

PHILIPPINE NATIONAL STANDARD

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ICS

Halâl Agriculture and Fisheries Products



BUREAU OF AGRICULTURE AND FISHERIES STANDARDS

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Foreword

The revision of the Philippine National Standard on *Halâl* agriculture and fishery products, originally developed in 2011, was accomplished by the Bureau of Agriculture and Fisheries Standards (BAFS) in collaboration with a multi-stakeholder Technical Working Group composed of representatives coming from the National Commission on Muslim Filipinos (NCMF), Department of Agriculture and Fisheries of the Autonomous Region of Muslim Mindanao (DAF-ARMM), Bureau of Animal Industry (BAI), Bureau of Fisheries and Aquatic Resources (BFAR), Bureau of Plant Industry (BPI), National Meat Inspection Service (NMIS), Agribusiness and Marketing Assistance Service of the Department of Agriculture (DA-AMAS), Sultan Kudarat State University (SKSU) and from the private sector, with BAFS as secretariat. The Technical Working Group was created as per Department of Agriculture Special Order No. 434 series of 2015 and Special Order No. 512 series of 2015.

The objective in the revision of this PNS was to harmonize the local standard with internationally recognized standards, particularly the General Guidelines on Halâl Food of the Standards and Metrology Institute for Islamic Countries (SMIIC).

The proposed standard was presented and reviewed during the consultative meetings with concerned stakeholders such as Muslim Scholars, NCMF representatives, private sector representatives and other concerned organizations. The public consultations were conducted in Quezon City and General Santos City. 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 shall serve as an official reference for Philippine *Halâl* agriculture and fishery products, aiming to provide greater confidence in consumers' expectations that Philippine *Halâl* agriculture and fishery products are pure, safe, and fit for human consumption.

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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 with Agriculture and Fisheries Modernization Act (AFMA) of 1997 or Republic Act (R.A) 8435, An Act creating the National Commission on Muslim Filipinos (NCMF) of 2009 or Republic Act (RA) 9997, Agriculture and Fishery Mechanization Law (AFMech) of 2013 or Republic Act (RA) 10601 and Food Safety Act of 2013 or Republic Act (RA) 10611.

2 Reference

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 that is responsible for issuing certificate upon verification 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

Means any substance, whether processed, semi-processed or raw, which is intended for human consumption, and includes drinks, chewing gum 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.

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 is for technological (including organoleptic) purpose in the manufacture, processing, preparation, treatment, 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, macro and micro injection, encapsulation, gene deletion and doubling) in which the genetic materials have 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 3.11.1 to 3.11.5 or any other things that have been decreed as *najs* by Shariah (Islamic Law).

3.12 *Halâl* Assurance System (HAS)

A system that implements a food safety program (e.g. HACCP, GMP, SSOPs) and *Halâl* requirements across the supply chain.

3.13 Hazard Analysis Critical Control Point (HACCP)

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

3.14 Haram

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

3.15 Illegal fishing

Means fishing activities conducted by Philippine fishing vessels operating in violation of Philippine laws, Regional Fisheries Management Organization resolutions, and laws of other coastal states.

3.16 *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 of 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.

3.17 Muslim Competent Authority

An agency which is entrusted by the Philippine government to promote and develop the Philippine *Halâl* Industry and accredit certifying entities or bodies.

3.18 Official Accreditation

The procedure by which a government agency having jurisdiction formally recognizes the competence of an inspection and/or certification body to provide necessary regulatory services.

3.19 Pest

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

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 (*mukallafah*) by obligation, opinion or *al wadhú* (a requirement prior to the

implementation of any Shariah, e.g. adhering to the prayer time is the requirement for prayer to be valid) or pertaining to the rule or order of Allah S.W.T. to be followed by Muslim *Ummah* in their daily activities that is based on *Quran, Sunnah, Ijma and Qiyas*.

3.22 Thayyib/Thayyiban

Refers to hygiene and wholesomeness of the practices, products, personnel, and environment.

3.23 Traceability

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

3.24 Transformation

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.

3.25 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 and rabbit.
- 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 roaming/scavenging 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 i.e. 3 days for chickens, 7 days for goat and sheep and 40 days for cattle or buffalo.

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 (Haram)

5.1 Terrestrial Animals

- 5.1.1 Swine (pig), dogs, monkeys, domestic donkeys, cats, bats, 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 (cattle, goat, fowls, etc.) feed with unclean or filthy feeds e.g. formulated with biosolids (sewage) or animal protein (meat, bones and blood meal) from uncertain sources.
- 5.1.6 Animals forbidden to be killed in Islam such as bees, wasps, hornets and woodpecker.
- 5.1.7 Sickly food animals.
- 5.1.8 Animals slaughtered dedicated to anyone other than Allah (S.W.T.).
- 5.1.9 *Halâl* animals that are fed with feeds contaminated with pig's products and by-products.
- 5.1.10 Animals that are cross bred from non-*Halâl* animals.
- 5.1.11 Farmed *Halâl* animals which are intentionally and continually fed or injected with non-*Halâl* products.

5.2 Amphibious animals

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

5.3 Aquatic animals

- 5.3.1 All poisonous and hazardous aquatic animals except when poison is removed
- 5.3.2 Fish that have died before being taken out of water or caught by illegal fishing methods, e.g. dynamite or blast fishing, cyanide fishing, electrofishing.

5.4 Dead animals

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

- 5.4.1 Hunted animals (through guns, spears, etc.);
- 5.4.2 Strangled or suffocated animals;
- 5.4.3 Beaten animals;
- 5.4.4 Fallen animals from high places;
- 5.4.5 Gored animal which dies as a result of being gored by the horns of another animals;
- 5.4.6 Animals which has been partly eaten by wild beasts or which has been partially devoured by wild animals and dies as a result;
- 5.4.7 Food animals which are sacrificed to idols;
- 5.4.8 Animals which are not slaughtered in accordance with Islamic Law; and

5.4.9 Animals tied and starved to death.

5.5 Other sources of non-Halâl food

- 5.5.1 Alcohol drinks;
- 5.5.2 All forms of intoxicants and hazardous drinks;
- 5.5.3 Veterinary drugs derived from unlawful animals;
- 5.5.4 All prohibited/hallucinogenic drugs/substances such as shabu, marijuana, opium, ecstasy and other similar drugs;
- 5.5.5 Food additives derived from Haram sources; and
- 5.5.6 Blood of permitted and non-permitted animals that pours forth is prohibited.

5.6 Najs

Najs according to Shariah (Islamic Law) are:

- 5.6.1 Dogs and pigs and their descendants;
- 5.6.2 *Halâl* foods that are contaminated with things that are non-*Halâl*;
- 5.6.3 *Halâl* foods that come into direct contact with things that are non-*Halâl*;
- 5.6.4 Any liquid including pus and objects discharged from the orifices of human beings or animals such as urine, vomitus, placenta and excrement, sperm and ova of pigs and dogs and other non-*Halâl* animals;
- 5.6.5 Carrion or *Halâl* animals that are not slaughtered according to Shariah (Islamic Law); and
- 5.6.6 *Khamr* (wine such as alcoholic beverages and intoxicant) and food or drink which contain or mixed with *Khamr*.

5.7 Three types of najs:

5.7.1 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;

5.7.2 Mutawassitah

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

5.7.3 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.

6 Minimum requirements

6.1 Animal products

- 6.1.1 *Halâl* animal products should be produced, processed and/or manufactured with GAHP, HAS, HACCP, GMP and SSOPs.
- 6.1.2 *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.
- 6.1.3 *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 HAS at all desired level/stage.
- 6.1.4 *Halâl* meat and meat products should be sourced from lawful animals slaughtered in accredited *Halâl* slaughterhouses.

6.2 Plant products

- 6.2.1 *Halâl* plant products should be produced, harvested, processed and/or manufactured in accordance to GAP, HAS, HACCP, GMP and SSOPs;
- 6.2.2 *Halâl* plant products should comply with the maximum residue limits of pesticide established by CAC and/or competent authority;
- 6.2.3 All types of plants and plant products and their derivatives are *Halâl* except those that are poisonous, intoxicating or hazardous to health; and
- 6.2.4 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.

6.3 Genetically Engineered/Modified Food

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

- 6.3.1 It does not contain any parts or products of animal origin which are forbidden in Islam as well as of animals that are permissible in Islam but not slaughtered according to Islamic law;
- 6.3.2 It does not contain any component of *najs* or produced by tools or equipment contaminated with *najs*;
- 6.3.3 It is safe and not harmful;
- 6.3.4 Its raw ingredients do not contain derivative from human being;

- 6.3.5 During preparation, processing, packing, storage and transportation, *Halâl* products are separated from any other non-*Halâl* products;
- 6.3.6 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;
- 6.3.7 That all GMO food and ingredients are all *Halâl* if the sources are *Halâl*;
- 6.3.8 If the source of the GMO is taken from the poisonous food, it is *Halâl* if the poison is removed; and
- 6.3.9 Biotech crop 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*.

6.4 Management/Manufacturer's responsibilities

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

- 6.4.1 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 HAS. They must be practicing Muslims and certified/recognized by the Muslim Competent Authority.
- 6.4.2 Must ensure that all workers are trained on the *Halâl* food principles and its application;
- 6.4.3 Must provide sufficient resources (i.e., manpower, facility, financial and infrastructure) in order to implement the *Halâl* food control system and integrity; and
- 6.4.4 Management should provide a designated prayer area for Muslim workers.

6.5 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.

- 6.5.1 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 food safety regulations.

- 6.5.2 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).
- 6.5.3 The food in its final form must be clean, pure, and free from *najs*, contaminants and harmful microorganisms.
- 6.5.4 *Halâl* Food manufacturers should implement measures to ensure that:
- i. Raw materials, ingredients, food additives and packaging materials are traceable from *Halâl* source;
 - ii. Food is free from physical, biological and chemical contaminants;
 - iii. Harmful chemical substances are stored appropriately and away from *Halâl* food;
 - iv. Food additives used are within acceptable limit;
 - v. Waste and environmental management system are regularly maintained; and
 - vi. In manufacturing and processing, suitable detection or screening devices should be used where necessary.

6.6 Rules of slaughtering

6.6.1 Requirements of the animals to be slaughtered

- 6.6.1.1 The animal to be slaughtered has to be *Halâl*;
- 6.6.1.2 The animal to be slaughtered should be alive or deemed to be alive (*hayyah mustaqirrah*) at the time of slaughter; and
- 6.6.1.3 Animal to be slaughtered should be healthy and have been approved by the concerned competent authority.

6.6.2 Slaughterer

- 6.6.2.1 The slaughterer must be a practicing Muslim who is mentally sound (*âqil*), of age (*balig*) and fully understands the fundamental rules and conditions related to the *Halâl* slaughter of animals.
- 6.6.2.2 The slaughterer should have a certificate for *Halâl* slaughter issued by the Muslim Competent Authority.

6.6.3 Stunning

- 6.6.3.1 All forms of stunning and concussion (loss of consciousness) shall be prohibited. However electric shock may be allowed in cases in order to calm down or resist violence by the animal, the allowed period and the electric current value for stunning should be in accordance with Annex A of this standard.
- 6.6.3.2 Stunning (loss of consciousness) of poultry is prohibited, however if it is necessary and expedient, the following conditions shall be met:
- 6.6.3.3 Poultry should be alive and in stable condition during and after stunning (loss of consciousness) and upon slaughtering;
- 6.6.3.4 The current and duration of the electric shock, if it is used, should be as specified in Annex A;
- i. Any poultry that die before the act of slaughtering shall be considered as unlawful or non-*Halâl*;
 - ii. Should be proven to be humane; and
 - iii. Should not reduce the amount of blood after slaughtering.

6.6.4 Slaughtering procedure

The slaughtering procedure should take into account first the Amended Animal Welfare Act of 1998 or Republic Act (RA) 10631 and carried out according to the Shariah (Islamic law). The following requirements shall also be complied with:

- 6.6.4.1 The place of slaughter should be used exclusively for the purpose of the slaughter of *Halâl* animals only;
- 6.6.4.2 The purpose of slaughtering is only for Allah and recommended to be performed preferably facing *Qiblah* (Holy *Kaabah* at *Makkah*) with latitude 41.4225 North and longitude 39.8262 East;
- 6.6.4.3 The act of slaughtering should be done with intention (*niyyah*) and the slaughterer is well aware of his action;
- 6.6.4.4 Reciting “BISMILLAH” بِسْمِ اللّٰهِ which means “In the name of Allah” must be invoked immediately before slaughter;
- 6.6.4.5 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);

- 6.6.4.6 Slitting and 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;
- 6.6.4.7 The act of *Halâl* slaughter should begin with an incision on the neck at some point just below the glottis (esophagus) and after the glottis for long necked animals;
- 6.6.4.8 The slaughter act shall sever the trachea (*halqum*), esophagus (*mari*) and both the carotid arteries and jugular veins (*wadajain*) to hasten the bleeding and the death of the animal (*see figure 1-4 in Annex B*). The bleeding should be spontaneous and complete;
- 6.6.4.9 The knife used should be of single blade type and should be sharp, and be made of steel (stainless steel);
- 6.6.4.10 Mechanical slaughter could be used with existence of a validation system. Proper labelling should be applied on the product showing that it is mechanically slaughtered;
- 6.6.4.11 The operator of the mechanical knife should be an adult Muslim;
- 6.6.4.12 The slaughterer shall recite “BISMILLAH” prior to switching on the mechanical knife and should not leave the slaughter area;
- 6.6.4.13 Should the slaughterer leave the slaughter area, he should stop the machine line and switch off the mechanical knife. To restart the operation he or another Muslim slaughterer should recite “BISMILLAH” before switching on the line and mechanical knife;
- 6.6.4.14 The slaughterer should repeat the “BISMILLAH” during each slaughtering operation as long as it is possible and not only at the time of operating the machine. It is not also allowed to use a recording device;
- 6.6.4.15 The slaughterer is required to check that each poultry is properly slaughtered and any poultry that missed the mechanical knife should be slaughtered manually;
- 6.6.4.16 If the heads are removed completely by the mechanical blade, the poultry and their heads shall be considered non-*Halâl*; and
- 6.6.4.17 Bleeding period should be a minimum of 180 seconds.

6.7 Production and/or processing implements

- 6.7.1 Devices, utensil, machines and other similar equipment 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;
- 6.7.2 Devices, utensils, machines and other similar equipment which were previously used or in contact with *najs al mughallazah* should be washed and ritually cleansed as required by Shariah (Islamic law); *see Annex C*; and
- 6.7.3 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 from non-Halal to Halal should only be done once and should be supervised and verified by the accredited *Halâl* certifying body.

6.8 Packaging and labeling

- 6.8.1 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 should be made of *Halâl* raw materials.
- 6.8.2 The packaging materials should be prepared using haram-free equipment.
- 6.8.3 Labeling materials used should be free from any raw materials that are contaminated with *najs* (ink containing animals' fat) or no toxic effect on the *Halâl* food.
- 6.8.4 The labeling requirements should conform with the Labeling Standard of the Food and Drug Administration (FDA).
- 6.8.5 Each container should be marked legibly and indelibly and/or must be labeled bearing the following information, whenever applicable;
- Name of product;
 - Net content expressed in metric system (SI units);
 - Name and address of the producer;
 - Code number identifying date and/or batch number of products and expiry date;
 - Country or origin (product of the Philippines);
 - Storage requirement; and
 - Date of slaughter and processing for meat products.
- 6.8.6 *Halâl* food product should bear the Philippine *Halâl* logo (*see Annex D*).
- 6.8.7 All nature of product (dried, fresh, frozen, smoked, etc.).
- 6.8.8 All kinds of fish with scales, shrimp and fish egg or fish with scales including their by-products should be properly labelled as "scaled fish". All other aquatic

animals including their by-products should be properly labelled as “non-scaled fish and others”.

6.9 Storage, transport and advertising

- 6.9.1 All *Halâl* food products covered by this standard should 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*;
- 6.9.2 Storage and transport facilities should be kept clean at all times and used for *Halâl* food only; and
- 6.9.3 Advertising should not contravene with the principles of Shariah (Islamic law).

7 Compliance

For products deemed to comply with this standard, it must comply with Section 6 of this standard. This should be verified through site inspection as deemed necessary by the Muslim Competent Authority.

8 Halâl Food certificates

The *Halâl* food Certificates should be issued by certifying entities/bodies duly accredited by the Muslim Competent Authority.

9 Halâl Food Certification Mark/Logo

Each product, upon approval by the competent authority in the Philippines, should bear the Philippine *Halâl* Logo as shown in *Annex D*.

Annex A

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

1. General Requirement

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 parameter for electrical stunning of chicken

Type of stock	Current (Ampere)	Duration (Seconds)
Chicken	0.25 – 0.50	3.00 – 5.00

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

Type of stock	Current (Ampere)	Duration (Seconds)
Bull	2.50 – 3.50	3.00 – 4.00
Lamb	0.50 – 0.90	2.00 – 3.00
Goat	0.70 – 1.00	2.00 – 3.00
Sheep	0.70 – 1.20	2.00 – 3.00
Calf	0.50 – 1.50	3.00
Steer	1.50 – 2.50	2.00 – 3.00
Cow	2.00 – 3.00	2.50 – 3.50
Buffalo	2.50 – 3.50	3.00 – 4.00
Ostrich	0.75	10.00

Annex B

Parts and methods of slaughtering

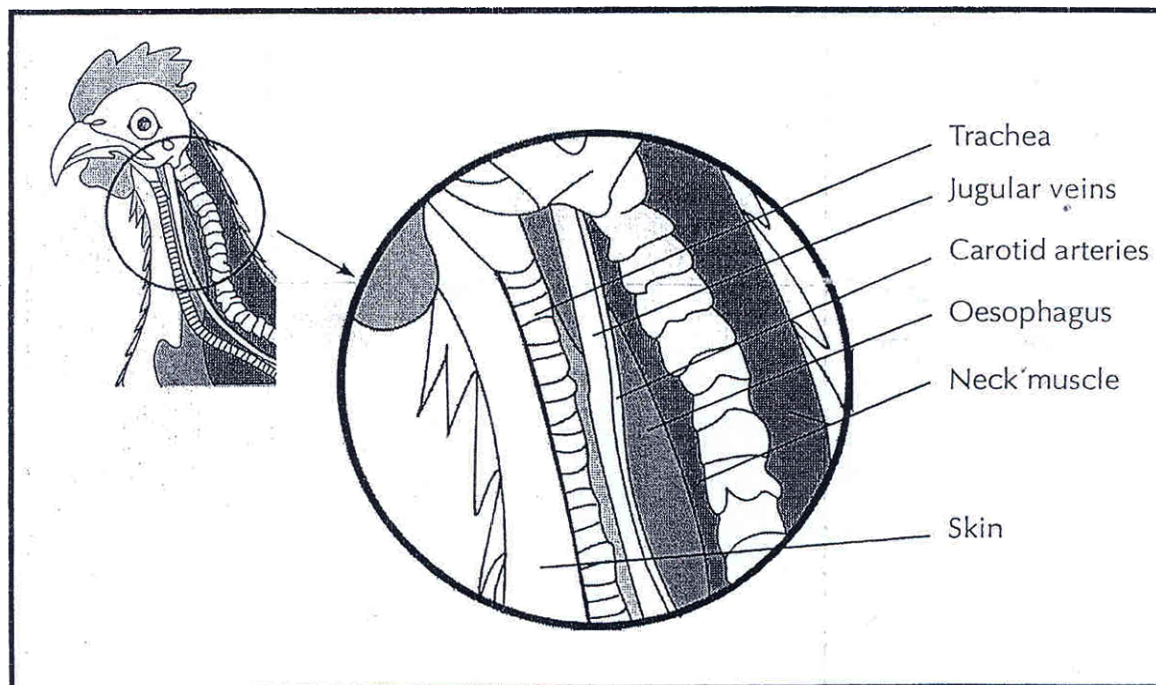


Figure 1 – important parts for slaughtering chicken

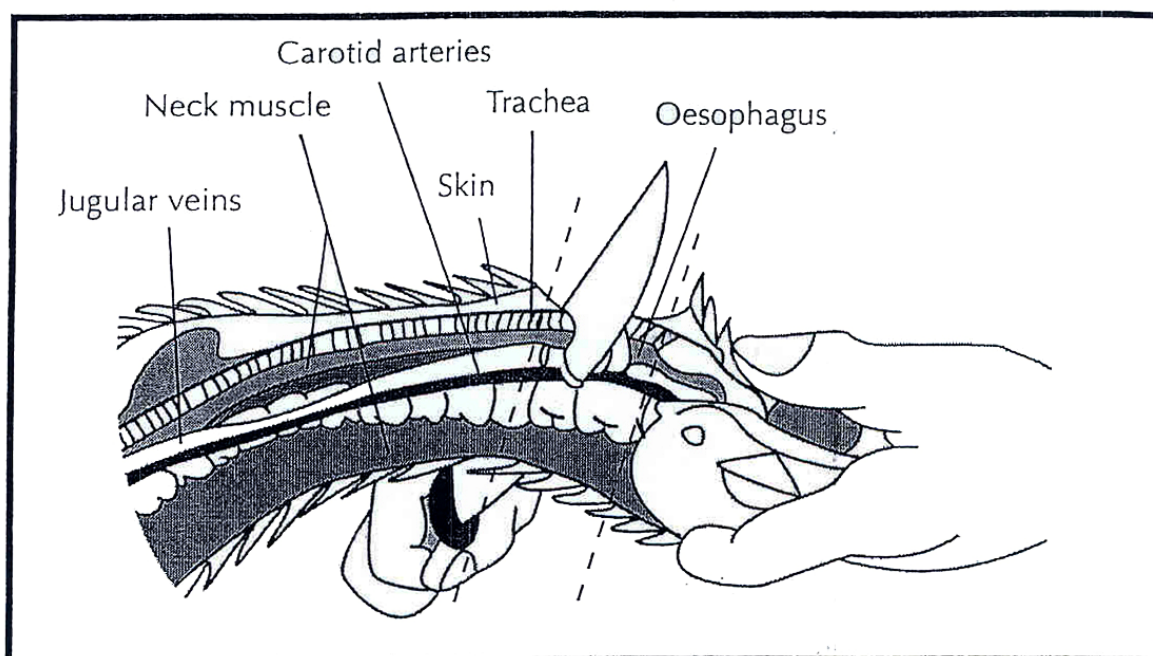


Figure 2 – Method of Slaughtering chicken

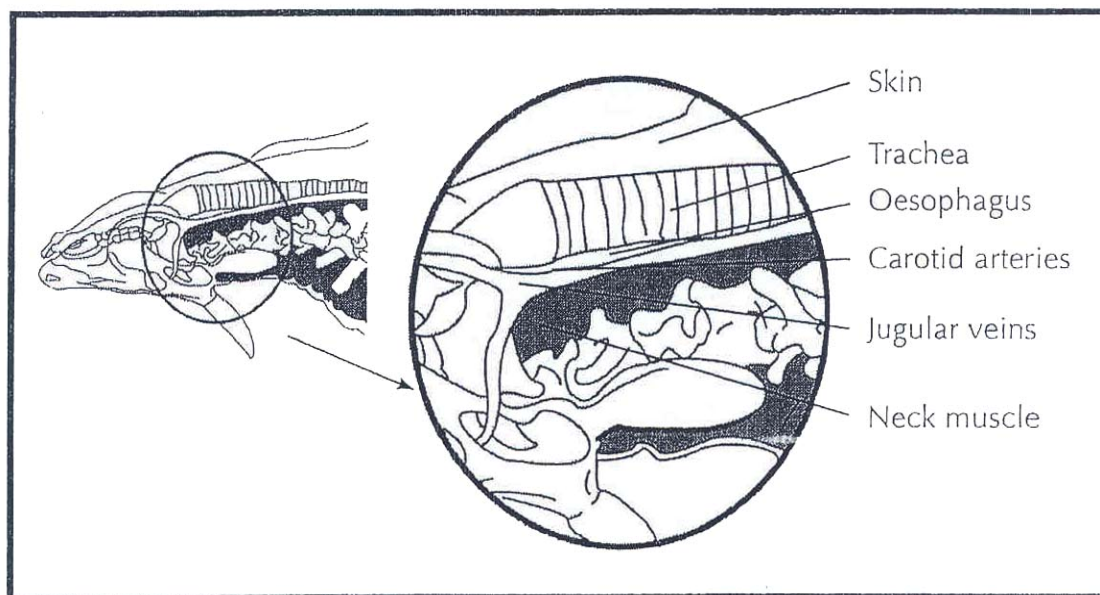


Figure 3 – important parts of slaughtering cattle

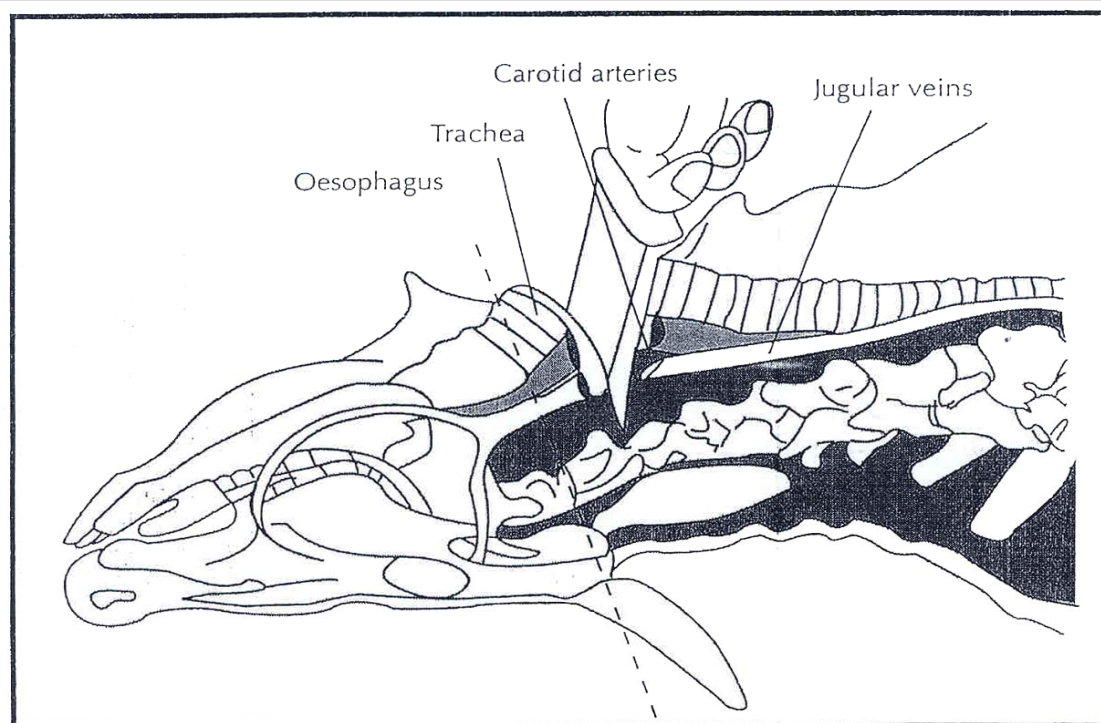


Figure 4 – Method of slaughtering cattle

Annex C

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

1. General Requirements

The *najs* whether visible (*áyniyyah*) or visible (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 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.

2. Condition of the soil

The condition of the water are:

- a. Shall be natural (*mutlaq*);
- b. Not *musta'mal*⁵; and
- c. Free from *najs*

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

Annex D

Halâl Logo



Legend:

The Sun Rays: represent the eight (8) rays of the sun in the Philippine Flag.

The three stars: represent the three main islands of the Philippines namely, Luzon, Visayas and Mindanao.

The Arabic text: means *Halâl*.

The leaves: symbolize plants as basic source of *Halâl* foods.

Annex E

Reference from the Qurán

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 وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ 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 وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكَ فَنسَاقُ الْيَوْمَ الَّذِينَ كَفَرُوا مِنْ بَيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَئُوا الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ 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 وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَأَقْبُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ" (المائدة 4)

Annex F

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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