

**ASEAN Cooperation in Food, Agriculture and Forestry**



**ASEAN GENERAL GUIDELINES ON  
THE PREPARATION AND HANDLING OF  
HALAL FOOD**

**Food Handling Publication Series No.1**

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ASEAN HALAL LOGO

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# **ASEAN GENERAL GUIDELINES ON THE PREPARATION AND HANDLING OF HALAL FOOD**

## **1. OBJECTIVES**

To provide a practical guidelines for the food industry on the preparation and handling of halal food and to serve as a basic requirement for accreditation of food processing establishments for intra-ASEAN trade in halal food.

## **2. SCOPE**

- 2.1 The Guidelines shall be used together with other existing recognized national and international guidelines on the preparation of foods such as good manufacturing practice, hygiene and sanitation requirements.
- 2.2 The Guidelines applies to the use of the term “halal” by the country’s Islamic Authority on the label of products for intra-ASEAN trade in halal food.

## **3. DEFINITION OF SHARIAH LAW AND LAWFUL (HALAL) FOOD**

### **3.1 Shariah Law**

Shariah Law means the Islamic Law that is based on the Al-Quran, “Al-Hadith” (Traditions of the Messenger of Allah), “Lima” (Consensus of Islamic Law) and “Qiyas” (deduction or analogy) according to the Shafei or any one of the Hanafi, Maliki or Hanbali Schools of Thought which have been practiced by countries where these guidelines have been implemented. A particular food becomes lawful or unlawful by Shariah Law or Islamic Law if it is considered so through any one of the above mentions sources.

### **3.2 Definition of Lawful (Halal) Food**

Lawful (Halal) food or Muslim Food or Food the halal status of which has been verified, or other such phrases with similar meaning, can be defined as follows:

- a. the food or its ingredients do not contain any components or products of animals that are unlawful as food to Muslim by Shariah Law or of lawful animals which are not slaughtered according to Shariah Law;
- b. the food does not contain any ingredients that are considered as “*najis*” by Shariah Law (see the meaning of *najis* in Section 4);

- c. the food is not prepared, processed or manufactured by using equipment that is contaminated with things that are “*najis*” according to Shariah Law;
- d. during its preparation, processing, storage or transportation, the food should be fully separated from any other food that does not meet the requirements stated in items (a), (b) or (c) above or any other things that have been decreed as “*najis*” by Shariah Law.

#### **4. NAJIS ACCORDING TO SHARIAH LAW**

According to Shariah Law, *najis* are:

- a. things that are themselves filthy and cannot be cleaned or cleansed such as pork, blood and carrion;
- b. lawful foods that are contaminated by filth (\*); and
- c. lawful food that come into contact with filth (\*).

(\*) *The term filth is to be interpreted according to Shariah Law.*

#### **5. SOURCES OF HALAL FOOD AND DRINKS**

##### **5.1 Animals**

Animals can be divided into two categories, namely:

- a. Land Animals; and
- b. Aquatic Animals

##### **5.1.1 Land Animals**

All land animals are lawful as food, except the following :

- a. animals that are not slaughtered according to Shariah Law;
- b. pigs;
- c. dogs;

- d. animals with long pointed teeth (canines or tusks), which are used to kill prey, such as tigers, bears, elephants, cats and monkeys;
- e. birds with talons or predator birds;
- f. animals that are enjoined by Islam to be killed including mice, scorpions, snakes, crows, centipedes, etc.;
- g. animals that are forbidden to be killed including ants, bees and woodpeckers;
- h. creatures that are considered filthy by the public such as lice and flies; and
- i. animals that live both on land and in water (amphibians) such as crocodiles and turtles.

### ***5.1.2 Aquatic Animals***

Aquatic animals are those which live in water and cannot survive outside it, such as fish. All aquatic animals are “halal” except those that are poisonous, intoxicating or hazardous to health.

### ***5.2 Plants***

All types of plants products are “halal”, except those that are poisonous, intoxicating or are hazardous to health.

### ***5.3 Drinks***

All kinds of water and beverages are “halal” as drinks, except those that are poisonous, intoxicating or are hazardous to health and that are mixed with “*najis*”.

**Note:** Notwithstanding Clauses 5.1.2 and 5.2, the products from the hazardous plants or aquatic animals are halal when the toxin or hazard has been eliminated during processing.

## **6. SLAUGHTERING**

- 6.1 The slaughtering of lawful animals should be fully separated from that of non-lawful animals in accordance with the following regulations:
- a. Slaughtering should be done by a mentally sound Muslim who is conversant with the rules and conditions of slaughtering in Islam.
  - b. The animal to be slaughtered has to be an animal that is lawful as food.
  - c. The animal has to be fully alive.
  - d. The slaughtering act should sever the trachea, oesophagus, main arteries and veins of the neck region.
  - e. The phrase “Bismillah” has to be uttered by the slaughterer while performing the slaughtering.
  - f. The slaughtering tool has to be sharp and it should not be lifted off the animal during the slaughtering act.
- 6.2 Stunning of the animals shall be in accordance with the requirements as contained in **Annex I**.
- 6.3 Slaughtering of poultry by a mechanical knife shall comply with the procedures as contained in **Annex II**.

## **7. PRODUCT STORAGE , DISPLAY AND SERVINGS**

All “halal” products that are stored, displayed, sold or served should be categorized and should be labelled as “Halal” or lawful at every stage of the process so as to prevent it from being mixed or contaminated with things that are impure or unlawful.

## **8. PRODUCT PROCESSING AND HANDLING**

A processed food is “halal” if it meets the following conditions:

- a. the product or its ingredients does not contain any components or products of animals that are unlawful by Shariah Law or animals that are not slaughtered according to Shariah Law;

- b. the product does not contain anything in large or small quantities that is considered as *najis* according to Shariah Law;
- c. the product is prepared, processed or manufactured using equipment and facilities that are free from contamination with *najis*; and
- d. during its preparation, processing, storage or transportation, it should be fully separated from any other food that does not meet the requirements specified in items (a), (b) or/and (c) or any other things that are considered as *najis* by Shariah Law.

## **9. *HYGIENE AND SANITATION***

- 9.1 Hygiene has been given much emphasis in Islam and it includes the various aspects of personal hygiene, clothing, equipment and the working premises for processing or manufacture of food. The objective is to ascertain that the food produced is hygienic and is not hazardous to health.
- 9.2 Hygienic can be defined as free from *najis*, contamination and harmful germs.
- 9.3 All foods shall be prepared, processed, packaged, transported and stored in such a manner that they are in compliance to hygiene and sanitary requirements of each Member Country and Codex General Principles on Food Hygiene and other relevant Codex Standards.

## **10. *AMENMENDS TO THE GUIDELINES***

- 10.1 Notwithstanding the above guidelines, each Member Country may have direct bilateral arrangements with other Member Countries on specific requirements.
- 10.2 The above guidelines will be reviewed from time to time as and when necessary.

**REQUIREMENTS ON USE OF STUNNING IN SLAUGHTER OF RUMINANT AND CHICKEN**

**A. GENERAL REQUIREMENTS**

1. Two types of stunning shall be used for stunning namely Electrical and Mechanical Stunning.
2. The use of stunning equipment shall be at all times under the control of a Muslim supervisor or trained Muslim slaughterman or Halal Certification Authority.
3. The animals should be stunned temporarily and they should recover to its normal self within 5 minutes of stunning.
4. The stunning should not kill or incur permanent injury to the animal.

**B. ELECTRICAL STUNNING**

1. The strength of current used be controlled by the certification authority.
2. The electrical stunner should be of the type allowed by the Government Authority in-charge of slaughter.
3. Only “water stunning” should be used in poultry.
4. The type of stunner used for slaughter of lawful animal should be “head only stunner” where both electrodes are placed on the head region.

**C. MECHANICAL STUNNING**

1. Mechanical stunners should only be used in cattle and buffaloes.
2. Non-penetrative type (mushroom head) percussion stunner should be allowed.
3. The stunner should not penetrate or break the skull so that the injury caused would not be permanent injury.
4. The skull of the animal, (after the head is skinned) should be hekked for permanent injury. If the skull is found penetrated or broken the carcass should be identified as non halal and should be separated from halal carcasses.

## GUIDELINES ON MECHANICAL SLAUGHTER OF CHICKEN

Mechanical slaughter of chicken is permitted and the following conditions must be observed:

1. The operator of the mechanical knife (slaughterman) should be a Muslim. He will recite the prayer “Bismillah....” prior to switching on the mechanical knife.
2. The Muslim slaughterman, who switches on the machine, should not leave the slaughter area.
3. Should the slaughterman leave the slaughter area, he will be replaced by another Muslim slaughterman. The former will stop the line and switch off the mechanical knife. To restart the operation the 2<sup>nd</sup> slaughterman must recite the prayer as in (1), before switching on the mechanical knife and the line.
4. The knife used should be of a single blade type and must be sharp.
5. In the act of slaughter, the trachea, esophagus and major blood vessels in the neck region (jugular and carotid) of the bird must be severed.
6. The slaughterman is required to check that each bird is properly slaughtered. He or other Muslim slaughterman should slaughter manually any birds than miss the mechanical knife.

# **EXPLANATORY NOTES TO THE FINAL DRAFT OF THE ASEAN GENERAL GUIDELINES ON THE PREPARATION AND HANDLING OF HALAL FOOD**

## ***1. INTRODUCTION***

The Guidelines was developed by the Ad-hoc Working Group on Halal Food Guidelines, chaired by Brunei Darussalam. The decision to develop the guidelines was made at SOM of 17<sup>th</sup> Meeting of AMAF, which was held in Singapore on 21-23 August 1995. The Meeting agreed to form an Ad-hoc Working Group comprising representatives from SOM-AMAF and relevant religious authorities of each ASEAN Member Country to prepare the guidelines for approval by SOM-AMAF. The Ad-hoc Working Group finalized the Guidelines an its Third Meeting held in Bangkok on 24-26 November 1997. The proposed Guidelines was then approved by the Special SOM-AMAF, held on 27-29 April 1998 in Phuket, Thailand for consideration and endorsement of the Twentieth Meeting of AMAF on 17-18 September 1998 in Hanoi.

The guidelines were based on and in line with the following documents:

- (i) MABIMS Guidelines for Preparation of Food and Drink for Muslims, which was prepared by a Technical Committee formed by the Association of Religious Ministers of Brunei, Indonesia, Malaysia and Singapore (MABIMS); and
- (ii) Codex General Guidelines for Use of the Term “Halal”, an official documents of Codex Alimentarius Commission.

## ***2. OBJECTIVE AND SCOPE***

The Guidelines will serve as a practical guide for food industry in the production and handling of “halal” food and will provide basic criteria for the accreditation of “halal” food processing establishments. These establishments will be allowed to use a common ASEAN Halal Logo on the label of their products as an identification that the products come from ASEAN accredited food processing plants.

## ***3. CONTENTS OF THE GUIDELINES***

### ***3.1 Sub-headings and Annexes***

The guidelines consists of the following subheadings and annexes:

- Sub-headings:
- i. Objectives
  - ii. Scope

- iii. Definition
- iv. “Najis”
- v. Sources of Halal Foods and Drinks
- vi. Slaughtering
- vii. Product storage, display and serving
- viii. Product processing and handling
- ix. Hygiene and sanitation
- x. Amendments to the Guidelines.

Annexes :

- i. Requirements on Use of Stunning in Slaughtering of Ruminants and Chicken.
- ii. Guidelines on Mechanical Slaughtering of Chicken.

### ***3.2 Amendments to the Guidelines***

Item 10.1 allows Member Countries to negotiate on bilateral basis any additional or specific requirements which are not covered by the Guidelines, while the review of the Guidelines, as stipulated in Item 10.2, shall be conducted by the Ad-hoc Working Group on Halal Food Guidelines and any amendment proposed shall be subject to approval by SOM-AMAF and endorsement by AMAF.

## ***4. APPLICATION OF THE GUIDELINES***

The Guidelines will be implemented through an accreditation scheme operating in each Member Country. Under the scheme, a food processing plant that wishes to be recognised by ASEAN as a halal establishment will have to adhere to the Guidelines in its operation. A recognized Certification Body will verify this. Products from the accredited food processing plants will be allowed to use the common ASEAN Halal logo on the label. A training package will be formulated by the Ad-hoc Working Group on Halal Food Guidelines, and each Member Country shall be given the opportunity to participate in the training so that the organisations operating this scheme will have a common understanding of the Guidelines.

# ASEAN HALAL LOGO



COUNTRY NAME
ACCREDITATION NUMBER OF PRODUCT