**, that none of the seals previously affixed by the **Grande Mosquée de Paris®** inspectors present in slaughterhouses and or cutting workshops have been violated as well as the integrity of the packaging;
- Prior verification before the start of each Halal production of the state of cleaning and disinfection of the machines and equipment used in the manufacture of Halal products (microbiological surface test, a DNA test may be requested), the production schedule for the previous day must be made available to the **Grande Mosquée de Paris®** inspector.
- The cleanliness of the Halal production staff’s uniforms will be checked. To limit the risk of cross-contamination, Halal productions must take place during the first hour of the production session.
- The **Grande Mosquée de Paris®** inspector carefully checks that the ingredients used in the recipes for processed food comply with the recipes validated by the **Grande Mosquée de Paris®** Quality department. Following the manufacture of Halal finished products, labels are affixed to the packaging with the **Grande Mosquée de Paris®** logo, which guarantees Muslim consumers the strict Halal nature of the products sold.

The entire process is subject to rigorous inspection assessed using Halal inspection checklists by the ritual inspector, who sends them to the Halal Certification Department of the **Grande Mosquée de Paris®** at the end of each production run.

As indicated above, our inspectors must complete documents from the **Grande Mosquée de Paris®**, which enable them to report on the compliance of all inspected elements (traceability, cleaning, etc.). **Our inspectors may have to change or reject the manufacturing process or invalidate a production that they deem Haram (forbidden), justifying their decision and notifying the Halal Certification Department of the Grande Mosquée de Paris®.**

**8.2. Processed products**

**The processed product is manufactured using Grande Mosquée de Paris® certified raw materials or raw materials certified by an inspection body validated by the Grande Mosquée de Paris® and whose inspection and certification processes are compliant with the Grande Mosquée de Paris® specifications.**

Examples of relevant products: ready meals, ravioli, pizzas, sandwiches, etc.



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The **Grande Mosquée de Paris®** inspection protocol for processed food manufacturing sites meets the strict requirements defined by its specifications, with the constant concern for Halal traceability of the raw materials used from slaughter to the final packaging of the products:

- During the transfer of meat raw materials (cut or processed meat/poultry), the **Grande Mosquée de Paris®** inspector must check the presence of the **Grande Mosquée de Paris®** seal or labelling (labels, warranty strips, stamps, etc.) on the packages etc. He must ensure that none of the seals affixed have been violated or that the integrity of the packaging has not been altered (pallet or packaging bag, etc.).
- These elements, evidence of strict Halal traceability, have been affixed beforehand by the **Grande Mosquée de Paris®** ritual inspectors present throughout the manufacturing process, they may not be removed or replaced by any person not authorised by the Halal Certification Department of the **Grande Mosquée de Paris®**.

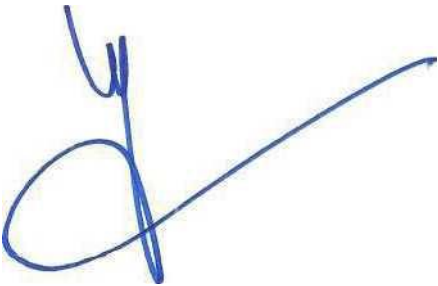
If the raw materials come from a slaughterhouse not supervised by the **Grande Mosquée de Paris®** inspection body, it must be accompanied by a Halal certificate from the certifying body, validated by the **Grande Mosquée de Paris®** and whose control and certification processes are compliant with the **Grande Mosquée de Paris®** specifications.

- Prior verification before the start of each Halal production of the state of cleaning and disinfection of the machines and equipment used in the manufacture of Halal products, as well as the state of cleanliness of the uniforms of the staff dedicated to Halal production. In order to limit the risks of cross-contamination, Halal productions generally take place during the first hour of the production session.
- The **Grande Mosquée de Paris®** inspector checks the compliance of the recipe, validated beforehand by the Halal Certification Department of the **Grande Mosquée de Paris®** including the ingredients used in the manufacture of processed products.
- Production can then begin following the exclusive authorisation of the **Grande Mosquée de Paris®** ritual inspector and under his permanent supervision.
- Halal certification of finished products is achieved by affixing labels to packagings or packaging bearing the **Grande Mosquée de Paris®** logo that guarantee Muslim consumers the Halal nature of the finished products sold.



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**APPENDICES**

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## Religious bibliography

**Religious Commission of the Grande  
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### Preamble

*In the name of Allah, the Merciful, the All-Merciful*

*Praise be to Allah, the Lord of the Universe, and may the prayers and blessings of Allah be upon the  
Messenger Muhammad.*

Allah says in His Noble Qur'an:

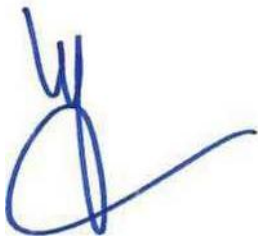
**“O humanity! Eat from what is lawful and good on the earth ”<sup>23</sup>**  
(Surah 2, Ayat 168)

Allah says in His Noble Qur'an:

**“Eat and drink happily for what you used to do!”** (Surah 77, Ayat 43)

The Prophet, prayers and blessings of Allah be upon him, said:

**“The lawful is clear and the unlawful is clear.  
Between the two of them are doubtful matters”**  
(Reported by Bukhari and Muslim)




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<sup>23</sup> The translations of the Qur'an are by Sheikh Si Hamza Boubakeur, former rector of the Grande Mosquée de Paris

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Appendix 1

Originally, all animals were lawful, except those forbidden by a specific sacred text.

Allah said:

*“O believers! Eat from the good things We have provided for you. And give thanks to Allah if you truly worship Him alone”.*  
(Surah 2, Ayat 172)

Allah said:

*“Why should you not eat of what is slaughtered in Allah’s Name? He has already explained to you what He has forbidden to you—except when compelled by necessity”.* (Surah 6, Ayat 119)

**Definition of Halal:** Is lawful whatever Allah has permitted.

Regarding food, any food or consumption free of any trace of the product forbidden by Islam may be considered lawful.

The exemption must be total. There must not be the slightest detectable trace of the forbidden product, either before, during or after the preparation of the product to be consumed. Islam allows good and pure things. Anything harmful is forbidden for consumption.

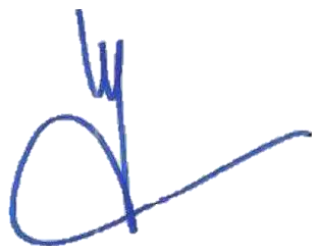
**Thus, the following are lawful for Muslims:**

- 1- The animal sacrificed in the name of Allah: *“Bismillah Ar-Rahmane Ar-Rahim, Allahou Akbar”.*

Allah, the Exalted, said:

*“So, eat only of what is slaughtered in Allah’s Name if you truly believe in His revelations”.*  
(Surah 6, Ayat 118)

*“Why should you not eat of what is slaughtered in Allah’s Name? He has already explained to you what He has forbidden to you—except when compelled by necessity”.*  
(Surah 6, Ayat 119)



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**2- All domestic animals/pets: cattle, sheep, goats, etc.**

Allah says:

*“All grazing livestock has been made lawful to you...”*

(Surah 5, Ayat 1)

**3- All sea animals.**

Allah said:

*“It is lawful for you to hunt and eat seafood.  
As a provision for you and for travellers  
(going to the Mecca for the pilgrimage)”.*

(Surah 5, Ayat 96)

The Prophet (may Allah’s peace and blessings be upon him) said of the sea:

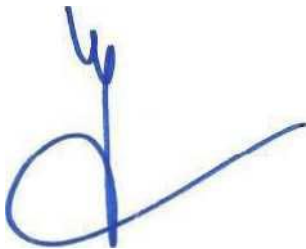
*“Its water is purifying, and its dead animals are lawful (to eat)”.*  
(Reported by Ahmed)

**4- Everything to do with hunting: mammals, birds, etc.**

Allah said:

*“They ask you, what is permissible for them. Say: What is good and lawful. Also, what is caught by  
your hunting animals and birds of prey which you have trained as instructed by Allah. So, eat what  
they catch for you. But mention the Name of Allah over it”.*

(Surah 5, Ayat 4)







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## Appendix 2

### Lists of Haram items:

#### قائمة الحيوانات المحرمة أكلها:

الأصل في الحيوانات أنها مباحة الأكل، إلا أن يدل دليل خاص أو عام على تحريمها، وهذا ما عليه جمهور العلماء.

#### 1 - الخنزير:

قال تعالى: (حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَحُمُ الْخِنْزِيرِ) (المائدة: 3).

#### 2- الحمار الأهلي:

عن جابر بن عبد الله رضي الله عنهما: (أن النبي صلى الله عليه وسلم نهي عن لحوم الحُمُرِ الْأَهْلِيَّةِ، وَأَذِنَ فِي لَحُومِ الْخَيْلِ) (متفق عليه).

وفي رواية مسلم: (أكلنا زمن خيبر الخيل وَحُمُرَ الْوَحْشِ، وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحُمَارِ الْأَهْلِيِّ).  
وعن عبد الله بن أبي أوفى، رضي الله عنه، قال: (أصابتنا مجاعة ليالي خيبر، فلما كان يوم خيبر: وقعنا في الحُمُرِ الْأَهْلِيَّةِ فانتَحَرْنَاها، فلما غَلَبَ بِهَا الْقُدُورُ: نادى مُنَادِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَكْفِتُوا الْقُدُورَ، وربما قال: ولا تأكلوا من لحوم الحُمُرِ شَيْئًا) (متفق عليه).

وعن أبي ثعلبة رضي الله عنه قال: (حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحُومَ الْحُمُرِ الْأَهْلِيَّةِ) (مسلم).

#### 3- البغل: وهو المتولد بين الحمار والفرس.

عن جابر رضي الله عنه قال فيه: (ذُبَحْنَا يَوْمَ خَيْبَرَ الْخَيْلَ، وَالْبِغَالَ، وَالْحُمَيْرَ، فَنهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِغَالِ، وَالْحُمَيْرِ، وَلَمْ يَنْهَنَا عَنِ الْخَيْلِ) (أحمد وأبو داود).

#### 4- الجلالة:

الجلالة: كل حيوان يتغذى على الجيف والنجاسات.

ومن ذلك: ابن آوى، والجعل، والحرياء، والخنفساء، ...



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عن ابن عمر، رضي الله عنه، قال: (نهي رسول الله صلى الله عليه وسلم عن أكل الجلالة وألبانها) (أبو داود والترمذي).

**5- الحيوانات الخبيثة:**

قال الله تعالى: (يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ) (المائدة: 4).

وقال الله تعالى: (وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ) (الأعراف: 157).

ومن ذلك: - الدود الذي يتغذى على النجاسات، والأوساخ، وغيرها مما يضر البدن.

- الذباب، والبعوض.

- القرد. قال ابن عبد البر في كتابه التمهيد: لا أعلم بين علماء المسلمين خلافا أن القرد لا يؤكل.

**6- كل ذي نابٍ من السباع وكل ذي مخالبٍ من الطير:**

عن ابن عباس رضي الله عنه قال: (نهي رسول الله صلى الله عليه وسلم عن أكل كل ذي نابٍ من السباع، وعن

كل ذي مخالبٍ من الطير) (البخاري ومسلم).

ومن السباع: الأسد، والنمر، والفهد، والذئب، والكلب، والثعلب، وابن آوى، والدب، والقط، وغيرها.

ومن الطيور ذوات المخالب: النسر، والعقاب، والبازي، والصقر، والشاهين، والبومة، وغيرها.

**7- كل ما أمر بقتله من الحيوانات:**

قال رسول الله صلى الله عليه وسلم: (خَمْسٌ قَوَاسِقُ، يُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْحَدَّيَا، وَالْغُرَابُ،

وَالْكَلْبُ الْعَقُورُ) (البخاري ومسلم)، والحَدَّيَا: طائر من الجوارح.

وفي رواية لمسلم، ذكر فيها: (والْحَيَّة).

**8- الحية بجميع أنواعها:**

عن ابن عمر، رضي الله عنهما، أنه سمع النبي صلى الله عليه وسلم يقول: (اقْتُلُوا الْحَيَّاتِ) (البخاري ومسلم).



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**9- الْوَزْغُ:**

الوزغ نوع من السحالي صغيرة الحجم، وهي غالبا حيوانات ليلية النشاط. ويعرف أيضا باسم: أبو بريص.  
عن عامر بن سعد، عن أبيه، (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَمَرَ بِقَتْلِ الْوَزْغِ وَسَمَاءُ فُؤَيْسِقًا» (مسلم).

**10- كل حيوان نهى رسول الله صلى الله عليه وسلم عن قتله:**

كل حيوان نهى رسول الله صلى الله عليه وسلم عن قتله فإنه محرم أكله على الصحيح؛ لأنه لو كان حلالا لما نهى عن قتله. ومن ذلك: النملة، والنحلة، والهدهد، والصُّرَد.

عن ابن عباس، قال: (إن النبي صلى الله عليه وسلم نهى عن قتل أربع من الدواب: النملة، والنحلة، والهدهد، والصرد) (أبو داود).

**11- الضفدع:**

عن عبد الرحمن بن عثمان رضي الله عنه: (أن رسول الله صلى الله عليه وسلم نهى عن قتل الضفدع) (أحمد وأبو داود والنسائي).

**12- الحشرات:**

ذهب جمهور العلماء إلى حرمة أكل الحشرات، مثل: الذباب، والبعوض، والصراصير، والديدان، والبراغيث، والخنفس، وغيرها. إلا ما استثنى بنص صريح، كالجراد.

عن عبد الله ابن أبي أوفى، رضي الله عنهما، قال: (غزونا مع النبي صلى الله عليه وسلم سبع غزوات، كنا نأكل معه الجراد) (البخاري ومسلم).

وعن عبد الله بن عمر، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم، قال: (أُحِلَّتْ لَنَا مِيتَتَانِ: الْحَوَتِ وَالْجُرَادِ) (ابن ماجه).

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**Texts relating to animals banned from consumption:**

The first rule is permission (everything is lawful), with prohibition restricted to what has been explicitly forbidden in the scriptural sources, either in detail or in general terms.

Allah says:

*“Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil.”*  
(Surah 5, Ayat 3)

**1- Pigs and wild boar:**

Allah says:

*“Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil.” ».*  
(Surah 5, Ayat 3)

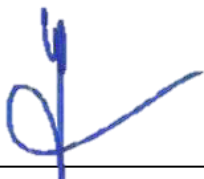
**2- The domestic donkey:**

Jâbir ibn Abdullah (may Allah be pleased with him and his father) recounts:

*“The Prophet (may Allah’s peace and blessings be upon him) forbade eating the flesh of domestic donkeys and permitted that of horses”.*  
(Reported by Bukhari and Muslim)

In a version of Muslim:

*“At the time of Khaybar, we ate horse and wild donkey; the Prophet (may Allah’s peace and blessings be upon him) forbade eating domestic donkey.”*





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Abdullah ibn Abî Awfâ recounts:

*“During the nights of Khaybar, we were afflicted with severe hunger. When the day of Khaybar came, we rushed upon the domestic donkeys and slaughtered them. Then, as the meat was being cooked in the pots, the Prophet’s announcer (may Allah’s peace and blessings be upon him) shouted: “Turn the pots over!”*

**and perhaps he said:**  
***“Eat nothing of the donkeys’ flesh!”***  
(Reported by Bukhari and Muslim)

Abû Tha'labah recounts:

*“The Messenger of Allah (may Allah’s peace and blessings be upon him) forbade eating domestic donkeys”.*  
(Reported by Muslim)

**3- Mules:**

Jâbir ibn Abdillâh said:

***“The Prophet (may Allah’s peace and blessings be upon him) forbade eating mules”.***  
(Reported by Ahmed and Abu Daoud)

**4- Any animal or bird that eats carrion and impurities:**

These include the jackal, the beetle, the chameleon and Al-Jalâla (the animal or bird that feeds on faeces, impurities and carrion).

According to Ibn Umar:

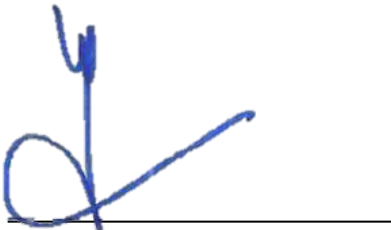
***“The Prophet (may Allah’s peace and blessings be upon him) forbade eating the flesh and drinking milk of the “jalâla” animal”.***  
(Abu Dawud and Al-Tirmidhi)

**5- Khabithâ animals:**

Allah said to the Prophet Muhammad (may Allah’s peace and blessings be upon him) in the Qu’ran:

Allah says:

***“They ask you, what is permissible for them.  
Say: What is good and lawful”.***  
(Surah 5, Ayat 4)



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Allah also says:

***“(the Prophet) permits for them what is lawful and forbids to them what is impure”***  
(Surah 7, Ayat 157)

Allah also says:

***“O humanity! Eat from what is lawful and good on the earth”.***  
(Surah 2, Ayat 168)

The verses show that all “khabîthâ” things have been declared “Haram” such as:

- Worms that feed on impurities.
- Flies and mosquitoes.
- Monkey: Ibn Abd Al-Barr in his book “At-Tam'hid” recounts the consensus on the forbidden nature of its flesh.

**6- Carnivores and birds of prey (birds with talons):**

Ibn Abbas reported that the Prophet (may Allah’s peace and blessings be upon him) said:

***“It is forbidden to eat the flesh of all carnivorous animals that have fangs and all birds that have talons”.***  
(Reported by Al-Bukhari and Muslim)

In another translation:

***“The Prophet (may Allah’s peace and blessings be upon him) forbade eating carnivores and birds of prey”.***  
(Reported by Muslim)

Carnivores such as lions, tigers, cheetahs, wolves, dogs, foxes, jackals, bears, cats and others.

Birds of prey such as eagles, falcons, owls, kites, sparrowhawks and others





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- 7- Any animal that the Prophet, may Allah’s peace and blessings be upon him, has ordered to be slaughtered because it is dangerous and/or harmful:**

The Prophet, may Allah’s peace and blessings be upon him, said:

*“Five (animals) are fâssiq (harmful) and can be killed even in the Haram (Mecca): the rat (and mice), the scorpion, the kite, the crow and the rabid dog”.*  
(Reported by Al-Bukhari and Muslim)

In another version of this hadith, he mentioned **“The snake”**.
- 8- Snakes:**

According to Ibn Omar:

*“The Prophet (may Allah’s peace and blessings be upon him) ordered that snakes should be killed”.*  
(Reported by Al-Bukhari and Muslim)
- 9- Gecko (Al-Wazgh):**

The gecko is a small nocturnal reptile that belongs to the lizard group.

According to Amer Ibn Saad, according to his father,

*“The Prophet (may Allah’s peace and blessings be upon him) ordered the killing of the gecko (Al-Wazgh) and named it small fâssiq”.* (Reported by Mouslim)
- 10- Any animal that the Prophet forbade to be slaughtered:**

Any animal that the Prophet (may Allah’s peace and blessings be upon him) forbade to be slaughtered is forbidden to be eaten. Because if it were halal, it would not be forbidden to kill it.

For example: the ant, the bee, the hoopoe and the shrike.

According to Ibn Abbas:

*“The Prophet (may Allah’s peace and blessings be upon him) forbade killing ants, bees, hoopoes and shrikes”*  
(Reported by Abu Daoud)
- 11- Frogs:**

According to Abderrahmane Ibn Othman:

*“The Prophet (may Allah’s peace and blessings be upon him) forbade killing frogs”.*  
(Reported by Ahmed, Abu Daoud and An-Nassai)



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**12- Insects:**


The majority of scholars forbid the consumption of insects, such as flies, mosquitoes, cockroaches, worms, fleas, beetles and others, except for those excluded by a specific text, such as grasshoppers and locusts.

Abdullah Ibn Abî Awfa narrates:

*“We participated in seven battles with the Messenger of Allah; we ate locusts”.*  
(Reported by Al-Bukhari and Muslim)

According to Ibn Umar, the Prophet said:

*“Two kinds of dead meat have been made lawful for us: the fish and the locust”.*  
(Reported by Ibn Majah)



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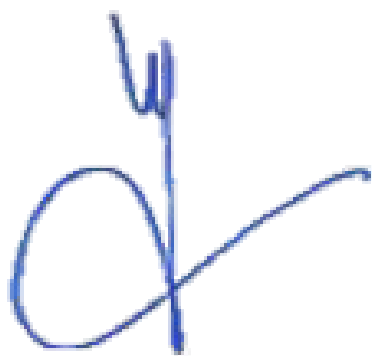
**Appendix 3**

**Religious text on vinegar:**

According to a verified Hadith, the Prophet, may Allah’s peace and blessings be upon him, consumed vinegar and enjoyed it.

According to Jaber Ibn Abdullah, the Prophet, may Allah’s peace and blessings be upon him, asked his family to make a sauce for him and they replied that they only had vinegar, so he asked for it to be brought to him and he ate it, saying:

**“How excellent is vinegar when eaten as sauce!”**  
(Reported by Muslim).



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## Appendix 8

### Religious texts describing the instrument of death (knife):

The Prophet, may Allah’s peace and blessings be upon him, said:

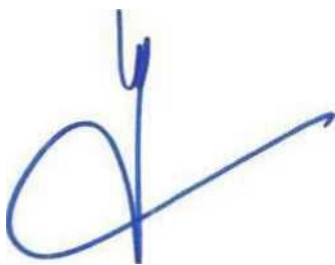
*“Verily, Allah has prescribed excellence in everything. If you have to slaughter, slaughter in the best manner. Let one of you sharpen his knife, so his animal is spared of suffering.”*  
(Reported by Muslim)

The Prophet, may Allah’s peace and blessings be upon him, said in another narration:

*“Verily, Allah has prescribed excellence in everything. So if you kill, kill properly and if you slaughter, do it with care: sharpen the blade of your knife well and spare the beast suffering.”*  
(Reported by Muslim)

According to Ibn Umar (may Allah be pleased with them), the Prophet, may the prayers of Allah and His salvation be upon him, ordered people to sharpen their knives, to hide from animals and he said:

*“When one of you slaughters an animal, let him do it quickly and well.”*  
(Reported by Ibn Maja)



Appendix 9

Texts relating to animal welfare:

Allah exalted be He says:

*“There is no beast (crawling) on earth, nor any bird that does not form communities like you”.*  
(Surah 6, Ayat 38)

One day Ibn 'Umar passed by some children practising archery, taking aim at a live bird, and he exclaimed loud and clear:

*“The Prophet cursed anyone who uses a living being as a target (for practice).”*  
(Reported by Bukhari and Muslim)

The Prophet, may Allah’s peace and blessings be upon him, said:

*“There is no human being who kills without right a bird, or a larger animal, who will not be questioned by Allah on the Day of Judgement. “He was asked: “And what is the animal's right, O Messenger of Allah?” He answered: “It is that he slaughters it and consumes its flesh, not that he cuts off its head while throwing away the rest.”*  
(Reported by An-Nassa'i)

The Prophet, may Allah’s peace and blessings be upon him, said:

*“Cursed be he who mutilates animals.”*  
(Reported by Muslim)

The Prophet, may Allah’s peace and blessings be upon him, said:

*“Verily, Allah has prescribed excellence in everything. If you have to slaughter, slaughter in the best manner. Let one of you sharpen his knife, so his animal is spared of suffering.”*  
(Reported by Muslim)

The Prophet said in another narration:

*“Allah has prescribed excellence in everything. So if you kill, kill properly and if you slaughter, do it with care: sharpen the blade of your knife well and spare the beast suffering.”*  
(Reported by Muslim)



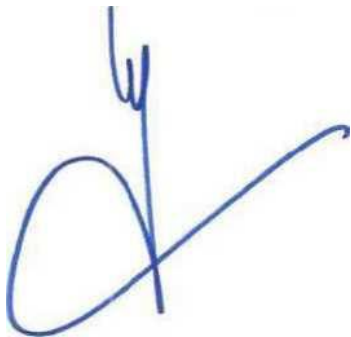
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According to Ibn Umar (may Allah be pleased with them), the Prophet, may the prayers of Allah and His salvation be upon him, he ordered to sharpen knives, to hide from animals and he said:

***“When one of you slaughters an animal, let him do it quickly and well.”***  
(Reported by Ibn Maja)

According to Ibn Abbas (may Allah be pleased with them), the Prophet, may the prayers of Allah and His salvation be upon him, passed by a man who had put his foot on the side of a goat while he was sharpening his knife, and the goat was watching him. The Prophet, may Allah’s peace and blessings be upon him, said:

***“Couldn't you have done this before? Do you want to kill it twice?”***  
(Reported by Tabarani)



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**Appendix 10**

**Texts relating to the manual process and stunning**

1- Ritual sacrifice is carried out manually on the live animal, avoiding all forms of unnecessary suffering.

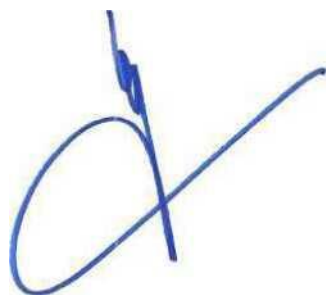
The Prophet, may Allah’s peace and blessings be upon him, said:

*“That on which blood is shed and the Name of Allah is mentioned, eat it”.*  
(Reported by Ahmed)

2- Sacrifice in the name of God.

3- The slaughterman must be Muslim.

4- Orientation towards Mecca, of the slaughterman and the animal sacrificed, strongly recommended.





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## Appendix 11

### Texts relating to the age of animals for Aid Al Adha:

As for the legal age; all beasts must be of the age **of Eth-Thanniy**.

Eth-Thanniy of the **camelids (*male and female camels*)**: which is **five years old** and beginning to be six years old.

Eth-Thanniy of the **bovine (*ox and cow*)**: which is **two years old** and beginning to be three years old.

Eth-Thanniy of **ovine (*sheep and ewes*)**: which is one year old and beginning to be two years old. Except in the case where the person has difficulty in obtaining a sheep or ewe of the age of one year; then it would be permissible for him to slaughter an animal of the age of **six months**.

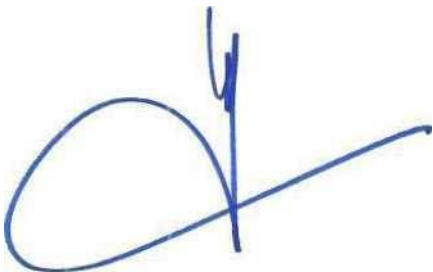
Eth-Thanniy of the **caprine (*billy goat and goat*)**: which is **one year old** and beginning to be two years old.

Below this age, all these animals would not be suitable for sacrifice. Except in the case where the person has difficulty in obtaining a sheep or ewe of the age of Eth- Thanniy; then it would be permissible for him to slaughter an animal of the age of El-Djadha' which is six months old, because the Prophet, may the prayers of Allah and His salvation be upon him, said:

***“Slaughter only the animal of the age of El-Mousinna, unless you have difficulty in obtaining it; then it is permissible for you to slaughter a sheep of the age of El-Djadha”.***  
(Reported by Mouslim)

Assim Ibn Kouleyb according to his father who said:

"During the conquests, our chiefs were Mohamed's companions, and when we were in Persia, we found, on the day of sacrifice, that the beasts of the age of El-Mousinna were too expensive for us. So, in their place, we sacrificed two or three of the age of El-Djadha'. However, a man from Mouzeyna said: we were with the Prophet (may the prayers of Allah and His salvation be upon him) on a similar day when the same case had occurred, and instead of a beast of the age of El-Mousinna we sacrificed two or three of the age of El-Djadha'. The Prophet (may the prayers of Allah and His salvation be upon him) then said to us: ***“Verily, the beast of the age of El-Jadha' is equally valid as that of the age of El-Mousinna.”***  
(Reported by Abu Dâwoûd)



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Appendix 12

Texts on the organs to be severed during bleeding (consensus of jurisconsults):

The organs to be cut are the jugular veins and the throat.

The Prophet, may the prayers of Allah and His salvation be upon him, said:

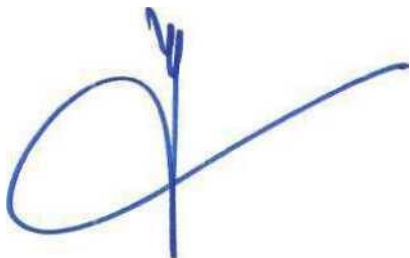
*“That on which blood is shed and the Name of Allah is mentioned, eat it.”*  
(Reported by Imam Ahmed)

The Prophet, may the prayers of Allah and His salvation be upon him, said:

*“Anything that cuts the jugular veins, eat it, as long as it's not a molar or a nail cut from a beast.”*  
(Reported by Al-Bayhaqi)

And the blood only flows out by cutting the two jugular veins and the throat.

(Reference: Ibn Rushd: Bidayat almujtahid wanihayat almaqasid liabn rushd, 493, edition: bayt al'afkar alduwlia).



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Appendix 15

Texts on the use of Gas process (the animal killed by strangling):

Allah says:

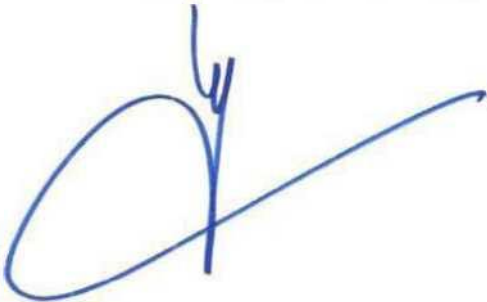
*“Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars.*

*You are also forbidden to draw lots for decisions. This is all evil.*

*Today the disbelievers have given up all hope of ‘undermining’ your faith. So do not fear them, fear Me.*

*Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful.”*

(Surah 5, Ayat 3)



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## Appendix 16

### Hygiene and cleanliness.

Allah says:

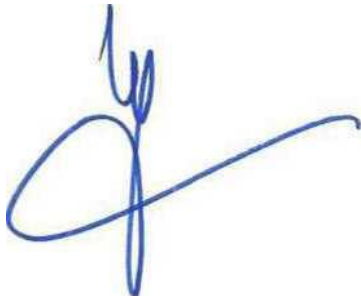
*“Surely Allah loves those who always turn to Him in repentance and those who purify themselves.”*  
(Surah 2, Ayat 222)

Allah said:

*“In it are men who love to be purified.1 And Allah loves those who purify themselves.”*  
(Surah 9, Ayat 108)

The Prophet (may Allah’s peace and blessings be upon him) said

*“Purification is half of faith.”*  
(Reported by Muslim)

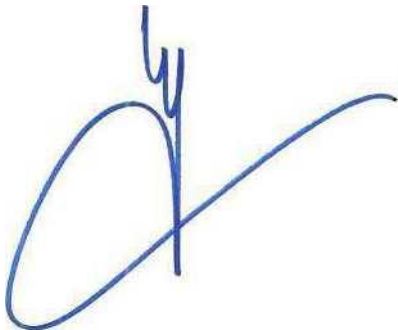


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Appendix 18

Religious text on the animal being alive at the time of killing:

Allah says:  
“He has only forbidden you `to eat` carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful.”  
(Surah 2, Ayat 173)



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# Legal bibliography

## Appendix 1a

Regulation (EU) No 1169/2011 of the European Parliament and of the Council of 25 October 2011 on the provision of food information to consumers, amending Regulations (EC) No 1924/2006 and (EC) No 1925/2006 of the European Parliament and of the Council and repealing Commission Directive 87/250/EEC, Council Directive 90/496/EEC, Commission Directive 1999/10/EC, Directive 2000/13/EC of the European Parliament and of the Council, Commission Directives 2002/67/EC and 2008/5/EC and Commission Regulation (EC) No 608/2004.

## Appendix 1b

Codex Alimentarius - General guidelines for the use of the term “Halal” -CAC/GL 24-1997.

## Appendix 4

Order on the authorisation of ritual slaughtermen:

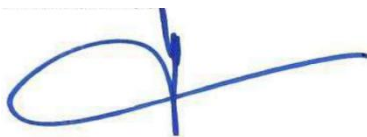
Order of 15 December 1994 relating to State approval (interministerial decree, agriculture and interior) of the designation of the GRANDE MOSQUÉE DE PARIS for the authorisation of ritual slaughtermen.

## Appendix 5

Hygiene and cleanliness: Codex Alimentarius - General principles of food hygiene - CAC/RCP1 NF EN ISO 22000 - Food safety management systems - Regulation (EC) No 852/2004 on the hygiene of foodstuffs Regulation (EC) No 853/2004 of the European Parliament and of the Council of 29 April 2004 laying down specific hygiene rules for food of animal origin.

## Appendix 6

Regulation (EC) No 1099/2009 on the protection of animals at the time of killing.



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Dosimetry parameter and wake-up test: *NA OIC/SMIICI NA 6184 .2018* - Halal Food General requirements (Algerian standard).

**Appendix 7**

- o Law of 9 December 1905 on the separation of Church and State:
  - Article 1 recognises religious freedom:  
“The Republic ensures freedom of conscience. It guarantees the free exercise of religious worship subject only to the restrictions set out below in the interests of public order”.
- o European Convention on Human Rights:
  - Article 9 Freedom of thought, conscience and religion:
    1. *Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, teaching, practice and observance.*
    2. *Freedom to manifest one’s religion or beliefs may not be subject to any restrictions other than those which are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”.* ”

**Appendix 13**

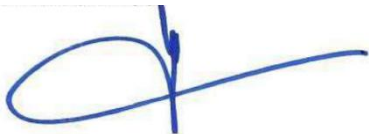
Interbev good practice guide

**Appendix 14**

Standard UAE.S GSO 2055-2:2016 - General Requirements for Certification Bodies.  
  
GSO 2055-1/2016 defining Halal products  
Codex Alimentarius - General guidelines for the use of the term “Halal” - CAC/GL 24-1997.

**Appendix 17**

*NA OIC/SMIICI NA 6184:2018* - Halal Food General Requirements (Algerian Standard).





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Paris, 22 January 2023

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