



**THAI AGRICULTURAL STANDARD**

**TAS 8400-2007**

# **HALAL FOOD**

**National Bureau of Agricultural Commodity and Food Standards  
Ministry of Agriculture and Cooperatives**

**ICS 67.040**

**ISBN \_ \_ \_ - \_ \_ \_ - \_ \_ \_ - \_ \_**

**UNOFFICIAL TRANSLATION**



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**National Bureau of Agricultural Commodity and Food Standards**

**Ministry of Agriculture and Cooperatives**

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**Published in the Royal Gazette Vol.124 Section 78D,**

**dated 29 June B.E.2550**

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This Thai Agricultural Standard on Halal Food is established with agreement between Ministry of Agriculture and Cooperatives and the Central Islamic Committee of Thailand to accept the Halal Food Standard adopted by the Central Islamic Committee of Thailand for further considerations and endorsement under the official procedures and notified as the Thai Agricultural Standard on Halal Food. The halal food complied with this standard will assure all requirements of both the Islamic Law and safety for consumers which will be recognized and reliable both nationally and internationally.

The establishment of this standard is based mainly on the following documents:

1. Thai Industrial Standards Institute. 2541 (1998). Introduction for the use of the word “Halal” (TISI 1701-1998). 8 pages.
2. Central Islamic Committee of Thailand. 2548 (2005). Halal Food Standard HTS 1501:1426 Production Halal Food. 16 pages.
3. FAO/WHO. 1997. General Guidelines for Use of the Term “Halal” (CAC/GL 24-1997). Joint FAO/WHO Food Standard Programmes, FAO, ROME.
4. ASEAN Cooperation in Food (Agriculture and Forestry). 1997. ASEAN General Guidelines on Preparation and the Handling of Halal Food, Food Handling Publication Series No.1.

***Remark:***

The standard title has been revised from “Thai Agricultural Commodity and Food Standard (TACFS)” to “Thai Agricultural Standard (TAS)” in accordance with the enforcement of the Agricultural Standards Act B.E. 2551 (2008).



**NOTIFICATION OF THE NATIONAL COMMITTEE ON  
AGRICULTURAL COMMODITY AND FOOD STANDARDS  
SUBJECT: THAI AGRICULTURAL COMMODITY AND FOOD STANDARD:  
HALAL FOOD  
B.E. 2550 (2007)**

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The resolution of the 1/2550 session of the National Committee on Agricultural Commodity and Food Standards dated 2 May B.E. 2550 (2007) endorsed the Thai Agricultural Commodity and Food Standard entitled Halal Food. This standard would be of benefits for quality improvement, facilitating trade and protecting consumers.

By virtue of the Cabinet Resolution on Appointment and Authorization of the National Committee on Agricultural Commodity and Food Standards dated 3 April B.E. 2550 (2007), the Notification on Thai Agricultural Commodity and Food Standard entitled Halal Food is hereby issued as voluntary standard, the details of which are attached herewith.

Notified on 29 May 2007 (B.E. 2550)

Professor Teera Sootabutra

Minister of Agriculture and Cooperatives

Chairperson of the National Committee on Agricultural Commodity and Food Standards

# THAI AGRICULTURAL STANDARD

## HALAL FOOD

### 1 SCOPE

1.1 This Thai Agricultural Standard applies to Halal Food covering the requirements of preparation, processing, packaging, storage, presentation and distribution, food safety, marking and labelling.

1.2 Halal food qualified for this standard certification shall be complied with requirements of Islamic Law, relevant laws and standards pertaining to food safety and labeling.

1.3 As the interpretation of sectarian or sub-sectarian Islamic Law may be subject to certain differences. Exporting and importing countries or their trading partners shall draw clear line and agreement in connection with such differences.

### 2 DEFINITIONS

Definitions in this Thai Agricultural Standard are as follows;

2.1 **Halal** (حلال) means any object made or action taken with its permission in compliance with Islamic Law.

2.2 **Najis** (نجس) means unclean things according to Islamic Law. There are three types of Najis, i.e. light Najis (Mukoffafah (نجس مخففة)), moderate Najis (Mutawassitoh (نجس متوسطة)) and severe Najis (Mu-ngalladoh (نجس مغلظة)). This includes food that is contaminated with or in contact with Najis, excepted food that has been purified from Najis (as described in Annex A).

2.3 **Al-Quran** (القرآن) means the sacred Islamic Scripture of Allah (Subbhanahuwata-a-la (سبحانه وتعالى)) that was given to Muhammad (Sallallohu-a-laihiwasallam (صلى الله عليه وسلم)) as the highest charter of Islam.

2.4 **Al-Sunnah** (السنة) means the role model from the prophet Muhammad (Sallallohu-a-laihiwasallam (صلى الله عليه وسلم)); words, actions, acceptance. Al-Sunnah is considered as the Secondary Principle from Al-Quran (القرآن).

2.5 **Al-Ijmah** (الإجماع) means consensus or unanimous agreement or scholars with ability to analyze Al-Quran requirements or Al-Sunnah agrees in an interpretation of Islamic Law.

2.6 **Al-Qiyas** (القياس) means the process of analogical reasoning from a known injunction to a new injunction. For example, when an event happens, Islamic scholar will compare that event to what described in Al-Quran or Al-Sunnah or Al-Ijmah or similar event for religious interpretation.

2.7 **Islamic Law** (الشريعة الإسلامية) means the law to be abided by Muslim in compliance with Al-Quran, Al-Sunnah, Al-Ijmah and Al-Qiyas, which are acceptable according to sectarian verified by Mazhab (مذهب) Zafi-I (شافعي) or Hanafi (حنفي) or Maliki (مالكي) or Hambali (حنبلي), depend on each country in which way will they hold .

2.8 **Halal food** means food permitted in compliance with Islamic Law, including other objects with the same meaning and full qualifications in conformity with requirements described in this standard.

### **3 CRITERIA FOR THE USE OF THE WORD “HALAL”**

#### **3.1 Permitted Food in Compliance with Islamic Law**

According to Islamic Law, all sources of food are permissible for consumption, except for the following sources, food products and food derived from the following sources:

3.1.1 Pig, hog and dog

3.1.2 Snake and monkey

3.1.3 Carnivore, for example, lion, tiger, bear and other similar species

3.1.4 Carnivore avian species, for example, eagle, scavenger, and other similar bird species

3.1.5 Species with destructive behavior and poisonous, for example, rat, millipede, scorpion, and other similar species

3.1.6 Species not allowed killing in compliance with Islamic Law, for example, ant, bee and woodpecker

3.1.7 Disgusting species, for example, tick, flea, lice, louse, fly, worm, and other similar species

3.1.8 Amphibian, for example, frog, crocodile, turtle and other similar species

3.1.9 Donkey and mule raised for work

3.1.10 All poisonous or dangerous aquatic species, except that such poison has been removed during production process

3.1.11 Animal or bird, which fails to be slaughtered in compliance with Islamic Law.

3.1.12 Blood derived as a result of slaughtering or released from the body

3.1.13 Food derived from poisonous plant or plants that can slightly affect intoxicated systems or are dangerous, except that such poison has been removed during production process

3.1.14 Food and beverage that suppresses intoxicated systems

3.1.15 Mineral beverage derived from nature and all chemicals proved to be hazardous to human health

3.1.16 Food and beverage consisting of genetically modified organism (GMO) food which made from animal genetic substance disapproved comply by Islamic Law

3.1.17 Food additive or ingredient derived from all the above-mentioned sources from 3.1.1 to 3.1.16

#### **3.2 Slaughtering**

3.2.1 Lawful slaughtering comply by Islamic Law shall be conducted by clearly separating from unlawful animal as per the following criteria:

3.2.1.1 Slaughtering shall be conducted by Muslim who believes in and has knowledge and understanding on slaughtering method as per Islamic Law.

3.2.1.2 Animal qualified for slaughtering shall be the lawful ones to be used be food in compliance with Islamic Law.

3.2.1.3 Animal shall be alive at the time of slaughtering.

3.2.1.4 Slaughtering shall be conducted by cutting the windpipe (trachea), the gullet (esophagus) and the two jugular veins in the neck at one single cut.

3.2.1.5 Before conducting him slaughtering, slaughterer shall invoke “Bismilla, بسم الله” over the animal.

3.2.1.6 Use only knife or sharp tool in slaughtering. Knife or sharp tool shall not be removed from animal’s neck while conducting the slaughtering. Animal shall die from slaughtering without suffering.

3.2.2 Stunning animal before slaughtering is not recommended. If necessary, any stunning is to be made, the requirements described in Annex B need to be observed.

3.2.3 Use of mechanical slaughterer for poultry is not recommended. However, if any mechanical slaughterer is to be used, follow requirements described in Annex C.

### 3.3 Preparation, Processing, Transportation and Storage

3.3.1 Processed food can be considered as ‘Halal’ only when complying with the following criteria:

3.3.1.1 The food shall not contain any ingredient derived from the unlawful animal or from the animal slaughtered in incompliance with Islamic Law.

3.3.1.2 The food shall not contain any ingredient from 3.1.1-3.1.17

3.3.1.3 The food shall be prepared, processed, transported or stored by using equipment or tool which is not contaminated by Najis and mentioned in item 3.3.3

3.3.1.4 During preparation, processing, storage or transportation, the said food shall be separated from other food that is not qualified in compliance with the above-mentioned item 3.3.1.1 – 3.3.1.3 or from the things called “Najis”

3.3.2 During storage and transportation, raw materials to be used in production and Halal food product shall be separated from other food that is not qualified in compliance with the above-mentioned item 3.3.1.1 – 3.3.1.3. or shall have the measure which can be protected by the contamination from the things called “Najis”.

3.3.3 Equipment, container and machine for Halal food production shall not made of Najis material or do not contain with Najis in compliance with Islamic Law.

3.3.4 In case of equipment used in non-Halal food production shall be cleaned in compliance with Islamic Law as described in item 3.4.

3.3.5 In case of switching from severely contaminated Najis food production lines (as described in Annex A) to Halal food production lines, such production lines shall be cleaned and purified in compliance with Islamic Law. Cleaning procedures shall be supervised and the cleaning result shall be tested by Islamic Organization. When switching the production lines into Halal food production, it has to be only processed Halal food. If it is switched back



to severely contaminated Najis food production line, it couldn't be allowed to switch back to Halal food production line again.

### 3.4 Najis Purification (إزالة النجاسة)

Tool, machine and equipment in direct contact with food or contaminated by Najis of all types, visually visible or invisible, shall be purified as described in the Islamic Law, by having the performance method appeared in Annex A.

### 3.5 Food Hygiene

All food shall be prepared, processed, cooked, packaged, transported and stored in compliance with Islamic Law and relevant legislation or general criteria in connection with FAO/WHO food hygiene (Codex General Principles on Food Hygiene) and other relevant FAO/WHO standards.

### 3.6 Packaging Materials and Packing

3.6.1 Packaging materials shall be Halal; neither harmful to human health and nor Najis-made according to Islamic Law.

3.6.2 Packing procedures shall be conducted in clean, uncontaminated with Najis area and in hygienic manner.

### 3.7 Product Storage, Presentation, Advertising and Distribution

Halal food shall either be separated from non-Halal counterpart for storage, presentation and distribution and be marked by "Halal, حلال" or "Sabihah, ذبيحة" emblem (slaughtered correctly in compliance with Islamic Law), as the case may be. This is meant for prevention of combination or contamination by non-Halal.

### 3.8 Marking and Labeling

The information's of Halal food labeling are provided for as follows;

3.8.1 Labeling materials or materials used in direct contact with food product shall not be of Najis-made; or not contain Najis ingredient; not contaminated by Najis; and be nonhazardous.

3.8.2 Food claimed as being Halal shall be marked on label by Halal emblem or other equivalent statement, for example, Sabihah, or mark recognized by certification body on the food label.

3.8.3 Claiming as being Halal food shall not be conducted in doubtful manner in terms of food safety or shall not misunderstand between Halal-certification and in the manner that exaggerates nutritional advantages or health benefits over other non-Halal food.

## ANNEX A

### REQUIREMENTS OF NAJIS AND PURIFICATION METHOD

#### **A.1 There are three types of Najis:**

- (1) Light Najis (Mukoffafah); urine from a baby boy at the age of 2 years and below who has not consumed any other food except his mother's milk.
- (2) Moderate Najis (Mutawassitoh); blood, lymph, water, vomit, excrement, urine, animal dead body (with exception to human, fish and grasshopper) and milk from these animals prohibited for drinking, etc.
- (3) Severe Najis (Mu-ngalladoh); pig, dog including liquid and objects discharged from their orifices, descendants and derivatives.

#### **A.2 Najis Purification Method**

- (1) Light Najis Purification Method: Clean all Najis and follow by sprinkling water over Najis area with no need to soak with forceful clean water.
- (2) Moderate Najis Purification Method: Clean all Najis and soak with forceful clean water once in minimum in order to remove all color, odor, and taste. Three sessions of water soaking are recommended.
- (3) Severe Najis Purification Method: Clean all Najis and soak with forceful clean water for seven times. One in those seven times shall be clean ground water in compliance with Islamic Law that has unclear appearance and suspended solid or in the form of chalk solvent. Ground water is recommended in the first soak.

**Remarks:** the words of "Soak with forceful clean water once in minimum" means thorough cleansing of Najis by removing color, odor, and taste and the words of "Soak with forceful clean water for seven times" conduct the same cleansing procedure each time.

**ANNEX B**  
**STUNNING PRIOR TO BLEEDING**  
**(POULTRY AND RUMINATED ANIMALS)**

In general practice, stunning prior to bleeding is not recommended. In case where stunning is necessary, it shall be done as follows:

**B.1 General Guidelines**

- (1) Stunning animal can be conducted in two ways; electrical and mechanical
- (2) Muslim (مسلم) supervisor with strong belief in Islam shall supervise the use of stunner throughout the procedure. Alternatively, stunner can be used independently by well-trained Muslim personnel.
- (3) Animal shall be stunned for temporary period and regain conscious by itself within 5 minutes after being stunned.
- (4) Stunning shall not lead to death or permanent injury to animal.

**B.2 Pre-stun electric shocks**

- (1) All kinds of electrical stunning shall be approved by the government agency responsible for the slaughtering.
- (2) Electrical stunning shall be supervised by skilled personnel to control electrical current as follows:

Animal	Electricity (Ampere)	Time (Second)
Chicken	0.25 – 0.50	3.00 – 5.00
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
Bull	2.50 – 3.50	3.00 – 4.00
Buffalo	2.50 – 3.50	3.00 – 4.00
Ostrich	0.75	10.00

- (3) For land animal, use head-only stunner by attaching both electrodes on animal's head. Alternatively, other electrical equipment certified by the Central Islamic Committee of Thailand can also be used and mentioned in item B.2 (1)
- (4) For poultry, use water bath stunner. Alternatively, other electrical equipment certified by the Central Islamic Committee of Thailand can also be used and mentioned in item B.2 (1)

### **B.3 Mechanical Stunning**

- (1) Mechanical stunner shall be used for cattle.
- (2) Non-penetrative stunner (for example, mushroom head type) is allowed for use. Alternatively, other mechanical equipment certified by the Central Islamic Committee of Thailand can also be used.
- (3) Stunner shall not be penetrative or cause skull fracture to avoid permanent injury in animal.
- (4) Animal skull (after skin removal) shall not have permanent injury evidence. In case of evidence of skull penetration or fracture, the animal dead body is considered unlawful according to Islamic Law. This unlawful animal dead body shall be separated from the lawful animal dead body in compliance with Islamic Law.

**ANNEX C**  
**GUIDELINES FOR USE OF CHICKEN OR**  
**POULTRY SLAUGHTERING MACHINE**

In general practice, poultry slaughtering machine is not recommended. In case where slaughtering machine is necessary, it is permitted for use under the following conditions:

C.1 User shall be Muslim with strong belief in Islam. User shall invoke “Bismilla” before switching on the machine.

C.2 Muslim personnel who switch on the machine shall not leave the machine and area while the machine is running.

C.3 In case the first Muslim personnel who switch on the machine needs to disappear from slaughtering area, another Muslim personnel shall be assigned to take over the duty. In this case the first Muslim personnel shall switch off the machine and the second Muslim personnel shall repeat the step 1 by invoking “Bismilla”.

C.4 Slaughtering machine shall be equipped with single blade with functioning sharpness.

C.5 Slaughtering shall be conducted by cutting the windpipe (trachea), the gullet (esophagus) and the two veins in the poultry’s neck (jugular and carotid) in instantly single cut.

C.6 User of slaughtering machine shall inspect to ensure whether poultry are slaughtered correctly in compliance with Islamic Law or not. If not, that machine user or other Muslim slaughterer shall immediately repeat the slaughtering action by using knife.