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**Halal food - General requirements
(Third revision)**

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DEPARTMENT OF STANDARDS MALAYSIA

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Committee representation

The Industry Standards Committee on Halal Standards (ISC I) under whose authority this Malaysian Standard was developed, comprises representatives from the following organisations:

Department of Islamic Development Malaysia
Department of Standards Malaysia (Secretariat)
Department of Veterinary Services
Federal Agricultural Marketing Authority
Federation of Malaysian Manufacturers
Halal Industry Development Corporation Sdn Bhd
Institute of Islamic Understanding Malaysia
Institute of Quality Malaysia
International Islamic University Malaysia
Malaysian Agricultural Research and Development Institute
Malaysian Association of Standards Users
Ministry of Domestic Trade, Co-operatives and Consumerism
Ministry of Health Malaysia (Food Safety dan Quality Division)
Ministry of Health Malaysia (National Pharmaceutical Regulatory Agency)
Ministry of International Trade and Industry
Muslim Consumers' Association of Malaysia
Royal Customs Department
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The Technical Committee on Halal Food and Islamic Consumer Goods which developed this Malaysian Standard consists of representatives from the following organisations:

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Department of Fisheries Malaysia
Department of Islamic Development Malaysia
Department of Islamic Development Malaysia (Halal Hub Division)
Department of Standards Malaysia (Secretariat)
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Federal Agricultural Marketing Authority
Federal Territory Mufti Office
Federation of Malaysian Manufacturers
Halal Industry Development Corporation Sdn Bhd
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Ministry of Domestic Trade, Cooperative and Consumerism
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Universiti Putra Malaysia
Universiti Teknologi MARA
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Foreword

This Malaysian Standard was developed by the Working Group on Halal Food under the authority of the Industry Standards Committee on Halal Standards.

Major modifications in this revision are as follows:

- a) the title of has been changed to "*Halal food - General requirements*";
- b) incorporation of clause on "Normative reference";
- c) incorporation of definition on "halal competent authority", "non-halal", "*fatwa*" and "*sertu*";
- d) introduction of requirements on halal integrity, record management, religious practise and staff participation in the "Management responsibility";
- e) introduction of muslim facilities in "Premises and equipment";
- f) deletion of clause on "Slaughtering process" and its annex;
- g) amendment and improvement on various clauses for clarity.

This Malaysian Standard cancels and replaces MS 1500:2009, *Halal food - Production, preparation, handling and storage - General guidelines (Second revision)*

Compliance with a Malaysian Standard does not of itself confer immunity from legal obligations.

Introduction

Halalan Toyyiban are two Arabic words mentioned in the four *surahs* in the Quran. One of the four *surahs* is *surah al-Baqarah*: verse 168, “O ye people! Eat of what is on earth, Lawful and good and do not follow the footsteps of the evil one, for he is to you an avowed enemy”.

Halalan toyyiban encompass several elements including halal foods and beverages are obligation halal and both source are obtained from a halal source, accepted by nature or *fitrah*, not *shubhah* (their status is not sure), clean, safe and nutritious. Related to these, halal is also covering preparation, processing and storage of consumable and non-consumable which must conform to rules and regulation stipulated under *Shariah* law and *fatwa*. The *Halalan toyyiban* concept is not only used in foods, beverages and daily consuming products such as cosmetics and pharmaceuticals, but is also extend towards trade and financial services, logistic, social and business transaction and investments.

The Malaysian Standards relating to halal have been developed to meet the challenges of growing demand for halal products, services and its infrastructure as counterpart of halal ecosystem in Malaysia. Muslim consumer awareness towards halal issue has also significantly contributes to this demand. The Malaysian Standards for Halal series was formulated based on the concept of halal built-in by the relevant stakeholders.

Halal built-in is a systematic approach towards halal management and control systems in all aspect which involve the supply chain and logistical aspects including the segregation of consumable and non-consumable products which are dedicated for exclusively halal. The halal built-in system is also to ensure the food production is accordingly to *Shariah* law and *fatwa* which meets safety, quality and nutritional standards who are concerned by non-Muslim. Thus, the halal products shall not be tested but shall be built-in into the management system. The halal requirements are stated by *Shariah* law and *fatwa*, are incorporated into Halal Standards developed by Department of Standard Malaysia.

Halal food - General requirements (Third revision)

1 Scope

This Malaysian Standard specifies the general requirements in the manufacturing and handling of halal foods (including nutrient supplements). It serves as a basic requirement for halal food in general.

2 Normative references

The following normative references are indispensable for the application of this standard. For dated references, only the edition cited applies. For undated references, the latest edition of the normative references (including any amendments) applies.

MS 2393, *Islamic and halal principles - Definitions and interpretations on terminology*

3 Terms and definitions

For the purposes of this standard, the terms and definitions given in MS 2393 and the following definitions apply.

3.1 competent authority

Competent authority is the agency which is entrusted by the government to carry out work according to specified requirements.

NOTE. In Malaysia, there are various competent authorities which are responsible in respective areas such as Islamic affairs, halal certification, animal health, public health, food safety, and etc.

3.1.1 halal competent authority

In Malaysia, the halal competent authorities are Department of Islamic Development Malaysia (JAKIM) and the various State Islamic Religious Councils.

3.2 halal

Matters that are lawful and permitted in Islam based on the *Shariah* law and *fatwa*.

3.2.1 non-halal

Matters that are unlawful and prohibited in Islam based on the authoritative sources.

NOTE. Non-halal is also known as haram.

3.3 halal food

Halal food covers foods and beverages and/or their ingredients permitted under the *Shariah* law and *fatwa*, and fulfill the following conditions:

- a) does not consist of or contains any part of matter of an animal that is prohibited by *Shariah* law and *fatwa* for a Muslim to consume or that has not been slaughtered in accordance with *Shariah* law and *fatwa*;
- b) does not contain anything which is *najs* (impure) according to *Shariah* law and *fatwa*;
- c) does not intoxicate according to *Shariah* Law and *fatwa*;
- d) does not contain any part of a human being or its yield which are not allowed by *Shariah* law and *fatwa*;
- e) is not poisonous or hazardous to health;
- f) has not been prepared, processed or manufacture using any instrument that is contaminated with *najs* (impurity) according to *Shariah* law and *fatwa*; and
- g) has not in the course of preparing, processing or storing been in contact with mixed, or in close proximity to any food that fails to satisfy items 3.3 (a) and (b).

3.4 halal slaughtering

Halal slaughtering refers to an act of killing alive and halal animal by a Muslim through severance of trachea (*halqum*), oesophagus (*mari'*) and both the carotid arteries and jugular veins (*wadajain*) of the animal using a sharp tool with the intention due to Allah.

3.5 *najs* (impurity)

3.5.1 *Najs* according to *Shariah* law are:

- a) dogs, pigs and their descendants or derivatives;
- b) halal food that is contaminated with things that are non-halal;
- c) halal food that comes into direct contact with things that are non-halal;
- d) any liquid and objects discharged from the orifices of human beings or animals such as urine, blood, vomit, pus, excrement and placenta.
- e) carrion or halal animals that are not slaughtered according to *Shariah* law and *fatwa* except for aquatic animals and certain insects; and
- f) *khamr*¹ and food or beverages or items which contain or are mixed with *khamr*.

¹ *Khamr* is liquor or any liquid that intoxicates and is prohibited according to *Shariah* law and *fatwa*.

3.5.2 There are three categories of *najs*:

- a) *al-mughhallazah* which is considered as severe *najs* which are dogs and pigs (*khinzir*) including any liquid and objects discharged from their orifices, descendants and derivatives;
- b) *al-mutawassitah* which is considered as medium *najs* which does not falls under severe or light *najs* such as vomit, pus, blood, *khamr*, carrion, liquid and objects discharged from the orifices, etc.; and
- c) *al-mukhaffafah* which is considered as light *najs*. The only *najs* in this category is urine from a baby boy at the age of two years and below who has not consumed any other food except his mother's milk.

3.6 premise

Any building or permanent structure, or otherwise for the purpose of preparing, processing, handling, manufacturing, packaging, storing, distributing, serving, selling and/or any activities related to halal food production.

3.7 sertu

The act of cleansing with intention of purifying the body, clothing, spaces, utensils and equipment that was in contact with *najs al-mughhallazah*; by washing seven times using *mutlaq* water, the first wash being with water mixed with soil.

3.8 Shariah law and fatwa

3.8.1 Shariah law

Shariah law is the command of Allah which relate to the action of the people who are being accountable (*mukallaf*) by obligation, option or *al wadh'u*².

Shariah law defined by Malaysia law means the laws of Islam in the *Mazhab* of Shafie or the laws of Islam in any of the other *Mazhabs* of Hanafi, Maliki and Hambali which are approved by the Yang di-Pertuan Agong to be in force in the Federal Territory or the Ruler of any State to be in force in that state within Malaysia.

3.8.2 fatwa

Fatwa means any religious decree which is verified by an authority related to the religion of Islam and is approved by Yang di-Pertuan Agong to be in force in the Federal Territory or by the Ruler of any State to be in force in that state within Malaysia.

Note. Legal opinion concerning Islamic law issued by competent Muslim scholar. In Malaysian context, *fatwa* means any religious decree related to the religion of Islam which is verified by an authority, which consists of competent scholars.

² *Al wadh'u* is a requirement prior to the implementation of any *Shariah* law, e.g. adhering to the prayer time is the requirement for prayer to be valid.

4. Requirements

4.1 Management responsibility

4.1.1 The management shall ensure that the halal integrity is preserved and, foods are manufactured according to halal requirements.

4.1.2 The management shall appoint a Muslim personnel who are responsible to ensure the effectiveness in implementation of internal halal control system.

4.1.3 The management shall provide training regularly to relevant personnel on the halal principles and its application.

4.1.4 The management shall ensure that sufficient resources (i.e. manpower, facility, financial and infrastructure) are provided in order to implement the internal halal control system.

4.1.5 The management shall ensure all related activities for manufacturing and handling of halal foods are properly recorded. All documents and records shall be maintained and traceable.

4.1.6 The management shall allow the Muslim workers to fulfil the obligation of their religious practice.

4.1.7 The management shall ensure the participation and commitment by staffs in various departments and at all levels within the company, the company's suppliers and distributors to preserve halal integrity.

4.2 Premises and equipment

Premises shall be designed and constructed or renovated so as to enable the process flow to control the risk of product contamination and suitable for intended use.

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

4.2.2 Product process flow from receipt of raw materials to the finished products shall prevent cross contamination.

4.2.3 The premises shall be designed to facilitate cleaning and proper supervision of food hygiene.

4.2.4 Adequate sanitary facilities shall be provided and maintained.

4.2.5 Loading and unloading bay shall be appropriately designed to allow effective transfer of perishable products.

4.2.6 Premises shall be kept in good condition, hygienic, and maintained to prevent pest access and to eliminate potential breeding sites.

4.2.7 The premises shall be effectively separated and well insulated from pig farm or its processing activities to prevent contamination through personnel and equipment.

4.2.8 Slaughtering and processing premises shall be dedicated for halal slaughtering and halal processing only.

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4.2.9 The manufacturing facility shall not have any tool and elements of religious worship.

4.2.10 Muslim praying area shall be provided and appropriately located.

4.2.11 Pets and other animals shall be refrained from entering the enclosed premises.

4.3 Devices, utensils, machines and processing aids

4.3.1 Devices, utensils, machines and processing aids used for processing halal food shall be designed and constructed to facilitate cleaning and shall not be made of or contain any materials that are decreed as *najs* by *Shariah* law and shall be used only for halal food.

4.3.2 Devices, utensils, machines and processing aids which were previously used or in contact with *najs al-mughallazah* shall be washed and *sertu* as required by *Shariah* law (see Annex A).

4.3.3 In the case of converting *najs al-mughallazah* line or processing line containing *najs al-mughallazah* into halal production line, the line shall be cleansed by *sertu* as required by *Shariah* Law (see Annex A). This procedure shall be supervised and verified by the competent authority. Upon conversion, the line shall be operated for halal food only. Repetition in converting the line to *najs al-mughallazah* line and back to halal line, shall not be permitted.

4.3.4 Use of appliances or brushes from animal hair is prohibited.

4.3.5 All devices, utensils, machines and processing aids shall be cleaned and maintained regularly.

4.4 Hygiene, sanitation and food safety

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

4.4.2 Halal food manufacturers shall implement measures to:

- a) manage and inspect raw material, ingredients and packaging material before processing;
- b) manage waste effectively;
- c) store harmful chemical substances safely and appropriately;
- d) prevent physical, biological and chemical contamination of foods; and
- e) prevent excessive use of permitted food additives.

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

4.4.3 Halal food shall be processed, packed and distributed under hygienic condition in premises licensed in accordance with good hygiene practices (GHP), good manufacturing practices (GMP), veterinary hygiene practices (VHP) or such as specified by the competent authority, MS 1514 or MS 1480 and public health legislation currently in force by the competent authority in Malaysia and/or producing country.

4.5 Processing of halal food

4.5.1 Sources of halal foods

4.5.1.1 Animals

Animals can be divided into two categories:

4.5.1.1.1 Land animals

All land animals are halal as food except the following:

- a) halal animals that are not slaughtered according to *Shariah* law;
- b) *najs al-mughallazah* animal, i.e. pigs and dogs as well as their descendants and derivatives;
- c) animals with long pointed teeth or tusks which are used to kill prey such as tigers, bears, elephants, cats, monkeys, etc.;
- d) predator birds such as eagles, owls and etc.;
- e) pests and/or poisonous animals such as rats, cockroaches, centipedes, scorpions, snakes, wasps and other similar animals;
- f) animals that are forbidden to be killed in Islam such as bees (*al-nahlah*), woodpeckers (*hud-hud*), etc.;
- g) creatures that are considered repulsive such as lice, flies, etc.;
- h) farmed halal animals which are intentionally and continually fed with *najs*; and
- i) other animals forbidden to be eaten in accordance to *Shariah* law and *fatwa*.

4.5.1.1.2 Aquatic animals

Aquatic animals are those which live in water and cannot survive outside it, such as fish. All aquatic animals are halal except:

- a) aquatic animals that are poisonous, intoxicating or hazardous to health;
- b) animals that live both on land and water such as crocodiles, turtles and frogs;
- c) aquatic animals which live in *najs* or intentionally and/or continually fed with *najs*; and
- d) other aquatic animals forbidden to be eaten in accordance with *Shariah* law and *fatwa*.

4.5.1.2 Plants

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All types of plants and plant products and their derivatives are halal except those that are poisonous, intoxicating or hazardous to health.

4.5.1.3 Microorganisms

All types of microorganisms (i.e. bacteria, algae and fungi) and their by-products and/or derivatives are halal except those that are poisonous, intoxicating or hazardous to health.

4.5.1.4 Minerals and chemicals

All minerals and chemicals are halal except those that are poisonous, intoxicating or hazardous to health.

4.5.1.5 Beverages

All kinds of water and beverages are halal as drinks except those that are poisonous, intoxicating or hazardous to health.

4.5.1.6 Genetically modified organisms (GMOs)

Food and beverages containing products and/or by-products of genetically modified organisms (GMOs) or ingredients made by the use/ manipulating of genetic material of animals that are non-halal by Shariah law and fatwa are not halal.

4.5.1.7 Notwithstanding 4.5.1.1.2 and 4.5.1.2 the products from hazardous aquatic animals or plants are halal when the toxin or poison has been eliminated during processing, as permitted by *Shariah* law.

4.5.2 Processing, handling, distributing and serving

All processed halal food during its preparation, processing, handling, packaging, storing, distributing and/or serving shall meet the following requirements:

- a) food or its ingredients shall not be processed using any components or products of animals that are non-halal by *Shariah* law or of halal food any components or products of animals that are not slaughtered according to *Shariah* law and *fatwa*;
- b) food shall not be processed using anything in any quantity that is decreed as *najs* by *Shariah* law and *fatwa*;
- c) processed food or its ingredients shall be safe for consumption, non-poisonous, non-intoxicating and non-hazardous to health; and
- d) food shall be prepared, processed or manufactured using equipment and facilities that are free from contamination with *najs*.

4.6 Storage, transportation, display, sale and servings of halal food

4.6.1 All halal food that are stored, transported, displayed, sold and/or served shall be categorised and labelled halal.

4.6.2 Transportation vehicles shall be dedicated and appropriate to the type of the halal food and satisfy hygiene and sanitation condition

4.7 Packaging and labelling

4.7.1 Halal food shall be suitably packed. Packaging materials shall be halal in nature and shall fulfill the following requirements:

- a) the packaging materials shall not be made from any raw materials that are decreed as *najs* by *Shariah* law;
- b) it is not prepared, processed or manufactured using equipment that is contaminated with things that are *najs* as decreed by *Shariah* law;
- c) during its preparation, processing, storage or transportation, it shall be physically separated from any other food that does not meet the requirements stated in item a) or b) or any other things that have been decreed as *najs* by *Shariah* law;
- d) the packaging material does not have any toxic effect on the halal food; and
- e) packaging design, sign, symbol, logo, name and picture shall not be misleading and/or contravening the principles of *Shariah* law.

4.7.2 Packing process shall be carried out in a clean and hygienic manner and in sound sanitary conditions

4.7.3 Labelling material used in direct contact with the product shall be non-hazardous and halal.

4.7.4 Halal food and halal artificial flavour shall not be named or synonymously named after non-halal products such as ham, *bak kut teh*, bacon, beer, rum and others that might create confusion.

4.7.5 Each packaging shall be marked legibly and indelibly or a label shall be attached to the package, with the following information:

- a) name of the product;
- b) nett content expressed in metric system (SI units);
- c) name and address of the manufacturer, importer and/or distributor and trademark;
- d) list of ingredients;
- e) code number identifying date and/or batch number of manufacture and expiry date; and
- f) country of origin.

4.7.6 For primary meat products, the label or mark shall also include the following information:

- a) date of slaughter; and
- b) date of processing.

4.7.7 Packaging and labelling for halal food shall not contravene with the principles of *Shariah* law and shall not display indecent elements which are against *Shariah* law and guideline by competent authority.

4.8 Legal requirements

All activities shall in other aspects comply with legislation including other relevant requirements currently in force in Malaysia and/or producing country.

5 Compliance

This standard shall be used to demonstrate compliance towards certification of halal food by the halal competent authority.

The procedure and requirements for certification will be as specified by the halal competent authority.

6 Halal certificates

The halal certificates shall be issued by the halal competent authority in Malaysia.

7 Halal certification mark

Each product and service, upon approval by the halal competent authority shall be marked with the halal certification logo of that authority, provided the product and service conform to the requirements of this standard.

Annex A (normative)

Method of *sertu* according to *Shariah* law for *najs al-mughallazah*

B1 General requirements

The *najs*, whether visible (*'ainiah*) or invisible (disappeared or dried up etc.) is named *hukmiah*. To cleanse *najs*:

- a) it is required to wash seven times, the first wash being with water mixed with soil;
- b) the first wash shall be to clear the existence of *najs*, even if a few washes are needed. The water from first cleaning shall not remain behind and 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.

B2 Conditions of the soil

The conditions of the soil are:

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

B3 Conditions of the water

The conditions of the water shall be:

- a) natural (*mutlaq*);
- b) not *musta'mal*⁵; and
- c) free from *najs*.

Further information on *sertu* can be found in *Garis panduan sertu dari perspektif Islam*, Department of Islamic Development Malaysia.

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

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