

PHILIPPINE NATIONAL STANDARD

PNS/BAFPS 101:2011
ICS 67.020

***Halâl* agriculture and fishery products**



BUREAU OF PRODUCT STANDARDS

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Foreword

This Philippine National Standard on *Halâl* agriculture and fishery products, PNS/BAFPS 101:2011 was prepared by the Bureau of Agriculture and Fisheries Product Standards in collaboration with a multi-stakeholder Technical Working Group created as per Department of Agriculture Special Order No. 393 series of 2010 chaired by the Dir. Sani D. Macabalang of Bureau of Fisheries and Aquatic Resources (BFAR)-Region XII.

Several *Halâl* practices standard including PNS 2067:2008 of DTI-BPS and some international *Halâl* guidelines were used as reference for the development of this standard.

The proposed standard was presented and reviewed during the consultative meetings with Muslim Scholars conducted in the cities of Quezon, General Santos, Zamboanga and Cebu. Comments gathered during the consultations and from various stakeholders were carefully evaluated by the TWG and included accordingly in the final version of this document.

This document aims to serve as an official reference of *Halâl* agriculture and fishery products standard aiming to provide greater confidence in consumers' expectations that *Halâl* products are safe and fit for human consumption.

1 Scope

This Philippine standard sets out requirements for *Halâl* agriculture and fisheries products intended for human consumption from the wild, farm produced, processing, packaging and distribution levels to serve as official reference for *Halâl* food products intended for local and international food trade in compliance to Chapter 7 Section 63 of the Republic Act 8435 also known as Agriculture and Fisheries Modernization Act (AFMA).

2 References

The titles of the standard publication and other references of this Code are listed on the inside back cover.

3 Definition of terms

For the purpose of this standard the following definitions apply:

3.1 certification body

a body which is responsible for verifying that a product sold or labeled as *Halâl* is produced, processed, prepared, handled, and imported according to these guidelines

3.2 competent authority

the official government agency having jurisdiction

3.3 food

any substance, whether processed, semi-processed or raw, which is intended for human consumption, and includes drinks, chewing gum, supplements and any substance which has been used in the manufacture, preparation or treatment of food but does not include cosmetics or tobacco or substances used only as drugs. A material consisting essentially of protein, carbohydrate, and fat used in the body of an organism to sustain growth, repair, and vital processes and to furnish energy; *a/so*: such food together with supplementary substances (as minerals, vitamins, and condiments)

3.4 food additive

any substance not normally consumed as food by itself and not normally used as typical ingredient of food, whether or not it has nutritive value, the intentional addition of which to food for a technological (including organoleptic) purpose in the manufacture, processing, preparation, treatment, packing, packaging, transport or holding of such food results, or maybe reasonably expected result, (directly or indirectly) in it or its by-products becoming a component of or otherwise affecting the characteristics of such foods

3.5

genetically modified food (GMF)

food derived from a genetically engineered / modified organism (GMO)

3.6

genetically engineered or modified organism (GMO)

genetically engineered/modified organisms, and products thereof, are produced through techniques (recombinant DNA, cell fusion, micro and macro injection, encapsulation, gene deletion and doubling) in which the genetic materials has been altered in a way that does not occur naturally by mating and/or natural recombination. Genetically engineered organisms will not include organisms resulting from techniques such as conjugation, transduction and hybridization

3.7

good agricultural practices (GAP)

a collection of principles to apply for on-farm production and post-production processes, resulting in safe and healthy food and non-food agricultural products, while taking into account economical, social and environmental sustainability

3.8

good animal husbandry practices (GAHP)

general principles of good practice and minimum requirements in the commercial or backyard rearing/farming of animals for food use

3.9

good manufacturing practices (GMP)

that part of quality assurance which ensures that products are consistently produced and controlled to the quality standards appropriate to their intended use and as required by the marketing authorization

3.10

Halâl

Arabic term which means permissible or lawful

3.11

Halâl food

Halâl food means food and drink and/or their ingredients permitted under the Shariah (Islamic Law) and fulfill the following conditions

3.11.1 Does not contain parts or products of animals that are non-*Halâl* by Shariah (Islamic Law) or any parts or products of animals which are not slaughtered according to Shariah (Islamic Law);

3.11.2 Does not contain *najs* according to Shariah (Islamic Law);

3.11.3 Safe for consumption, non-poisonous, not intoxicating or non-hazardous to health;

3.11.4 Not prepared, processed or manufactured using equipment contaminated with *najs* according to Shariah (Islamic Law);

3.11.5 Does not contain any human parts or its derivatives that are not permitted by Shariah (Islamic Law); and

3.11.6 During its preparation, processing, handling, packaging, storage and distribution, the food is physically separated from any other food that does not meet the requirements stated in items 3.9.1 – 3.9.5 or any other things that have been decreed as *najs* by Shariah (Islamic Law).

3.12

***Halâl* compliance critical control point (HCCCP)**

a system that implements a *Halâl* Assurance System across the *Halâl* supply chain. This system isolates points along the process; from procurement of raw materials to the distribution network of the end product

3.13

hazard analysis critical control point (HACCP)

a system which identifies, evaluates and controls hazards which are significant for food safety

3.14

Harâm

an Arabic term which means unlawful, forbidden and/or prohibited or non- *Halâl*

3.15

Istihalah

literally, it can be defined as to change and to transform something from its nature and characteristics. Technically, concept of *Istihalah* can be defined from two perspectives such as from the jurisprudence scholars (*usuliyyun*) which is abstaining from occurring and from the perspective of jurists (*fuqaha*) which is changes in the true state of something by way of losing part or the whole of its original forms. In the Islamic Organization for Medical Sciences this was defined as changing the nature of the defiled or forbidden substance to produce a different substance in names, properties and characteristics

3.16

Muslim Competent Authority

an agency which is entrusted by the Philippine government to promote the Philippine Halâl Industry and accredit certifying entities or bodies as per Republic Act 9997 also known as the National Commission on Muslim Filipinos Act of 2009

3.17

official accreditation

the procedure by which a government agency having jurisdiction formally recognizes the competence of an inspection and/or certification body to provide inspection and certification services. For organic production, the competent authority may delegate the accreditation function to a private body

3.18

pest

any objectionable animals or insects including but not limited to birds, rodents, flies and others

3.19

***Halâl* quality assurance system (HQAS)**

the organizational structure, procedures, processes and resources needed to implement *Halâl* quality assurance such as but not limited to compliance to *Halâl* food standards, HCCCP, GMP, SSOP, etc.

3.20

sanitation standard operating procedures (SSOPs)

a documented system for assuring that personnel, facilities, equipment and utensils are clean and where necessary, sanitized to specified levels prior to and during operations

3.21

Shariah (Islamic law)

the order of Allah which relate to the action of the people who are being accountable (*mukallahf*) by obligation, opinion or *al wadh'u* (a requirement prior to the implementation of any Shariah (Islamic Law), e.g. adhering to the prayer time is the requirement for prayer to be valid)

3.22

traceability

the ability to follow the movement of a food through specified stage(s) of production, processing and distribution

3.23

transformation

as stated in the 8th Fiqh-Medical Seminar organized by International Organization for Medical Sciences, the process that causes an object to change into another, totally different in properties and characters, turns the unclean, or what is deemed to be unclean, into a clean object, and therefore turns prohibited things into things permissible by the *Shariah*

3.24

veterinary drug

any substance applied or administered to any food producing animal, such as meat or milk producing animals, poultry, fish or bees, whether used for therapeutic, prophylactic or diagnostic purposes or for modification of physiological functions or behavior

4 Sources of *Halâl* food

4.1 Animals

The following animals are considered *Halâl*:

- a) Domesticated animals like ruminants with split hooves (cattle, sheep, goats, camels, lambs and buffaloes/carabaos).
- b) Non-predatory animals such as deer.
- c) Birds that do not use their claws to hold down food such as pigeons, sparrows, ostriches, chicken, turkeys, ducks, geese, quails, sparrows and emus.
- d) Aquatic animals that are not poisonous, intoxicating or hazardous to human health.
- e) Animals raised under free range like chicken near garbage dump or dead carcasses must be quarantined and placed on cage or pens with clean feed for a varying period before slaughter to cleanse their systems such as chicken – 3 days, goat and sheep – 7 days and cattle or buffalo – 40 days.

4.2 Plants

All types of plants and plant products and their derivatives that are not poisonous, intoxicating or hazardous to human health.

5 Sources of non- *Halâl* food (*Harâm*)

5.1 Animals

5.1.1 Swine (pig), dogs, monkeys, domestic donkeys, cats, bats, rats, elephants, snakes.

5.1.2 Carnivorous animals with claws and fangs such as lions, tigers, bears, wolf and other land/terrestrial animals without external ears.

5.1.3 Pests such as rats, insects, centipedes, scorpions and other similar animals.

5.1.4 Predatory birds such as eagles, vultures, falcons, osprey, crow and other similar birds.

5.1.5 Animals that live both on land and in water like amphibians (i.e frogs turtles) and reptiles (i.e turtles, crocodiles) except *ibid*.

5.1.6 All poisonous and hazardous aquatic animals except when poison is removed.

5.1.7 Animals (cattle, goat, fowls, etc) feed with unclean or filthy feeds e.g. formulated with biosolids (sewage) or animals protein (meat, bones an blood meal) from uncertain sources.

5.1.8 Animals forbidden to be killed in Islam such as bees, wasps, hornets and woodpecker

5.1.9 Sickly food animals.

5.1.10 Animals slaughtered dedicated to anyone other than *Allah* (SWT).

5.1.11 Halâl animals that are fed with feeds contaminated with pig's products and by-products.

5.1.12 Animals that are cross bred from non-Halâl animals.

5.2 Dead animals

Lawful animals that died of natural causes without being slaughtered or and other causes of death such as:

5.2.1 Hunted animals (through guns, spears, etc.);

5.2.2 Strangled or suffocated animals;

5.2.3 Beaten animals;

5.2.4 Fallen animals from high places;

5.2.5 Gored animal which dies as a result of being gored by the horns of another animals;

5.2.6 Animals which has been partly eaten by wild beasts or which has been partially devoured by wild animals and dies as a result;

5.2.7 Animals for food which are sacrificed to idols;

5.2.8 Animals which are not slaughtered in accordance with Islamic Law; and

5.2.9 Animal tied and starved to death.

5.3 Other sources of non- *Halâl* food

5.3.1 Alcoholic drinks;

5.3.2 All forms of intoxicants and hazardous drinks;

5.3.3 Veterinary drugs derived from unlawful animals;

5.3.4 All prohibited/hallucinogenic drugs/substances such as like shabu, marijuana, opium, ecstasy and other similar drugs;

5.3.5 Food additives derived from *harâm* sources; and

5.3.6 blood of permitted and non-permitted animals that pours forth is prohibited.

6 ***Najs***

6.1 ***Najs* according to Shariah (Islamic law) are:**

6.1.1 Dogs and pigs and their descendants;

6.1.2 *Halâl* foods that are contaminated with things that are non-*Halâl*;

6.1.3 *Halâl* foods that come into direct contact with things that are non-*Halâl*.

6.1.4 Any liquid including pus and objects discharged from the orifices of human beings or animals such as urine, blood, vomit, placenta and excrement, sperm and ova of pigs and dogs and other *non-Halâl* animals;

6.1.5 Carrion or *Halâl* animals that are not slaughtered according to Shariah (Islamic law); and

6.1.6 *Khamr* (wine such as alcoholic beverages and intoxicant) and food or drink which contain or mixed with *khamr*.

6.2 **There are three types of *najs*:**

6.2.1 ***Mughallazah***

Considered as severe *najs* which are of dog (*kalb*) and pig (*khinzir*) origin including any liquid and objects discharged from their orifices, descendants and derivatives;

6.2.2 ***Mutawassitah***

Considered as medium *najs* which does not falls under severe or light *najs* such as vomit, pus, blood, *khamr*, carrion, liquid and objects discharged from the orifices of animal and human; and

6.2.3 ***Mukhaffafah***

Considered as light *najs* like urine from a child two years of age and below who has not consumed any other food except his mother's milk.

7 **Requirements**

7.1 **Animal products**

7.1.1 *Halâl* animal products should be produced, processed and/or manufactured with Good Animal Husbandry Practices also known as PNS/BAFPS 60:2008, Hazard Analysis Critical Control Point (HACCP), Good Manufacturing Practices (GMP), Sanitation Standard Operating Procedure (SSOP) and *Halâl* Compliance Critical Control Point (HCCCP);

7.1.2 *Halâl* fisheries and aquatic products should have been captured and/or farmed in accordance with relevant Fisheries Administrative Orders on Conservation and Sustainable Fisheries and Good Aquaculture Practices, among others.

7.1.3 *Halâl* fisheries and aquatic products should have been handled, processed and/or manufactured in accordance with relevant Codex Standards and Codes of Practices for Fish and Fishery Products and/or the Philippine National Standards with respect to the *Halâl* Compliance Critical Control Points (HCCCP) at all desired level/stage.

7.1.4 *Halâl* meat and meat products should be sourced from lawful animals slaughtered in NMIS accredited slaughter houses and must be in accordance with the *Halâl* slaughtering protocols.

7.2 Plant products

7.2.1 *Halâl* plant products should be produced, harvested, processed and/or manufactured in accordance to Good Agricultural Practices (GAP), GMP, SSOP, HCCCP and HACCP;

7.2.2 *Halâl* plant products should comply with the maximum residue limits of pesticide established by CAC and/or competent authority;

7.2.3 All types of plants and plant products and their derivatives are *Halâl* except those that are poisonous, intoxicating or hazardous to health; and

7.2.4 All types of mushroom and useful microorganisms and their by-products and/or derivatives are *Halâl* except those that are poisonous, intoxicating or hazardous to health.

7.3 Management / Manufacturer's responsibilities

Management of establishments / manufacturing / processing plants / distribution centers are primarily responsible for the following, among others:

7.3.1 Must designate Muslim *Halâl* food executive officers or establish a committee composed of muslim members responsible in ensuring effective implementation of internal *Halâl* food control system and/or *Halâl* Quality Assurance System (HQAS). All relevant inspectors must be practicing Muslim.

7.3.2 Must ensure that all workers are trained on the *Halâl* food principles and its application; and,

7.3.3 Must provide sufficient resources (i.e. manpower, facility, financial and infrastructure) in order to implement the *Halâl* food control system and integrity.

7.3.4 Management shall provide a prayer room for Muslim workers.

7.4 Hygiene, sanitation and food safety

Hygiene, sanitation and food safety are prerequisites in the preparation of *Halâl* food. It includes the various aspects of personal hygiene, clothing, utensils, machines and processing aids and the premises for processing manufacturing and storage of food.

7.4.1 The product covered by the provision of this Standard should be prepared and handled in accordance with appropriate sections of the relevant CAC texts such as Code of Hygienic Practices and PD 856 - Code of Sanitation of the Philippines and other relevant regulations on HACCP.

7.4.2 The product should comply with any relevant microbiological criteria established in accordance with the Principle for the Establishment and Application of Microbiological Criteria for Foods (CAC/GL 21-2997).

7.4.3 The food in its final form must be clean, pure and free from *najs*, contaminants and harmful microorganisms.

7.4.4 *Halâl* Food Manufacturers must implement measures to ensure that:

7.4.4.1 Raw materials, ingredients, food additives and packaging materials are traceable from *Halâl* source;

7.4.4.2 Food is free from physical, biological and chemical contaminants;

7.4.4.3 Harmful chemical substances are stored appropriately and away from *Halâl* food;

7.4.4.4 Food additives used are within acceptable limit;

7.4.4.5 Waste and environment management system are regularly maintained; and

7.4.4.6 In manufacturing and processing, suitable detection or screening devices should be used where necessary.

7.5 Slaughtering

The Slaughtering procedure shall take into account first the Animal Welfare Act of 1998 and carried out according to the Shariah (Islamic law). The following requirements shall also be complied with:

7.5.1 The place of slaughter shall be used exclusively for the purpose of the slaughter of *Halâl* animals only;

7.5.2 The animal to be slaughtered has to be animal that is *Halâl*;

7.5.3 The animal to be slaughtered shall be alive or deemed to be alive (*hayyah mustaqirrah*) at the time of slaughter;

7.5.4 Animal to be slaughtered shall be healthy and have been approved by the concerned competent authority;

7.5.5 The purpose of slaughtering is only for Allah and recommended to be performed preferably facing the *Qiblah* (Holy *Kaabah* at Makkah) with latitude 41.4225 North and longitude 39.8262 East;

7.5.6 The act of slaughtering shall be done with intention (*niyyah*) and the slaughterer is well aware of his action;

7.5.7 Reciting *Tasmiyyah* بِسْمِ اللّٰهِ اَكْبَرُ (*BISMILLAH ALLAHUAKBAR*) which means “In the name of Allah, Allah is Great” has to be invoked immediately before slaughter;

7.5.8 The slaughterer must be a practicing Muslim who is mentally sound (*'aqil*) and of age (*balig*) will understand the fundamental rules and conditions related to the slaughter of animals in Islam;

7.5.9 The slaughterer must have certificate for *Halâl* slaughter issued by a recognized Muslim NGO and accredited or recognized by Muslim competent authority;

7.5.10 A trained Muslim *Halâl* food inspector must be appointed by the concerned competent authority and be responsible to check that the animals are properly slaughtered according to the Shariah (Islamic law);

7.5.11 Slitting/Slaughtering must be done only once. The “Sawing Action” of the slitting/slaughtering is permitted as long as the slaughtering knife or blade must not be lifted from the animal during slitting/slaughtering;

7.5.12 The act of *Halâl* slaughter shall begin with an incision on the neck at some point just below the glottis (oesophagus) and after the glottis for long necked animals;

7.5.13 The slaughter act shall sever the trachea (*halqum*), oesophagus (*mari'*) and both the carotid arteries and jugular veins (*wadajain*) to hasten the bleeding and death of the animal (see figures 1 to 4 in Annex I). The bleeding shall be spontaneous and complete;

7.5.14 Mechanical slaughter of *Halâl* animals is optional.

7.5.15 Stunning is not recommended. If stunning is used during the slaughtering process, the following procedures must be followed:

7.5.15.1 For bovine electrical stun (head only) and mechanical stun such as non-penetrating and pneumatic percussive stun are allowed. While in ovine and calf electrical (head only) stun is permitted. For poultry, electrical water bath is allowed.

7.5.15.2 Stunning shall not cause sufferings to animals and shall only be used for the purpose of easing slaughter process;

7.5.15.3 shall only cause the animal temporary unconsciousness;

7.5.15.4 shall not kill or cause permanent physical injury to the animal;

7.5.15.5 Stunners which are used to stun the animals under *Mughallazah Najs* category shall not be used to stun animals for *Halâl* slaughter; and

7.5.15.6 Stun operator has to ensure the stunner is well operated before use to animals.

7.5.16 For poultry, scalding shall only be carried out on animals that are actually dead as a result of *Halâl* slaughter.

7.5.17 Slaughtering lines, tools and utensils shall be used for *Halâl* slaughter only;

7.5.18 Slaughtering knife or blade preferably stainless shall be sharp and clean; and

7.5.19 Bones, nails and teeth shall not be used as slaughtering tools;

7.6 Production and/or processing implements

7.6.1 Devices, utensil, machines and other similar equipments used in primary production of *Halâl* agriculture and fishery products should not be made of or contaminated with *najs* and should be only used for *Halâl* products;

7.6.2 Devices, utensils, machines and other similar equipments which were previously used or in contact with *najs almughallazah* shall be washed and ritually cleansed as required by Shariah (Islamic law);

7.6.3 Production and processing lines used for non- *Halâl* and those exposed to *najs* can be converted to *Halâl* production lines by washing and ritual cleansing in conformity with the Islamic law. Conversion should only be done once and should be supervised and verified by the accredited *Halâl* certifying body.

7.7 Packaging and labeling

7.7.1 The packaging material used in the products must be in accordance with relevant provisions of Republic Act 3794 or the Consumers Act of the Philippines and must be made of *Halâl* raw materials;

7.7.2 The packaging materials must be prepared using *harâm*-free equipment;

7.7.3 Labeling materials used must be free from any raw materials that are contaminated with *najs* (ink containing animal's fat) or no toxic effect on the *Halâl* food;

7.7.4 The labeling requirements should conform with the Labeling Standard of the Food and Drug Administration (FDA);

7.7.5 Each container should be marked legibly and indelibly and / or must be labeled bearing the following information, whenever applicable:

- a) Name of product;
- b) Net content expressed in metric system (SI Units);
- c) Name and address of the producer;
- d) Code number identifying date and/or batch number of products and expiry date;
- e) Country of origin (Product of the Philippines);
- f) Storage requirement;
- g) Date of slaughter and processing for meat products;

7.7.6 *Halâl* food product should bear *Halâl* logo with the name of certifying body in the absence of a common *Halâl* logo for Philippine *Halâl* food products.

7.8 Storage, transport and advertising

7.8.1 All *Halâl* food products covered by this standard must be kept segregated at every stage from non- *Halâl* products while being stored or transported to prevent them from being mixed or contaminated. Any contact with non-*Halâl* in its strict sense would render *Halâl* food products non- *Halâl*;

7.8.2 Storage and Transport facilities should be kept clean at all times and used for *Halâl* food only; and

7.8.3 Advertising shall not contravene with the principles of Shariah (Islamic Law).

8 Genetically engineered / Modified food

All GMO products are lawful or *Halâl* if it originates from lawful source and /or satisfies the following;

8.1 It does not contain any parts of products of animals origin which are forbidden in Islam as well as of animals that are permissible in Islam but not slaughtered according to Islamic law;

8.2 It does not contain any component of *najs* or produced by tools or equipment contaminated by *najs*;

8.3 It is safe and not harmful;

8.4 Its raw ingredients do not contain derivative from human being;

8.5 During preparation, processing, packing, storage and transportation, *Halâl* products are separated from any other non- *Halâl* products;

8.6 Anything that is grown with the use of *najs* or alcohol but originated from biological nature such as plants or organisms are allowed in Shariah (Islamic Law) if the end product contains no *najs* material;

8.7 That all GMO food and ingredients are all *Halâl* if the sources are *Halâl*.

8.8 If the source of the GMO is taken from the poisonous food, it is *Halâl* if the poison is removed; and

8.9 Biotech crops and products have undergone intensive food and environment safety tests and are acceptable in the Islamic world as *Halâl* provided that the sources are *Halâl*.

8.10 Cloned animals are considered non-*Halâl*.

8.11 The 8th Fiqh - Medical Seminar organized by International Organization for Medical Sciences stated that chemist and pharmacist had agreed that gelatine derived from porcine, bovine or other animals had undergone transformation as recognized by the Islamic law where their skins and bones which are prohibited and impure had changed into other substance. Moreover, the transformed substance had changed into something different from its original substance in term of form, taste, smell, chemical structure and other physical criteria. With the transformation as per defined that occurred, gelatine made of unclean animal's bones, skin and tendons are clean and permissible for consumption. However, a contemporary view on this issue had been given by the Islamic Organization for Medical Sciences (IOMS) in their 9th Fiqh-medical Seminar, held in June 1997 that additive compounds extracted from prohibited animals or defiled substances which are transformed may be considered as clean and permissible for consumption or as medicine. (*Presented during the 2011 World Halâl Research Summit, Malaysia last April 5-6, 2011*)

9 Compliance

For product deemed to comply with this standard, it must comply with Section 7 of this standard. This shall be verified through site inspection as deemed necessary by the competent authority.

10 Halâl Food certificates

The *Halâl* Food Certificates shall be issued by certifying entities / bodies duly registered and accredited by the National Commission on Muslim Filipinos.

11 Halâl Food certification mark / Logo

Each product, upon approval by the competent authority in the Philippines, may be marked with the *Halâl* food certification mark/logo of that authority provided the product conforms to the requirements of this standard.

Annex I
Parts and methods of slaughtering

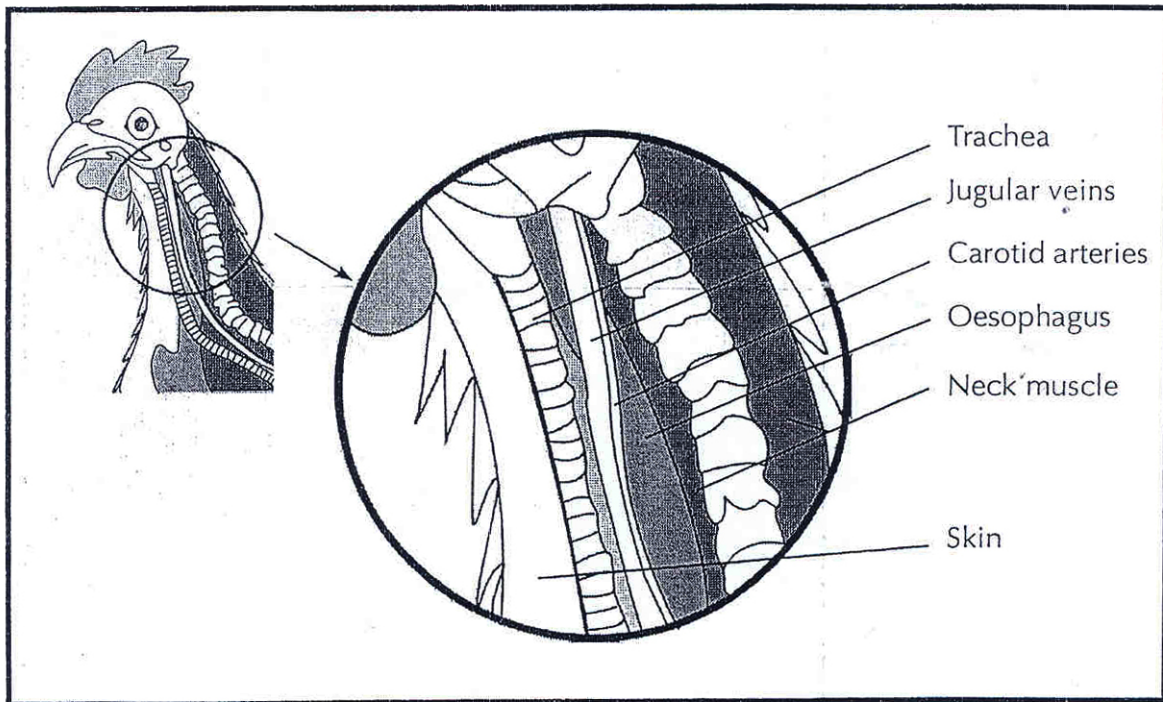


Figure 1 – Important parts for slaughtering chicken

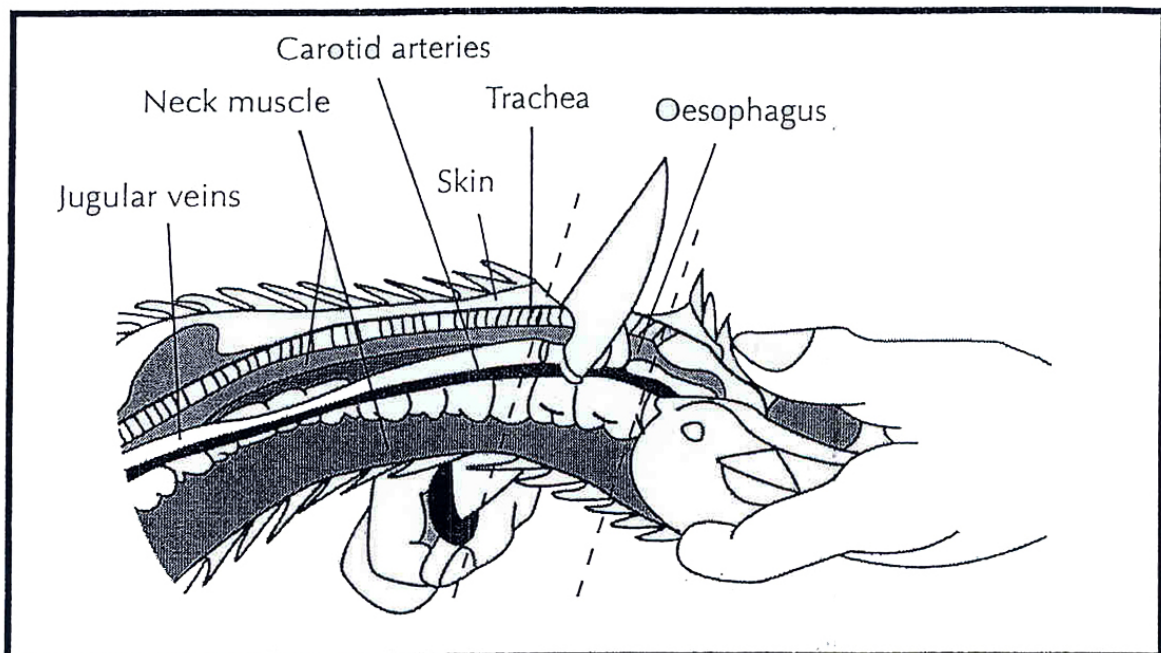


Figure 2 – Method of slaughtering chicken

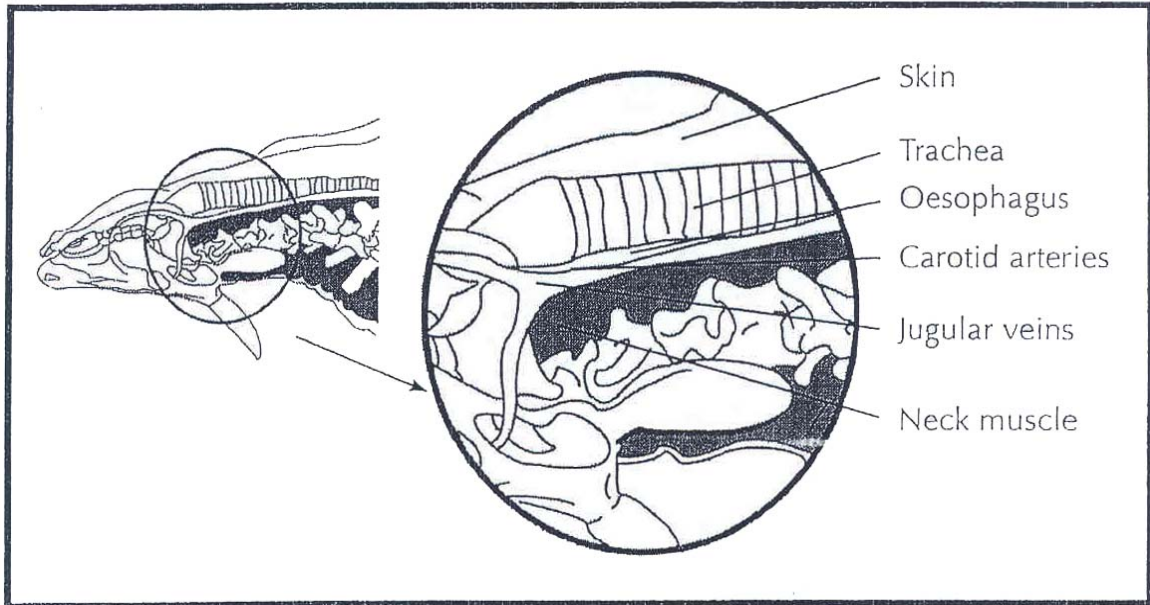


Figure 3 – Important parts of slaughtering cattle

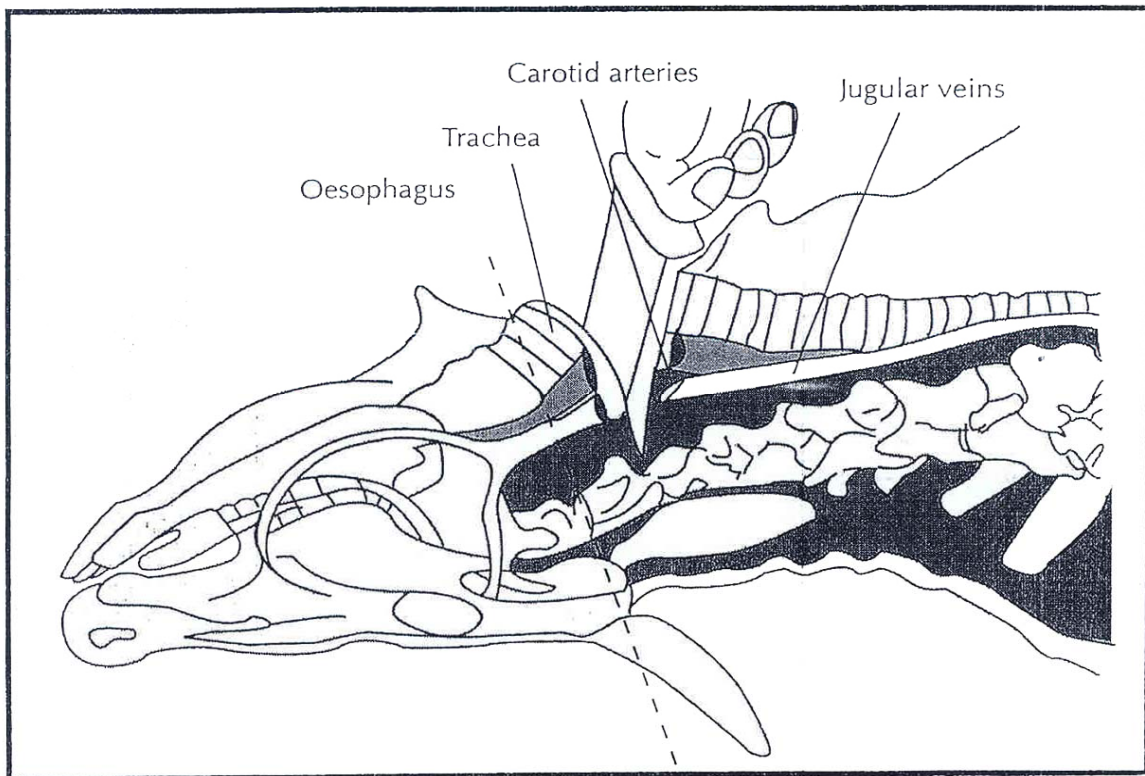


Figure 4 – Method of slaughtering cattle

Annex II

Requirements of the use of electrical stunning in slaughter of Ruminants and Poultry

A.1 General requirements

1. The use of stunning equipment shall be under the supervision of a trained Muslim and periodically monitored by competent authority.
2. The electrical stunner shall be of the type allowed by the competent authority in charge of slaughter.
3. The type of stunner used for slaughter of *Halâl* animals shall be head stunner type only, where both electrodes are placed on the head region.
4. Electrical stunning of poultry is allowed using “water bath stunner” only.
5. The strength of current used shall be supervised by a trained Muslim and monitored by a competent authority. The guidelines on stunning parameters are as specified in tables A.1 and A.2.

Table A.1 – Guideline parameters for electrical stunning of chicken and bull

Type of stock	Weight (kg)	Current (A)	Voltage (V)	Duration (s)
Chicken	1.0 – 2.3	0.15 – 0.40	2.00 – 8.00	3.00 – 5.00
	2.40 - 2.70	0.20 - 0.60	2.50 - 10.50	3.00 - 5.00
Bull	300 - 400	3.50 - 3.50	550	3.00 - 4.00

NOTE Electrical current, voltage and duration to be determined and validated by the organization, taking into account the type of weight of the animal and other varying factors.

Table A.2 – Guideline parameters for electrical stunning of other animals

Type of stock	Duration (s)	Current (Amp)	Voltage (volt)
Lamb	0.80 - 3.00	0.50 - 0.90	400
Goat	2.00 - 3.00	0.70 - 1.00	400
Sheep	1.00 - 3.00	0.70 - 1.50	400
Calf	1.0-4.00	0.50 - 1.50	400
Steer	2.00 - 3.00	1.50 - 2.50	550
Cow	3.0 – 4.0	2.00 - 3.50	550
Buffalo	3.00 - 4.00	2.5 - 3.50	550
Ostrich	10.00	0.75	

NOTE Electrical current and duration to be determined and validated by the organization, taking into account the type and weight of the animal and other varying factors.

Annex III
Method of ritual cleansing according to Shariah (Islamic Law) for *najs al-mughhallazah*

A General requirements

The *najs*, whether visible (*ʿayniyyah*) or invisible (disappeared or dried up etc.) is named *hukmiyyah*. To cleanse *najs* the following should be done by practicing Muslims:

- a) It is required to wash seven times (when licked by a dog), one of which shall be water mixed with soil/clay soap/soil based soap;
- b) The first wash shall be to clear the existence of *najs*, even if a few washes are needed. The water from first cleansing shall not remain behind and the next wash shall be counted as the second wash;
- c) The amount of soil used is just enough to make a suspension; and
- d) The usage of product containing soil is permitted.

B Condition of the soil

The condition of the soil are:

- a) free from *najs*; and
- b) not *mustaʿmal* soil [which had been used for dry ablution (*tayammun*)] except after subject to heavy rain.

C Condition of the water

The condition of the water are:

- a) shall be natural (*mutlaq*);
- b) not *mustaʿmal*⁵; and
- c) free from *najs*.

⁵ *Mustaʿmal* water is the water that is less than two *qullah* (approximately 192 L) that had been used for cleansing.

Annex IV Reference from the Qur'an

The following Qur'anic injunctions and Sunnah of Prophet Muhammad (PBUH) shall guide the Halal Certification Authority in the conduct of its responsibilities:

ALLAH (SWT) enjoined all Muslims to eat only Halal (Lawful), and when in doubt, avoid its consumption-

"يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ". (البقرة 168)

"O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan for he is to you an avowed enemy". (Al-Baqarah -The Cow-168)

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ" (البقرة 172)

"O ye who believe! eat of the good things that we have provided for you. And be grateful to Allah, if it is Him ye worship". (Al-Baqarah -The Cow- 172)

"إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ" (البقرة 173)

"He hath only forbidden unto you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-Forgiving Most Merciful. (Al-Baqarah -The Cow-173)

"حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُوِحَ عَلَى الصُّنْبِ وَأَنْ تُسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فُسُوقُ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَحْسَبُوهُمْ وَآخِشُونَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنَّمَنْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ" (المائدة 3)

"Forbidden unto you (for food) are dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which hath been (partly) eaten by a wild animal, unless ye are able to slaughter it (in due form), that which is sacrificed on stone (altars); (Forbidden) also is the division (of meat) by raffling with arrows; that is impiety. This day have those who reject Faith given up all hope of your religion; yet fear them not but fear Me. This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful". (Al-Ma'idah:3)

"يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَأَقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ" (المائدة 4)

"They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught the beasts and birds of prey, training them to hunt in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; For Allah is swift in taking account" .. (Al-Ma'idah-4)

"وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفُسُقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ" (الأنعام 121)

"Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the Satans ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans". (Al-An-'Am 121)

Annex V
Reference from the *Hadith*

Prophet Muhammad (SAW) said:

"Those who eat Halal, follow the tradition of the Prophet and do not harm others will go to heaven." (Al-Tirmidhi)

"I swear by Allah (SWT) in whose hands is my life. When a person eats a tiny piece of an item which is haram, none of his deeds are accepted by Allah (SWT) for forty days. When the flesh of the body is built from haram then his body only deserves the hell fire." (Muslim)

"Many people put lot of effort in worship of Allah (SWT) and then spread their hands saying O Allah (SWT)! O Allah (SWT)! Please accept our supplications. But if their eating is haram, their clothing is haram, how then their prayer be accepted." (Muslim and Al-Tirmidhi)

"There will come a time upon my Ummah when people will not be concerned with what they consume. It will not matter to them whether it is haram or Halal; "When such time appears, none of their du'as (supplication) be accepted" (Al-Bukhari)

"Purification is half of the faith" (Muslim)

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