

# PHILIPPINE NATIONAL STANDARD

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Code of *Halâl* slaughtering practices for ruminants



**BUREAU OF PRODUCT STANDARDS**

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## Foreword

This Philippine National Standard on the Code of *Halâl* slaughtering practices for ruminants, PNS/BAFPS 102:2011 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 ensure that the slaughter practices of the establishment provide greater confidence in consumers' expectations that the final *Halâl* products are safe and fit for human consumption, while ensuring health safety and comfort to both the employees and the animals.

## **1 Scope**

This document provides standard for establishment conducting *Halâl* slaughter processes and sets out the principles of *Halâl* practices and minimum requirements in slaughtering ruminants including the pre-slaughter, slaughter and post-slaughter procedures of *Halâl* meat products of ruminant origin intended for local and international food trade in compliant 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 publications and other references of this Code are listed on the inside back cover.

## **3 Objectives**

The purpose of this Code is to ensure that the slaughter practices of the establishment provide greater confidence in consumers' expectations that the final *Halâl* products are safe and fit for human consumption, while ensuring health safety and comfort to both the employees and the animals.

## **4 Definition of terms**

For the purpose of this standard the following definitions apply:

### **4.1**

#### **abattoir**

any establishment where specified animals are slaughtered and dressed for human consumption and that is approved, registered and/or listed by the competent authority for such purposes

### **4.2**

#### **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

### **4.3**

#### **cleaning**

removal of soil, food residue, dirt, grease or other objectionable matter to include color, taste and odor

#### 4.4

##### **competent authority**

official authority charged by the government with the control of meat hygiene and sanitation including setting and enforcing regulatory requirements

#### 4.5

##### **contamination**

introduction or occurrence of a contaminant in food or food environment

#### 4.6

##### **establishment**

any building or area used for performing meat hygiene activities that is approved, registered and/or listed by the competent authority for such purposes

#### 4.7

##### **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

#### 4.8

##### **good manufacturing practices**

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

#### 4.9

##### **good hygienic practice (GHP)**

all practices regarding the conditions and measures necessary to ensure the safety and suitability of food at all stages of the food chain

#### 4.10

##### ***Halâl***

an Arabic term which means permissible or lawful. Things or actions permitted by Shariah (Islamic Law)

#### 4.11

##### ***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

#### 4.12

##### ***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

#### 4.13

##### ***Halâl slaughter***

slaughtering of animal in accordance to *Shariah (Islamic Law)*

**4.14**

***Harâm***

an Arabic term which means unlawful, forbidden and/or prohibited

**4.15**

**hazard analysis critical control point (HACCP)**

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

**4.16**

**Islamic Law**

law inspired by *Allah* (SWT) contained in the Holy *Qur'an* and *Hadith* of the Prophet Muhammad (SAW) and other considered sources like jurisprudence (*fiqh*)

**4.17**

**lairage**

designated area at the slaughterhouse where animals are penned and housed prior to their slaughter

**4.18**

**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

**4.19**

**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

**4.20**

***najs***

an Arabic term which means filth or unclean

**4.21**

**pest**

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

**4.22**

**post mortem**

conduct of veterinary inspection of internal organs and muscles of slaughtered animal or fowl for possible diseases

**4.23**

**premises**

a plant or plant grounds within the bounds of the industrial establishment

**4.24**

**processing plant**

building or the facilities or parts thereof, used for or in connection to the manufacturing, packing, labeling or holding of *Halâl* food products

**4.25**

**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

**4.26**

**Shariah (Islamic Law)**

orders of Allah which relate to the action of the people who are being accountable (*mukallaf*) by obligation, option or al *wadh'u*

**4.27**

**slaughtering**

act of severing the trachea (*halqum*), esophagus (*mari'*) and both the carotid arteries and jugular veins (*wadajairi*) to hasten the bleeding and death of the animal

**4.28**

**stunning**

the process of causing immediate loss of consciousness to animals and birds through the use of stunners (electrical, mechanical or gas)

**4.29**

**traceability**

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

**5 Najs**

**5.1 According to Shariah (Islamic law) are:**

**5.1.1** Dogs and pigs and their descendants;

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

**5.1.3** *Halâl* foods that come into direct contact with things that are non- *Halâl*;

**5.1.4** 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;

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

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

## **5.2 Types of Najs/Najs**

### **5.2.1 Mughallazah**

Considered as a severe *najs* which are of dogs and pigs (*khinzir*) origin including any liquid and objects discharged from their orifices, descendants and derivatives.

### **5.2.2 Mutawassitah**

Considered as medium *najs* which does not fall under severe or light *Najs* such as vomit, pus, blood, alcoholic drinks (*khamar*), carrion, liquid and objects discharged from the orifices of animal and human.

### **5.2.3 Mukhaffafah**

Considered as light *Najs* like urine from a child of 2 years and below which has not consumed any other food except his mother's milk.

## **6 Requirements**

### **6.1 Management**

**6.1.1** The management shall have adequate information about the farm or production area as it will provide a record about the source of live animals for slaughter.

**6.1.2** Must designate Muslim *Halâl* 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.

**6.1.3** The management shall record the farm process flow which includes production capacity, farm current disease status, feeding regime including type of feed provided, feed source and amount given to the batch, usage of medication and supplement for the batch, understanding of critical control point in ruminants production and other practices or programs in the farm.

**6.1.4** The management shall understand the *Halâl* Animal Process Flow and identify the *Halâl* compliance critical control point (HCCCP) at the different stages of production and processing as shown in annex I.

**6.1.5** Management shall provide a prayer room for Muslim workers.

**6.1.6** Management, upon accreditation of NCMF, shall use *Halâl* mark in the establishment and its products for traceability purposes.

## 6.2 Personal hygiene

**6.2.1** All staff in the abattoir and processing plant shall be medically examined and have undergone vaccination program required by the local health authorities prior to employment.

**6.2.2** There shall be prescribed procedures for monitoring the health of all staff in the abattoir and processing plant during employment for reporting specific and family diseases.

**6.2.3** All staff employed in the abattoir and processing plant shall be trained in their hygienic responsibilities, *Halâl* requirements and in the standards they have to maintain. Details of this training shall be recorded and kept.

**6.2.4** All visitors shall wear clean and protective clothing provided by the abattoir and processing plant.

**6.2.5** There shall be a system in place distinguishing the segregation of the uniforms and shoe attire used in the abattoir and processing plant.

**6.2.6** Policy, procedures, instructions and/or *Halâl* requirements shall be made available and disseminated to all involved in the abattoir and processing plant.

## 6.3 Ritual cleansing

### 6.3.1 General requirements

The *Najs*, whether visible ('ayniyyah) or invisible (disappeared or dried up etc.) is named *hukmiyyah*. To cleanse *Najs*:

**6.3.1.1** It shall be washed seven times (when licked by a dog), using water and soil/clay soap/soil based soap;

**6.3.1.2** The first wash shall be to clear the existence of *Najs*, even if a few washes are needed. The water from first cleaning shall not remain behind and next wash shall be counted as the second wash;

**6.3.1.3** The amount of soil used shall be just enough to make suspension; and

**6.3.1.4** The usage of product containing soil shall be permitted.

### 6.3.2 Requirement for the soil conditions

The conditions of the soil shall be:

**6.3.2.1** Free from *Najs*; and

**6.3.2.2** Not *musta'mal* soil {which had been used for dry ablution (*tayammum*)} except after subject to heavy rain.



### **6.3.3 Requirement for the water conditions**

The conditions of the water shall be:

- 6.3.3.1** Natural (*mutlaq*);
- 6.3.3.2** Not *musta'mal*; and
- 6.3.3.3** Free from Najs.

### **6.4 Transport of ruminants**

**6.4.1** The large ruminant should be handled humanely when being transported and followed the code of practice for transporting live animals by land.

**6.4.2** Personnel transporting slaughter animals from farm to the slaughterhouse should obtain relevant health certificates to assure that animals are fit to be transported.

**6.4.3** Recommended density during transport of animals should be followed.

**6.4.4** Transport Vehicle used solely for the purpose of *Halâl* animals, mingling with the non *Halâl* animals is strictly prohibited.

**6.4.5** Transport vehicle can be used alternately with non *Halâl* animals provided Islamic ritual cleansing should be done prior to the loading of *Halâl* animals.

### **6.5 Unloading of ruminants**

**6.5.1** Ramps preferable even platform if available, should be provided in the slaughterhouse to be used in unloading of animals.

**6.5.2** Ramps provided for unloading of animals should have anti-slippery floors and should be equipped with protective side walls preventing animals from falling.

**6.5.3** Animals should be unloaded calmly at their own pace without the use of force to minimize stress to the animals.

### **6.6 Premises**

**6.6.1** Slaughterhouse should have designated area for unloaded animals from transportation.

**6.6.2** The receiving area for ruminants should be clean and/or sanitized at all times specifically prior to arrival of the animals.

**6.6.3** Adequate space in the receiving area for inspection upon arrival of the animals should be provided.

**6.6.4** Live animals received should be labeled by batch number upon completion of inspection.

**6.6.5** Animals placed in holding pen and/or lairage prior to slaughter should be segregated according to gender, weight and temperament of animals being housed.

**6.6.6** The lairage and/or holding pen should be provided with drinking water, adequate ventilation and shelter from adverse weather conditions during the entire stay in the area. Animals should be fed scheduled to be slaughtered more than 12 hours upon arrival to the slaughterhouse.

**6.6.7** Adequate space to stand or lie down together should be provided for animals placed in the holding pen and/or lairage.

**6.6.8** Animals should not stay more than 24 hours in the holding pen and/or lairage to avoid stress before slaughter.

**6.6.9** Layout of premises should permit proper process flow, proper employee flow, good hygienic and safety practices, including protection against pest infestation and cross-contamination between and during operations.

**6.6.10** Sanitary facilities should be adequately provided and maintained.

**6.6.11** A comprehensive and standard cleaning program for the premises should be established in accordance with *Halâl* Compliance Critical Control Point (HCCCP), Hazard Analysis Critical Control Point (HACCP), Standard Sanitary Operation Practices (SSOP), Good Hygienic Practices (GHP) or pre-requisite programs as specified by ISO 22000:2005.

**6.6.12** Slaughterhouse premises should be kept in good repair and condition to prevent pest access and eliminate potential breeding sites.

**6.6.13** Slaughterhouse premises should be effectively separated and well isolated from pig farm or its processing activities to prevent cross contamination through personnel and equipment.

**6.6.14** Slaughtering and processing premises shall be dedicated for *Halâl* slaughtering and *Halâl* processing only.

**6.6.15** Pets and other animals should be refrained from entering the premises.

## **6.7 Pre-Slaughter**

### **6.7.1 Choice of ruminants for slaughtering**

**6.7.1.1** The large ruminant species chosen for slaughtering shall be in accordance to Islamic rites.

**6.7.1.2** The large ruminant species should have come from a farm adhering to Good Animal Husbandry Practices and have provided by feeds that is certified *Halâl* or formulate a feed ration without animal protein, antibiotics and hormone or feed with their natural diet 40 days before slaughtering.

**6.7.1.3** The large ruminant species should be healthy, alive and free from any open or unhealed wounds, disease, or any form of infringement when brought to the slaughterhouse certified by the competent authority.

**6.7.1.4** The animals shall be handled and managed in accordance to Animal Welfare Act.

## **6.7.2 Handling of ruminants**

**6.7.2.1** Electric goads and prods should only be used in extreme cases and not on a routine basis to move animals. The power output shall be restricted to that necessary to assist movement of an animal and only when an animal has a clear path ahead to move.

**6.7.2.2** Battery-powered goads should be used on the hindquarters of ruminants and not in the sensitive areas of the animals such as eyes, ears, anogenital region or belly. These should not be used in calves.

**6.7.2.3** Painful procedures such as, but not limited to, whipping, tail, twisting, use of nose twitches, pressures on eyes, ears or external genitalia and/or use of tools that may cause pain and suffering should not be used in moving animals.

**6.7.2.4** Use of permitted goads including panels, flags, plastic paddles, flappers, plastic bags and metallic rates should be used in a manner sufficient to encourage and direct movement of the animals without causing undue stress.

**6.7.2.5** Animals to be lifted or grasped should be in a manner that avoids pain, suffering and physical damage except in cases where animal welfare or human safety may otherwise be compromised.

**6.7.2.6** Construction of box type chute(like in Brunei, USA, Belgium)or mechanical driving hydraulic chute shall be installed if no stunning is to be applied on the animals prior to slaughter.

**6.7.2.7** Restraining of ruminants prior to slaughter may be in a restrainer conveyor, restraining pen and casting pen where animals should be placed with neck exposed and head firmly fixed.

**6.7.2.8** Methods of restraint causing unavoidable suffering should not be used on conscious animals.

**6.7.2.9** Slaughtering shall be done immediately upon restraining of animals if no stunning method is to be applied.

**6.7.2.10** Animals that died before slaughtering shall are identified as non-*halâl* and record of them shall be maintained.

## **6.7.3 Ante-Mortem inspection**

**6.7.3.1** Physical examination should be done by Meat inspector authorized by Controlling/Competent Authority.

**6.7.3.2** Pregnancy diagnosis (PD) should be done for female animals. Pregnant animal is strictly not allowed.

**6.7.3.3** Sick animals or found any deformities should be prohibited for commercial purposes and must be treated first.

#### **6.7.4 Stunning**

Stunning is not recommended prior to slaughter, however should there be a need to carry out stunning, the following procedures shall be followed:

**6.7.4.1** Use of stunning equipment shall be, at all times, under the control and/supervision of competent Muslim personnel to ensure stunning methods are applied appropriately and shall not penetrate or break the animal's head or cause permanent brain damage that would give rise to death or permanent injury. The life of the animal shall remain in the state of *Hayah Mustquirrah* (full strength natural state of life) and not in the state of *Hayah Mashbouhah* (state of life at the time of slaughtering).

**6.7.4.2** Stunning equipments shall be checked regularly of its effectiveness by the NCMF through amperemeter or voltmeter calibrated by the competent authority.

**6.7.4.3** Stunning of ruminants shall be electrical or percussive stunning. Recommended electrical stunning parameters and percussive stunning guideline are found in Annex II and III respectively. If skull of the animal was broken due to stunning methods, this shall be recognized and recorded as non- *halâl*.

**6.7.4.4** Esophagus plug shall be permitted provided it does not damage the esophagus of the animal.

**6.7.4.5** Animals shall be stunned once.

**6.7.4.6** Gas stunning shall be strictly prohibited.

**6.7.4.7** Stunning equipment shall be maintained properly and ensure to be functioning efficiently before usage.

**6.7.4.8** Animals that are not stunned properly shall be recorded.

**6.7.4.9** Slaughter of stunned animal shall be done within 40 seconds after stunning, before the animal regains its consciousness.

#### **6.8 Slaughter**

##### **6.8.1 Slaughterer / Slitter**

**6.8.1.1** The person performing the slaughter shall be a practicing Muslim competent to perform a *Halâl* slaughter.

**6.8.1.2** The slaughterer shall not be in *ihram* (a compulsory act performed during *hajj* and *umrah*).

**6.8.1.3** The slaughterer shall have undergone special training on *Halâl* requirements as well as methods and procedures required to cause minimal pain or suffering to the animals. The slaughterer shall be certified by an certified/accredited by NCMF.

**6.8.1.4** Number of slaughterer/slitter shall be adequate according to number of animals slaughtered per day wherein at least two (2) slaughterer shall be working, may be alternately, on each chain doing only *Halâl* slaughtering job. Specifically if applicable there shall be:

**6.8.1.4.1** Three slaughterers/slitters on each chain if the abattoir is slaughtering more than 4000 heads of small ruminants or 150 heads of large ruminants on one chain. There shall also be a *Halâl* head checker for the latter.

## **6.8.2 Slaughter lines, equipments and tools**

**6.8.2.1** Slaughtering lines, equipments and tools shall be used for the purpose of *Halâl* slaughter only.

**6.8.2.2** Slaughtering knife or blade preferably stainless shall be sharp and free from blood and other impurities.

**6.8.2.3** Bones nails and teeth shall not be used as slaughtering tools.

**6.8.2.4** Slaughtering lines, equipments and tools which were previously used or in contact with *Najs almughallazah* shall be washed and ritually cleansed as required by Islamic Law.

**6.8.2.5** There shall be a minimum of two (2) knives per slaughter batch to ensure the knives remain sharp.

**6.8.2.6** The knives shall be kept clean and sanitized after slaughter of every batch. The length of the knife is twice the width of the neck of animal about to be slaughtered and about two to two and half (2-2 ½) inches in width.

**6.8.2.7** Mechanical slaughter machine shall be proven to be working well before usage for slaughter.

**6.8.2.8** For mechanical slaughter method, any modification or adjustments on mechanical slaughtering lines, equipments and tools shall be validated first by the NCMF.

**6.8.2.9** The animals should not be slaughtered in front of other animals next in line (avoid seeing each other) nor should the knife be sharpened before them.

### 6.8.3 Slaughter procedure

**6.8.3.1** The slaughtering process of the animals shall be fully isolated from those that are considered *Harâm*.

**6.8.3.2** The act of slaughtering shall begin with the positioning of the animal (where applicable, animal brisket) laid on its side placed in a comfortable area either on a table or hanging on a rail and preferably in the direction of *Qibla* with latitude 41.4225 North and longitude 39.8262 East where the slaughtering shall be done immediately;

**6.8.3.3** followed by an incision in the neck at some point below the glottis. Reciting *Tasmiyyah* بِسْمِ اللّٰهِ اَكْبَرُ (BISMILLAH ALLAHUAKBAR) which means "In the name of Allah, Allah is Great" has to be invoked immediately before slaughter. The main objective of the slaughtering is consciously only for the sake of Allah as prescribed in the Holy Qu'ran.

**6.8.3.4** The act of slaughter shall be done with a simple swipe across the neck without damage to the spinal cord. The repetitive sawing action shall be permitted as long as the slaughtering knife is not lifted off the animal during the slaughter.

**6.8.3.5** The slaughtering shall sever the trachea, the esophagus, and the carotid arteries and jugular veins in one stroke to bring about an immediate and massive bleeding as presented in annex IV.

**6.8.3.6** The neck of the animal shall not be cut or broken or any other similar action until the bleeding has stopped.

**6.8.3.7** A trained Muslim inspector shall be appointed to check that the animals are properly slaughtered and ensured that animals are dead and deemed dead (through observance of absence of papillary reflex, corneal reflex, pinch reflex and/or hit reflex) according to the *Shariah (Islamic Law)*.

**6.8.3.8** Further processes to be done on slaughtered animals shall be within 45 seconds for bovine and 40 seconds for ovine.

### 6.9 Post slaughter

#### 6.9.1 Processing

**6.9.1.1** The processing at post slaughter should include bleeding, head or shank removal, skinning, eviscerating, chilling and other further processing such as deboning. For deboning will be carried out the following shall be recommended:

**6.9.1.1.1** Deboning process of *halâl* slaughtered animals shall not be done together with products declared non- *halâl*.

**6.9.1.1.2** If deboning of *halâl* slaughtered animals will be done outside of the slaughterhouse, it shall be ensured that this will be carried out in an establishment accredited by NCMF.

**6.9.1.1.3** Where applicable, deboning of non-*halâl* carcasses shall be done after the deboning of *halâl* carcasses.

**6.9.1.2** The bleeding should allow the blood to be drained out of the animal after the slaughter process where electrical stimulation can be applied to fasten the bleeding process. The blood of the animal should be thoroughly drained immediately upon slaughter.

**6.9.1.3** The head, front and hind limbs should be removed only after the animal is dead through observance of signs enumerated in 6.8.3.7.

**6.9.1.4** Prior to hide removal, careful cut around the reproductive tract should be observed to prevent fecal contamination later in the process.

**6.9.1.5** The hide or skin should be removed by down pullers and side pullers or by placing the carcass on a cradle and skinning with a knife.

**6.9.1.6** Internal organs should be removed and inspected for internal parasites and signs of diseases.

**6.9.1.7** Carcasses shall be inspected by a competent authority for food safety.

**6.9.1.8** Carcass and internal organ shall be handled separately.

**6.9.1.9** Carcass and internal organs from animal that has undergone miss-slaughtering in accordance to *halâl* slaughtering requirements shall be treated and recorded as non-*halâl*.

**6.9.1.10** Carcasses should be subjected to intervention that will reduce levels of bacteria such as steam, hot water and organic acids. Carcasses can be electrically stimulated to improve meat tenderness.

**6.9.1.11** The carcass should then be hung and chilled between 24 to 72 hours to minimize growth of microorganisms and to reduce meat deterioration while the meat awaits distribution.

**6.9.1.12** The chilled carcasses should be broken down into primal cuts as per PNS/BAFPS 83:2009 and subprimal cuts for boxed meat unless otherwise specified by the customer.

**6.9.1.13** The remaining carcass may be further processed to extract any residual traces of meat, usually termed mechanically recovered meat intended either for human or animal consumption.

**6.9.1.14** Waste materials such as tallow and bones should be sent to a rendering plant.

**6.9.1.15** Wastewater consisting of blood and fecal matter generated during slaughtering process should be sent for wastewater treatment.

**6.9.1.16** It is recommended that the produce covered by the provisions of this Code be prepared and handled in accordance with appropriate sections of the relevant Codex texts such as Code of Hygienic Practice and Code of Practice.

## **6.9.2 Post mortem inspection**

**6.9.2.1** A trained Muslim inspector shall be appointed to check that the animals are properly slaughtered according to the *Shariah (Islamic Law)*.

**6.9.2.2** Post mortem have to be conducted on the slaughtered animal to determine that full-blown or incipient diseases in the internal organs and muscles do not exist and finally cleared for processing (cold) storage.

**6.9.2.3** Records of products such as carcass and offals that are found not to be conforming with *Halâl* requirements shall be kept and maintained for traceability.

## **6.10 Storage, packaging, labeling and transportation of *Halâl* meat and meat products**

### **6.10.1 Storage**

**6.10.1.1** The storage facilities of meat and meat products should be kept clean and pest free. There should be a cleaning and pest control measure regularly implemented.

**6.10.1.2** *Halâl* meat and meat products should not be placed on the ground. Pallets and container should be used to prevent contamination with label conspicuously placed in the storage area.

**6.10.1.3** *Halâl* meat and meat products shall be kept segregated from non-*Halâl* products to prevent them from being mixed or contaminated. Any contact with non-*Halâl* products, in its strictest sense, would automatically render the *Halâl* products non-*Halâl*.

**6.10.1.4** Meat and meat products should be kept at recommended temperatures that do not promote growth of harmful bacteria. The recommended temperature for the chillers should not exceed 37.4 degrees Fahrenheit or 3 degrees Celsius (for verification) ensured by temperature-monitoring equipment being regularly calibrated. Temperature monitoring equipment shall be installed and calibrated regularly.

**6.10.1.5** First in first out (FIFO) system should be observed.

### **6.10.2 Packaging**

**6.10.2.1** All packaging materials to be used for produce starting from ingredients to finished products shall be *Halâl* in nature and shall not be contaminated by *Najs* or any non-*Halâl* contaminants.



**6.10.2.2** Packing process should be carried out in a clean and hygienic manner and in sound sanitary conditions.

### **6.10.3 Labeling**

**6.10.3.1** Labeling material used in direct contact with the produce should be non-hazardous and *Halâl*.

**6.10.3.2** Container should be marked legibly and indelibly or labeled with the following minimum data information:

**6.10.3.2.1** Date of slaughter;

**6.10.3.2.2** Date of production;

**6.10.3.2.3** Date of expiry;

**6.10.3.2.4** *Halâl* marking;

**6.10.3.2.5** Name and address of establishment;

**6.10.3.2.6** Specific cuts;

**6.10.3.2.7** The yielded weight; number of boxes or combo's; and

**6.10.3.2.8** Name of the accredited *Halâl* Certification body.

### **6.10.4 Transportation**

**6.10.4.1** All transported slaughtered meat and meat products shall be categorized and labeled *Halâl* and segregated at every stage so as to prevent them from being mixed or contaminated with things that are non-*Halâl*.

**6.10.4.2** Transportation vehicles shall be dedicated to appropriate *Halâl* products and satisfied hygiene and sanitation condition.

**6.10.4.3** Transportation vehicle shall be accredited by competent authority. Vehicle transporting meat and meat products within the city or municipality shall be accredited by City/Municipal Veterinary Office. Vehicle transporting meat and meat products within the province shall be accredited by Provincial Veterinary Office. Vehicle transporting meat and meat products nationally (inter-region) shall be accredited by NMIS.

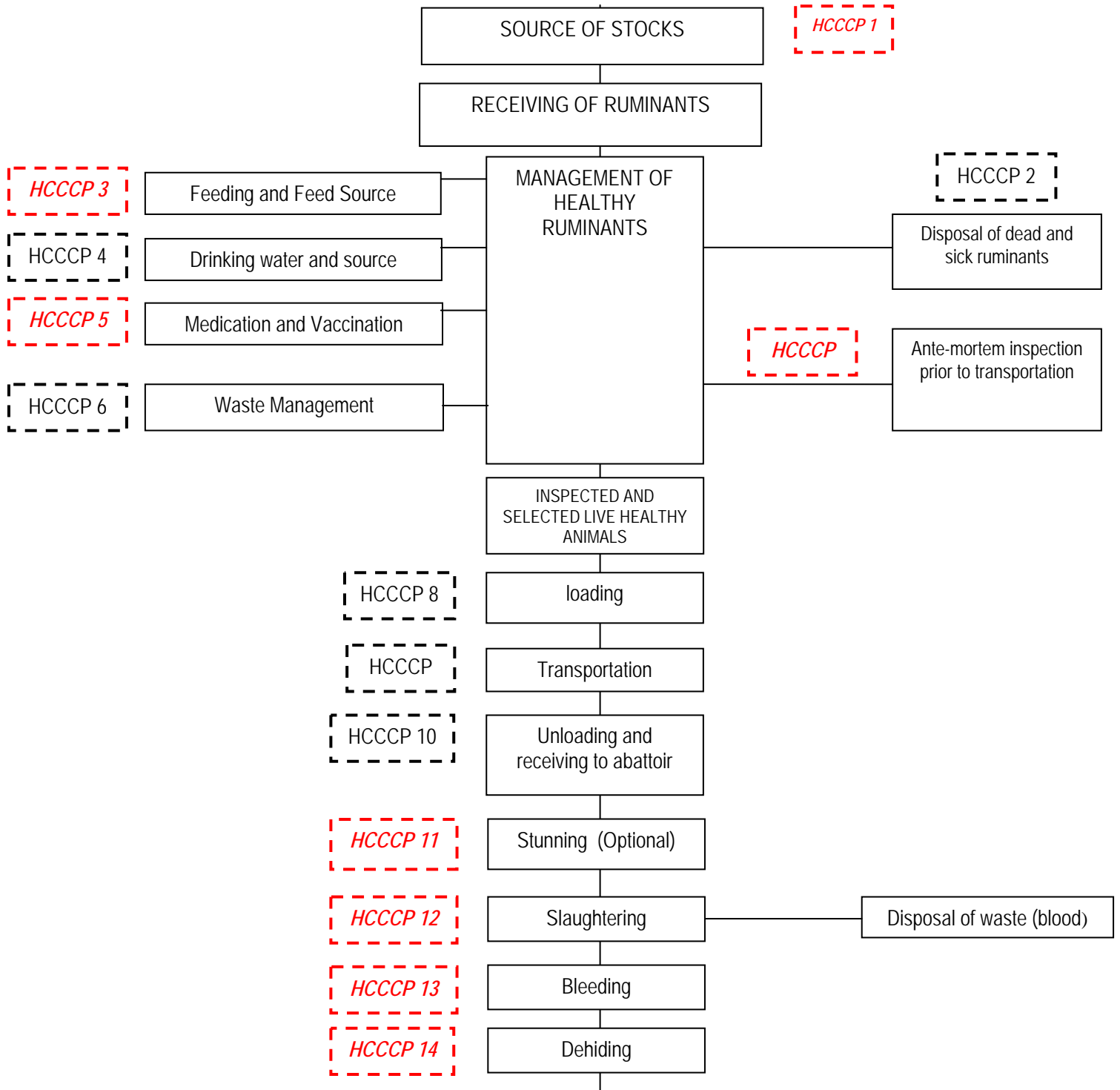
## **7 Additional requirements**

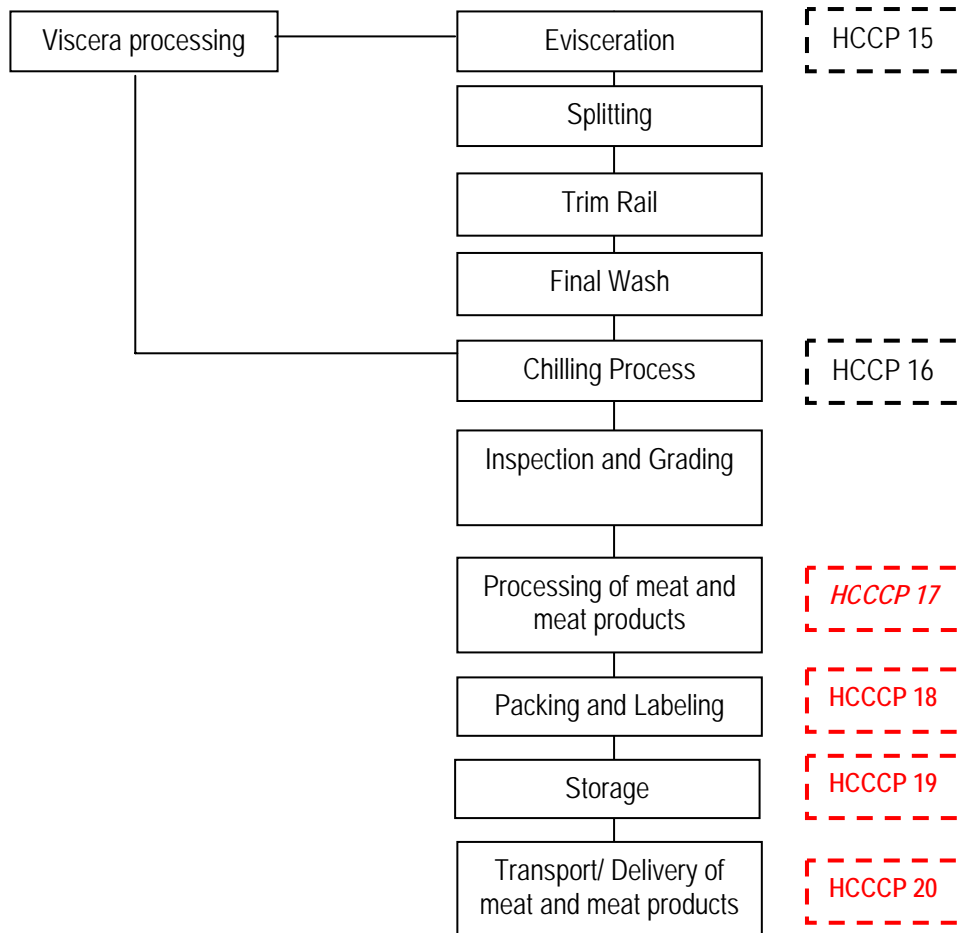
### **7.1 Requirement for Muslim employment**

The slaughterhouse and processing plant shall employ and/or contract an appropriate number of Muslims in conjunction with the personnel requirement and production capacity of the establishment. The said employee shall:

- 7.1.1** be practicing Muslim of legal age;
- 7.1.2** be health and proven with medical record;
- 7.1.3** have technical capability;
- 7.1.4** have education and training relevant to the nature of position; and
- 7.1.5** be certified by National Commission Muslim Filipinos (NCMF).

**Annex I**  
**Ruminant process flow**





HCCCP in red font indicates Muslim inspector is required.

**Annex II**  
**Guideline parameters for electric stunning of ruminants**

**Table 1 – Guideline parameters for electrical stunning of ruminants**

Type of Stock	Weight (kg)	Current (A)	Duration (s)	Voltage (V)
Bull	300 - 400	2.50 - 3.50	3.00 - 5.00	550
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 2 – Guideline parameters for electrical stunning of other ruminants**

Type of stock	Current (A)	Duration (s)	Voltage (V)
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
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 Percussive stunning of ruminants

This is a process where a captive bolt pistol is applied to the front of the ruminants. This process shall be monitored by a trained Muslim Officer and periodically monitored by the National Commission of Muslim Filipinos.

1. The air pressure that powers the stunner shall not be more than 225 psi and shall be kept to the minimum required to stun the animal.
2. Protective collar around the head of the stunner shall be provided so that it will not protrude more than 3 mm beyond that may cause the skull of the animals to crack.
3. The head of the animal to be stunned shall be held still before the stunning process.
4. The center of the stunner shall be in contact with the animal at a point of intersection of lines drawn from the medial corners of the eyes and the base of the ears as shown in figure 1.

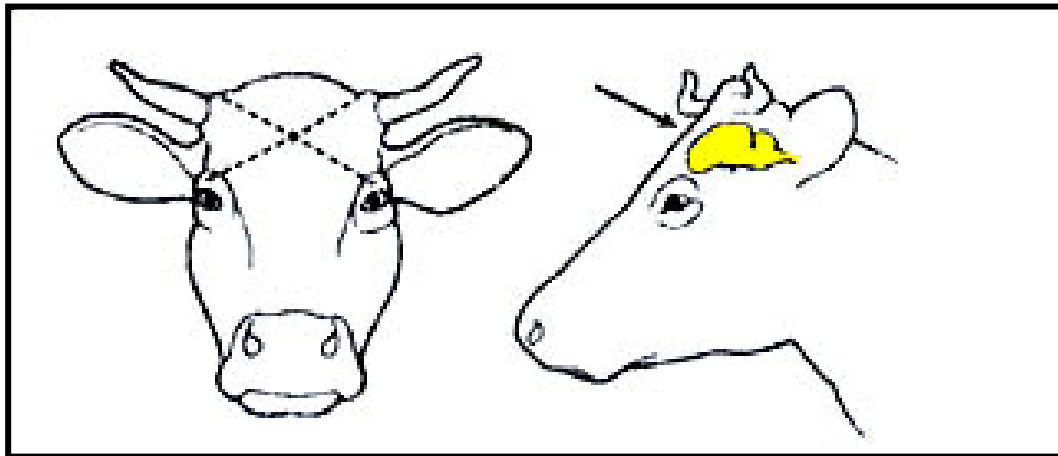
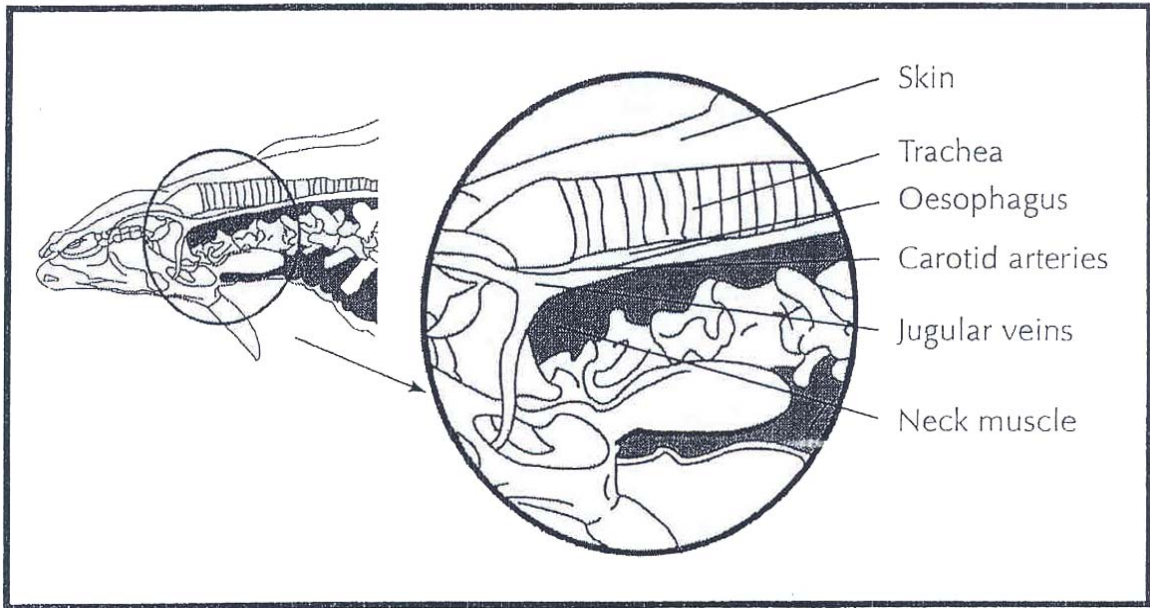
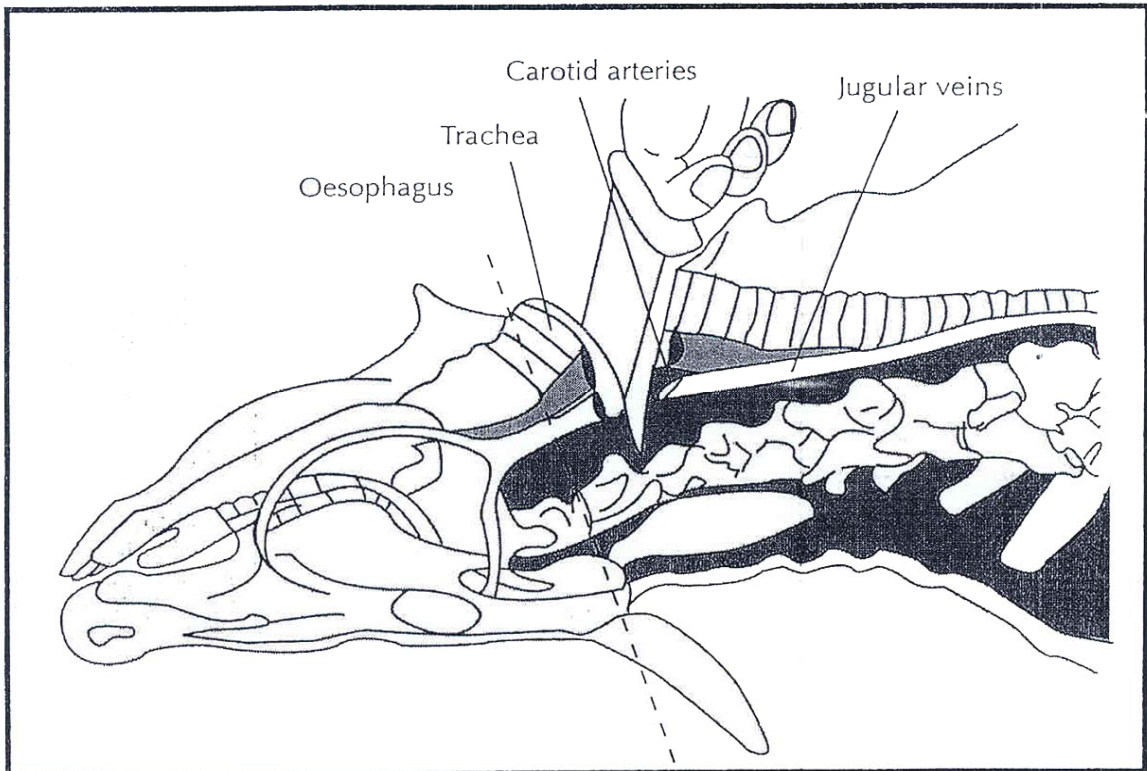


Figure 1 – Diagram of skull and placement of percussive stunner

**Annex IV**  
**Parts and method of slaughtering ruminants**



**Figure 2 – Important parts for slaughtering ruminants**



**Figure 3 – Method of slaughtering ruminants**

## Annex V 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 إِنْ كُنْتُمْ 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 رَحِيمٌ" (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 ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكَ يَنْتَهِىَ الْيَوْمَ لِلَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ" (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 أَسْمَ اللَّهِ عَلَيْهِ وَأَقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ" (المائدة 4)

## Annex VI



### 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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