

# PHILIPPINE NATIONAL STANDARD

PNS/BAFS 102:2016  
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## Code of *Halâl* Slaughtering Practices for Ruminants



### BUREAU OF AGRICULTURE AND FISHERIES STANDARDS

BPI Compound Visayas Avenue, Diliman, Quezon City 1101 Philippines  
Phone (632) 920-6131; (632) 455-2856; (632) 467-9039; Telefax (632) 455-2858  
E-mail: [bafpsda@yahoo.com.ph](mailto:bafpsda@yahoo.com.ph)  
Website: [www.bafps.da.gov.ph](http://www.bafps.da.gov.ph)

## Foreword

The revision of this Philippine National Standard on Code of *Halâl* Slaughtering Practices for Ruminants, 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* ruminant slaughtering practices, aiming to provide greater confidence in consumers' expectations that Philippine *Halâl* ruminant meat products are pure, safe, and fit for human consumption.

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## 1 Scope

This Philippine standard sets out requirements for *Halâl* slaughtering of ruminants intended for human consumption, from 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 (RA) 8435, An Act creating 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 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 Ante-mortem inspection

A systematic manner of conducting examination of food animals for fitness by authorized inspectors in any city, municipal or licensed abattoir before it shall be allowed for slaughter.

### 4.2 Certification body

A body which 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.

### 4.3 Cleaning

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

### 4.4 Competent authority

The official government agency having jurisdiction.

### 4.5 Contaminant

Any substance not intentionally added to food which is present in such food as a result of the production (including operations carried out in crop industry, animal husbandry

and veterinary medicine) post-harvest handling, manufacturing, processing, preparation, treatment, packing, packaging, transport or holding of such food as result of environmental contamination.

#### **4.6 Contamination**

Introduction or occurrence of a contaminant in food or food environment.

#### **4.7 Establishment**

Premises such as slaughterhouse, poultry dressing plant, meat processing plant, cold storage, warehouse and other meat outlets that are approved and registered by the competent authority in which food animals or meat products are slaughtered, prepared, processed, handled, packed or stored.

#### **4.8 Good Animal Husbandry Practices (GAHP)**

General principle of good practice and minimum requirements in the commercial or backyard rearing/farming of animals for food use.

#### **4.9 Good Manufacturing Practices (GMP)**

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.

#### **4.10 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.

#### **4.11 Halâl**

An Arabic term which means permissible or lawful.

#### **4.12 Halâl Assurance System (HAS)**

A system that implements HACCP, GMP, SSOPs and *Halâl* requirements across the supply chain.

#### **4.13 Halâl slaughter**

Slaughtering of animal in accordance to Shariah (Islamic law).

#### **4.14 Haram**

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 *Qurán* and *Hadith* of the Prophet Muhammad (*SAW*) and other considered sources like jurisprudence (*fiqh*).

**4.17 Lairage**

Means pens, yards and other holding areas used for accommodating animals in order to give them necessary attention (such as water, feed, rest) before they are moved on or used for specific purposes including slaughter.

**4.18 License to operate**

The process by which Food Safety Regulatory Agencies (FSRAs) approve an application of a person, corporation, cooperative, agriculture or fishery establishment, or other juridical persons, for authority to operate an establishment or to engage in any activity in the primary production and postharvest stages of the food supply chain to produce safe primary and postharvest animal and plant food and inputs. It includes facilities involved in activities related to agrochemicals and other inputs in the primary and postharvest stages of production. The approval will require proving capability to operate a facility or establishment or to engage in activities in the primary production and postharvest stages of the food supply chain covered by the license.

**4.19 Muslim Competent Authority**

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

**4.20 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.

**4.21 Najs**

An Arabic term which means filth or unclean.

**4.22 Pest**

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

**4.23 Post mortem**

The examination of carcass and entrails of animals slaughtered which have passed ante-mortem with the objectives of detection of diseases of food animals that cannot be observed on ante-mortem inspection, elimination of the unfit or diseased parts of the carcass organs or the whole carcass itself, and confirmation of the ante-mortem diagnosis on the lesion found during postmortem inspection.

**4.24 Premises**

A plant or plant grounds within the bounds of the industrial establishment.

**4.25 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.

**4.26 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.

#### **4.27 Shariah (Islamic law)**

Orders of Allah which relate to the action of the people who are being accountable (*mukallaf*) by obligation, option or *al wadhú* (a requirement prior to the implementation of any Shariah).

#### **4.28 Slaughterhouse**

Premises that are licensed to operate by the competent authority and certified by the accredited *Halâl* Certification bodies in which food animals are slaughtered and dressed for human consumption.

#### **4.29 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.

#### **4.30 Stunning**

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

#### **4.31 Traceability**

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

### **5 Requirements**

#### **5.1 Najs**

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, vomitus, 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 alcohol beverages and intoxicant) and food or drink which contain or are mixed with *khamr*.

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

##### **5.2.1 Mughallazah**

Considered as a severe *najs* which are of dogs and pigs (*khinzir*) origin including any liquid and objects 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 vomitus, pus, blood, alcohol drinks (*Khamr*), 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.

## 5.3 Management

5.3.1 The management should have adequate information about the farm or production area as it will provide a record about the source of live animals for slaughter which includes 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.

5.3.2 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* Assurance System (HAS). They must be practicing Muslims.

5.3.3 The management should understand the *Halâl* Animal Process Flow and identify the HAS at the different stages of production and processing as shown in *Annex A*.

5.3.4 Should ensure that all workers are trained on the *Halâl* food principles and its application.

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

5.3.6 Management shall provide a designated prayer area for Muslim workers.

## 5.4 Transport of ruminants from farm to slaughterhouse

5.4.1 The animal should be handled humanely when being transported and follow the code of practice for transporting live animals by land.



- 5.4.2 The hauler truck used for the transport of ruminant species should be properly disinfected prior to the loading of the animals.
- 5.4.3 The hauler truck used for the transport of animals should be properly ventilated with grilled siding and roof top to avoid direct sunlight.
- 5.4.4 Live animals transported from farm to the slaughterhouse should have veterinary health certificates, shipping permit, certificate of ownership and certificate of transfer.
- 5.4.5 Recommended stocking density during transport should be followed to ensure comfort of animals.
- 5.4.6 Transport vehicle should be accredited and used exclusively for the purpose of *Halâl* animals.
- 5.4.7 Transport vehicle previously used for non-*Halâl* animals can be used for *Halâl* purposes provided Islamic ritual cleansing should be done. Upon conversion, the vehicle should henceforth be used exclusively for *Halâl* animals.

## 5.5 Unloading of ruminants

- 5.5.1 Ramps should be provided in the slaughterhouse to be used in unloading of animals.
- 5.5.2 Ramps provided for unloading of animals should have anti-slippery floors and should be equipped with protective sidewalls preventing animals from falling.
- 5.5.3 Animals should be unloaded calmly at their own pace without the use of force to minimize stress to the animals.

## 5.6 Premises

- 5.6.1 Slaughterhouse should have designated area for unloaded animals.
- 5.6.2 The receiving lairage for ruminants should be clean and/or sanitized at all times specifically prior to arrival of the animals.
- 5.6.3 Adequate space in the lairage for inspection upon arrival of the animals should be provided.
- 5.6.4 Live animals received should be labeled by batch number upon completion of inspection.
- 5.6.5 Animals placed in holding pen and/or lairage prior to slaughter should be segregated according to gender, weight and temperament of animals being housed.

- 5.6.6 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 kept for more than 12 hours upon arrival at the slaughterhouse should be fed.
- 5.6.7 Adequate space to stand or lie down together should be provided for animals placed in the holding pen and/or lairage.
- 5.6.8 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.
- 5.6.9 Sanitary facilities should be adequately provided and maintained.
- 5.6.10 A comprehensive and standard food safety program for the establishment should be in accordance with HAS, GMP, SSOPs, HACCP, GHP or pre-requisite programs as specified by ISO 22000:2005.
- 5.6.11 Slaughterhouse premises should be effectively separated and well isolated from pig farm or its processing activities to prevent cross contamination through personnel and equipment.
- 5.6.12 Slaughtering and processing premises should be dedicated for *Halâl* slaughtering and *Halâl* processing only.
- 5.6.13 Premises should be fenced to prevent entry of stray animals.

## 5.7 Rules of Slaughtering

### 5.7.1 Slaughterer/Slitter

- 5.7.1.1 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;
- 5.7.1.2 The slaughterer should 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 should have a certificate for *Halâl* slaughter issued by the Muslim Competent Authority.
- 5.7.1.3 Number of slaughterer/slitter should be adequate according to the number of animals slaughtered per day wherein at least two (2) slaughterer should be working, may be alternately, on each chain doing only *Halâl* slaughtering job.

### 5.7.2 Slaughter lines, equipment and tools

- 5.7.2.1 The slaughtering lines, equipment and tools should be used for the purpose of *Halâl* slaughter only.
- 5.7.2.2 Slaughtering knife should be of single blade type and shall be sharp, and be made of stainless steel.
- 5.7.2.3 Slaughtering tools made from bones, nails, teeth, fiberglass, and ceramic should not be used.
- 5.7.2.4 Slaughtering lines, equipment and tools which were previously used or in contact with *najs al mughallazah* should be washed and ritually cleansed as required by Islamic law. (See Annex B.)
- 5.7.2.5 The slaughtering lines, equipment, tools and knives should be kept clean and sanitized after slaughter of every batch.
- 5.7.2.6 Mechanical slaughter machine should be proven to be working well before usage for slaughter and routinely tested to ensure its efficacy.
- 5.7.2.7 For mechanical slaughter method, any modification or adjustments on mechanical slaughtering lines, equipment and tools should be validated first by accredited *Halâl* certification bodies and/or other competent authority.
- 5.7.2.8 The animals should not be slaughtered in front of other animals next in line (to avoid seeing each other) nor should the knife be sharpened before them.

### 5.7.3 Choice of ruminants for slaughtering

- 5.7.3.1 The ruminant species chosen for slaughtering shall be in accordance to Islamic law.
- 5.7.3.2 The ruminant species should have come from a farm adhering to Good Animal Husbandry Practices and have provided feeds that is certified *Halâl* or formulate a feed ration without animal protein, antibiotics and hormone or fed with their natural diet 40 days before slaughtering for large ruminants, and 7 days before slaughtering for small ruminants.
- 5.7.3.3 The 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.
- 5.7.3.4 The animals should be handled and managed in accordance to animal welfare regulations, i.e. Animal Welfare Act of 1998 or RA 8485 and its subsequent amendments.
- 5.7.3.5 The animals should be handled humanely when being transported and allowed to rest not longer than 12 hours prior to slaughtering.

5.7.3.6 Animals with natural deformities are not allowed for slaughter.

#### 5.7.4 Handling of Live Ruminants at Slaughterhouse

5.7.4.1 Animals to be slaughtered should be led into the slaughter area by qualified personnel through a corridor using humane methods.

5.7.4.2 Electric or battery powered goads or prods are not recommended. However, it should only be used in extreme cases and only when an animal has a clear path ahead to move. It should only be applied 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.

5.7.4.3 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 the animals.

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

5.7.4.5 Lifting or grasping animals should be done in a manner that avoids pain, suffering and physical damage except in cases where animal welfare or human safety may otherwise be compromised.

5.7.4.6 Construction of box type chute or mechanical driving hydraulic chute should be installed if no stunning is to be applied on the animals prior to slaughter.

5.7.4.7 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.

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

5.7.4.9 Slaughtering should be done immediately upon restraining if no stunning method is to be applied.

5.7.4.10 Animals that died before slaughtering should be identified as non-*Halâl* and record of them shall be maintained.

5.7.4.11 The animals waiting in line should be prevented from seeing those being slaughtered, with the help of a movable curtain or a partition system.

### 5.7.5 Ante-mortem inspection

- 5.7.5.1 Ante-mortem inspection should be done by an inspector authorized by competent authority.
- 5.7.5.2 Pregnancy diagnosis (PD) should be done for female animals. Pregnant animals are strictly not allowed for slaughtering.
- 5.7.5.3 Sick animals or those found with deformities should be prohibited for slaughtering.

### 5.7.6 Cleaning and Washing of the Animals

Animals sent for slaughter should be free from feces, urine and mud. Dirty animal should be cleaned in paddocks where available or in areas set aside for washing purposes. It is important to refrain from slaughtering when they are still wet. Special care should be taken to avoid mixing of different group of animals during their transfer to paddocks, cleaning and transfer to slaughter area.

### 5.7.7 Stunning

All forms of stunning and concussion (loss of consciousness) are not recommended. However, when stunning is used during the slaughtering process, the following procedures must be followed:

- 5.7.7.1 The animal should be alive and in stable condition during and after stunning (loss of consciousness) and upon slaughtering.
- 5.7.7.2 The current and duration of the electric shock, if it is used, should be as specified in *Annex C*.
- 5.7.7.3 Any animal that die before the act of slaughtering shall be considered as dead, hence, unlawful.
- 5.7.7.4 Should be proven to be humane.
- 5.7.7.5 Should not reduce amount of blood after slaughtering.

### 5.7.8 Slaughtering procedure

- 5.7.8.1 The slaughtering process of the animals should be fully isolated from those that are considered *Haram*.
- 5.7.8.2 The act of slaughtering should 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; followed by an incision in the neck at some point below the glottis.

- 5.7.8.3** Reciting *BISMILLAH* بِسْمِ اللّٰهِ which means “in the name of Allah”, must 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*. It is not allowed to use a recording device.
- 5.7.8.4** The slaughterer shall recite *BISMILLAH* prior to switching on the mechanical knife and shall not leave the slaughter area.
- 5.7.8.5** Should the slaughterer leave the area, he shall stop the machine line and switch off the mechanical knife. To restart the operation he or another Muslim slaughterer shall recite *BISMILLAH* before switching on the line and mechanical knife.
- 5.7.8.6** The act of slaughter should be done with a simple swipe across the neck without damage to the spinal cord. The repetitive sawing action may be permitted as long as the slaughtering knife is not lifted off the animal during the slaughter.
- 5.7.8.7** The slaughtering should sever the trachea, esophagus, carotid arteries and jugular veins in one stroke to bring about an immediate and massive bleeding as presented in *Annex D*.
- 5.7.8.8** The neck of the animal should not be cut or broken or any other similar action until the bleeding is complete.
- 5.7.8.9** A trained Muslim inspector should be appointed to check that the animals are properly slaughtered and ensure that animals are dead and deemed (through observance of absence of pupillary reflex, corneal reflex, pinch reflex and/or hit reflex) according to the Shariah (Islamic law).
- 5.7.8.10** After incision of blood vessels, no carcass treatment or dressing procedure should be performed on the animal for at least 30 seconds, or in any case until all brain stem reflexes have ceased, as evidenced by 5.7.8.9.
- 5.7.8.11** The bleeding time should allow the blood to be thoroughly drained out of the animal immediately after the slaughter process; electrical stimulation can be applied to hasten the bleeding process.
- 5.7.8.12** The blood of the animals should be collected in a way that direct contact with workers is avoided, and should be properly discarded to avoid reselling for eventual consumption of humans.

## **5.8 Post slaughter**

### 5.8.1 Post mortem inspection

- 5.8.1.1 A trained Muslim inspector shall be appointed to check that the animals are properly slaughtered according to Shariah (Islamic law).
- 5.8.1.2 Post mortem inspection should be done by an inspector authorized by competent authority.
- 5.8.1.3 Post mortem should be conducted on the slaughtered animal to determine that full-blown or incipient diseases in the carcass and internal organs do not exist and finally cleared for processing or storage (cold).
- 5.8.1.4 In cases where physical examination does not suffice to reach a diagnosis, suspected substance or sample should be sent to the laboratory while the carcass is kept in an area at an appropriate temperature. A decision should be made in accordance with laboratory testing results.
- 5.8.1.5 Records of products such as carcass and offals that are found not to be conforming to *Halâl* requirements should be kept and maintained for traceability.

### 5.8.2 Processing

- 5.8.2.1 The processing at post slaughter includes head and shank removal, skinning, eviscerating, chilling and other further processing such as deboning.
- 5.8.2.2 The head, front and hind limbs should be removed only after the animal is dead through observance of signs enumerated in 5.7.8.9.
- 5.8.2.3 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.
- 5.8.2.4 Internal organs should be removed and inspected for internal parasites and signs of diseases.
- 5.8.2.5 Carcass and internal organ should be handled separately.
- 5.8.2.6 Carcass and internal organs from animal that has undergone mis-slaughtering in accordance to *Halâl* slaughtering requirements should be treated and recorded as non-*Halâl*.
- 5.8.2.7 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.

- 5.8.2.8** 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.
- 5.8.2.9** The chilled carcasses may be broken down into primal cuts (e.g. PNS/BAFPS 83:2009 Beef Primal Cuts and PNS/BAFS 165:2015 Chevron Cuts) and sub-primal cuts for boxed meat unless otherwise specified by the customer.
- 5.8.2.10** A dedicated deboning facility for halal carcasses is recommended. However, in the absence of a dedicated facility, the following should be carried out:
- i. Deboning process of *Halâl* slaughtered animals should not be done together with products declared non-*Halâl*;
  - ii. Where applicable, deboning of non-*Halâl* carcasses should be done after the deboning of *Halâl* carcasses. Ritual cleansing should be done after deboning of non-halal; and
  - iii. If deboning of *Halâl* slaughtered animals will be done outside of the slaughterhouse, it should be ensured that this will be carried out in an establishment accredited by competent authorities for both food safety concerns and for Halal compliance, e.g. *Qibla* direction.
- 5.8.2.11** 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.
- 5.8.2.12** Waste materials such as tallow and bones should be sent to a rendering plant.
- 5.8.2.13** 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.

## **5.9 Storage, Packaging, Labeling and Transportation of Halâl meat and meat products**

All *Halâl* foods that are stored, displayed sold or served and during transport should be categorized and labelled as *Halâl* and segregated at every stage so as to prevent them from being mixed or contaminated with materials that are not *Halâl*.

### **5.9.1 Storage**

- 5.9.1.1** 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.



**5.9.1.2** *Halâl* meat and meat products should not be placed on the ground. Pallets and container should be used to prevent contamination.

**5.9.1.3** 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 be 0-4 degrees Celsius. Temperature monitoring equipment should be installed and calibrated regularly.

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

### **5.9.2 Packaging**

**5.9.2.1** All packaging materials to be used for produce starting from ingredients to finished products should be *Halâl* in nature and should not be contaminated with *najs* or any non-*Halâl* contaminants.

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

### **5.9.3 Labeling**

**5.9.3.1** Labeling materials used in direct contact with the produce should be non-Hazardous and *Halâl*.

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

**5.9.3.3** The labeling requirements should conform to the Labeling standards or regulations of the competent authority.

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

- i. Date of slaughter;
- ii. Date of production;
- iii. Date of expiry;
- iv. Name and address of establishment;
- v. Specific cuts;
- vi. The yielded weight;
- vii. Number of boxes; and
- viii. Name of the accredited *Halâl* Certification body below the Philippine *Halâl* Logo.

### **5.9.4 Transportation**

Transportation vehicles should be solely used for halal meat and meat products and should be accredited by the Muslim Competent Authority as well as the food safety

competent authority. Vehicles transporting meat and meat products within the city or municipality should be registered with the local competent authority while vehicles transporting meat and meat products within the province shall be registered with the provincial competent authority. Vehicles transporting meat and meat products nationally (inter-region) should be accredited by the national competent authority.

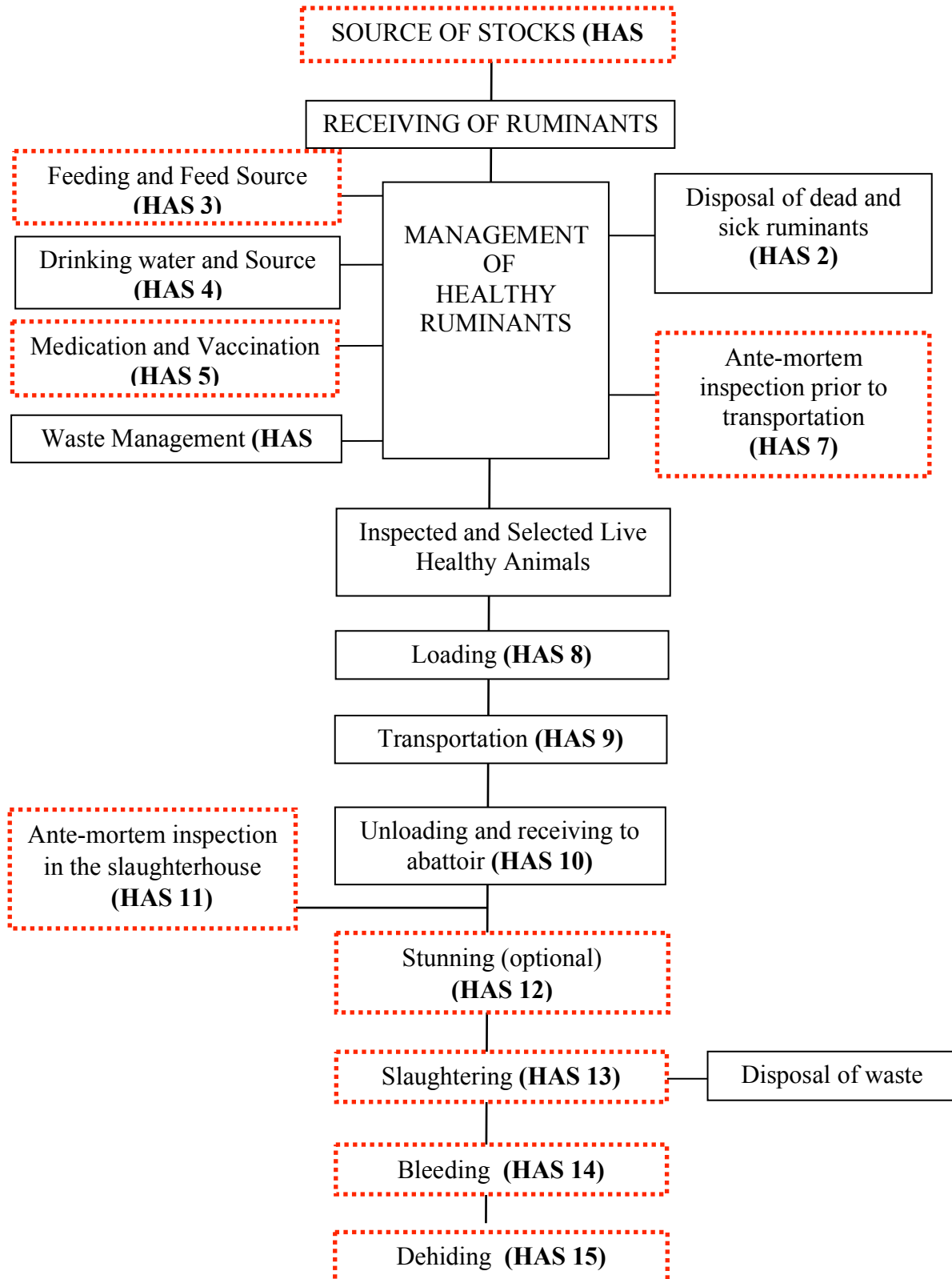
## **6 Additional Requirements**

### **6.1 Requirement for Muslim Employment**

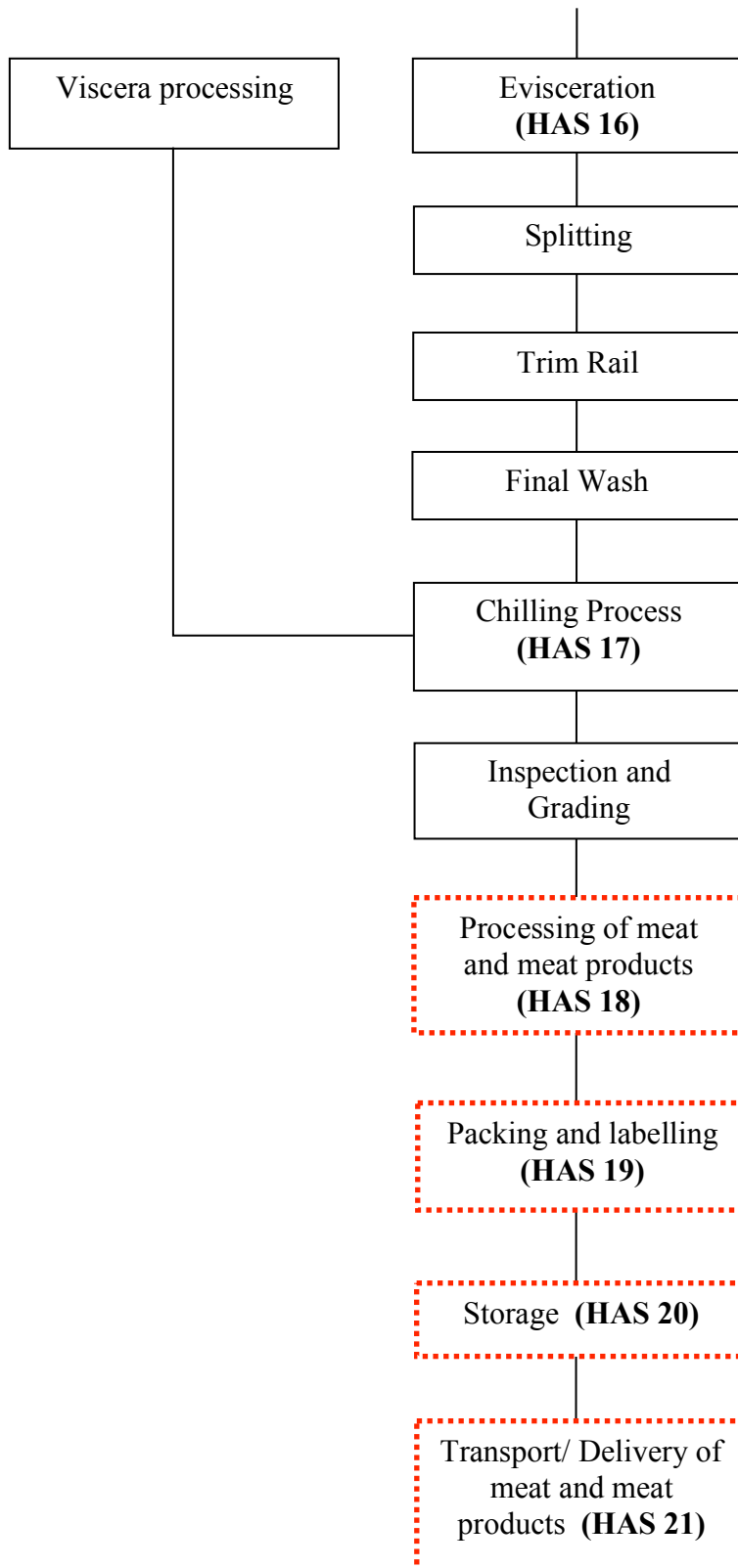
The *Halâl* slaughterhouse and processing plant should employ and/or contract an appropriate number of Muslims in conjunction with the personnel requirement and production capacity of the establishment. The said employee should:

- a. Be a practicing Muslim of legal age;
- b. Be healthy and proven with medical record;
- c. Have technical capability;
- d. Have education and training relevant to the nature of position; and
- e. Be certified by Muslim Competent Authority.

**ANNEX A**  
**HAS PROCESS FLOW**  
**FOR RUMINANTS**



Legend: Red boxes with broken lines require presence of a Muslim inspector



Legend: Red boxes with broken lines require presence of a Muslim inspector

## Annex B

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

#### 1. General Requirements

The *najs* whether visible (*áyniyyah*) 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 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*<sup>5</sup>; and
- c. Free from *najs*

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

## Annex C

## Guideline parameters for electric stunning of ruminants

## 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. 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.

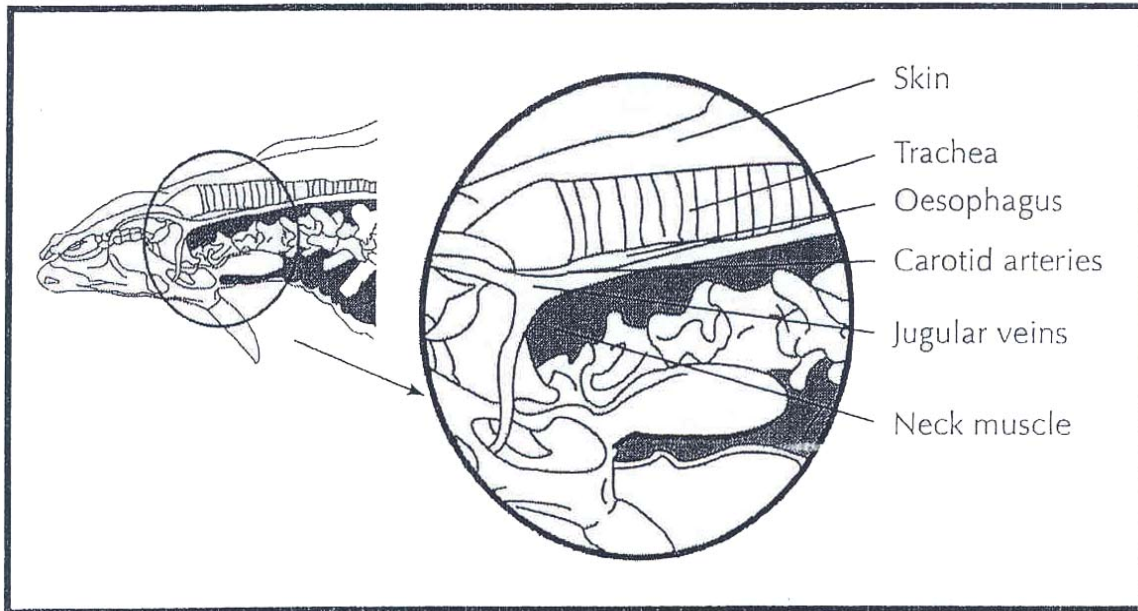
Table 1 - Guideline parameters for electrical stunning of ruminants

Type of Stock	Current (Ampere)	Duration (Second)
Bull	2.50 - 3.50	3.00 - 4.00

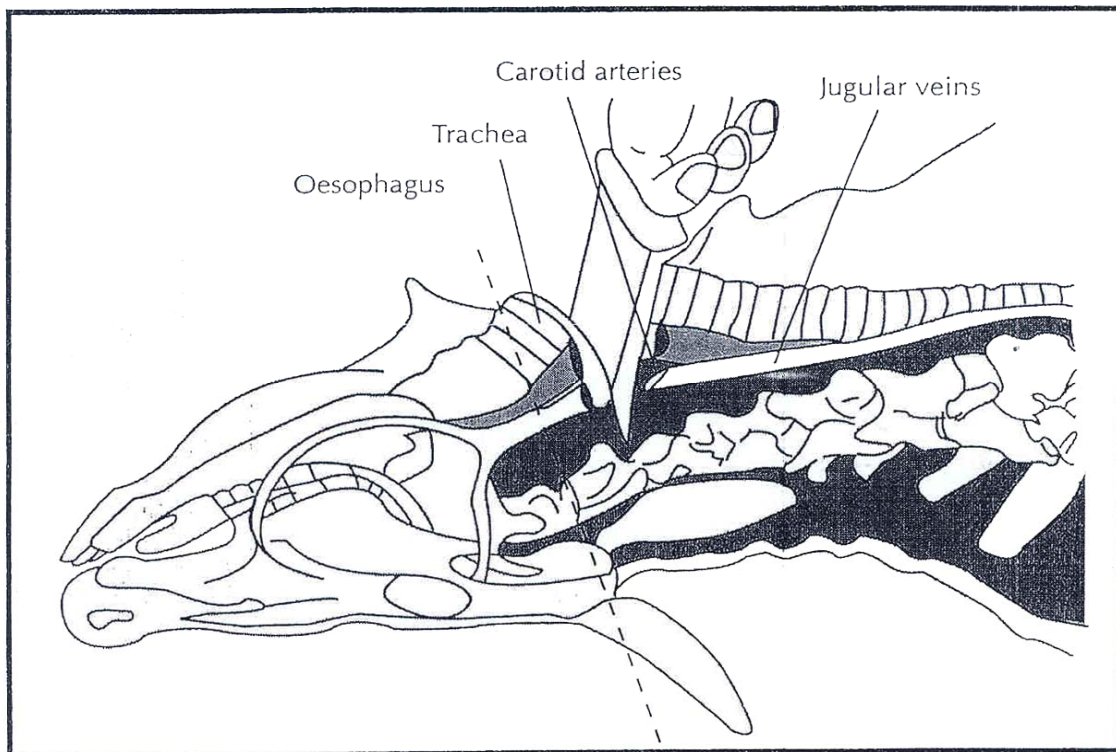
Table 2 - Guideline parameters for electrical stunning of other ruminants

Type of stock	Current (Ampere)	Duration (Second)
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
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 D**  
**Parts and methods of slaughtering**



**Figure 3 – Important parts of slaughtering cattle**



**Figure 4 – Method of slaughtering cattle**

**Annex E**  
***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 F 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 وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن 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 ذُهِجَ عَلَى الْتَّنْبِ وَأَن تُسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ الْيَوْمَ الَّذِينَ كَفَرُوا مِن بَيْنِكُمْ فَلَا تَخْسَوْهُمْ وَآخِشُوهُمْ أَحْسَنُ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنَّمَنْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ 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 وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ" (المائدة 4)

**Annex G**  
**Reference for 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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Department of Agriculture  
Bureau of Agriculture and Fisheries Standards

**Technical Working Group (TWG) on the Development of Philippine National Standard  
(PNS) for Code of *Halâl* Slaughtering Practices for Ruminants**

***Chair***

**Mr. Sani D. Macabalang**  
DA Halal Consultant

***Members***

**Mr. Abdulhadi T. Daguit**  
National Commission on Muslim  
Filipinos (NCMF)

**Atty. Daren D. Sulay**  
National Commission on Muslim  
Filipinos (NCMF)

**Dr. Norodin A. Kuit**  
Department of Agriculture and  
Fisheries - Autonomous Region of  
Muslim Mindanao (DAF-ARMM)

**Dr. Ruby Hechanova**  
Sultan Kudarat Sate University  
(SKSU)

**Mr. Khalil M. Pandapatan**  
Bureau of Plant Industry (BPI)

**Ms. Cherry E. Romero**  
Bureau of Fisheries and Aquatic  
Resources (BFAR)

**Engr. Ibrahim A. Racmat**  
Bureau of Agriculture and  
Fisheries Standards (BAFS)

**Ms. Emelina A. Lopez**  
Bureau of Animal Industry (BAI)

**Dr. Easter Oblena**  
National Meat Inspection Service  
(NMIS)

**Dr. Ma. Elaine Joy C. Villareal**  
National Meat Inspection Service  
(NMIS)

**Dr. Maria Elizabeth D. Callanta**  
National Meat Inspection Service  
(NMIS)

**Ms. Gregoria B. Santos**  
Agribusiness and Marketing  
Assistance Service (AMAS) -  
Department of Agriculture

**Ms. Manolita Z. Gaerlan**  
Agribusiness and Marketing  
Assistance Service (AMAS) -  
Department of Agriculture

***Secretariat -***

Bureau of Agriculture and Fisheries Standards-Department of Agriculture

**Ms. Lara V. Navarro**  
**Dr. Alpha P. Mateo-Lanuza**  
**Dr. Gari Pellinor U. Hernandez**  
**Dr. Ray Anthony C. Imperial**  
**Dr. Abbie Stephanie S. Uy**



**BPI Compound Visayas Avenue, Diliman, Quezon City 1101 Philippines**  
**Telephone (632) 920.6131 / 455.2856 / 467.9039**  
**Telefax (632) 455.2858 / 456.6552**  
**E-mail: [bafpsda@yahoo.com.ph](mailto:bafpsda@yahoo.com.ph)**  
**Website: [www.bafps.da.gov.ph](http://www.bafps.da.gov.ph)**