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ISLAMIC CONSUMER GOODS - PART 1:
COSMETIC AND PERSONAL CARE -
GENERAL GUIDELINES

ICS: 71.100.70

Descriptors: halal requirements, cosmetic, personal care

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Level 1 & 2, Block 2300, Century Square 1, Persiaran Dato’ Menteri
Jalan Usahawan Section 2
63000 Cyberjaya 40700 Shah Alam
Selangor Darul Ehsan Selangor Darul Ehsan:
MALAYSIA MALAYSIA

Tel: 60 3 8318 0002 Tel: 60 3 5544 6000
Fax: 60 3 8319 3131 Fax: 60 3 5510 8095
E-mail: central@standardsmalaysia.gov.my E-mail: msonline@sirim.my
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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
Department of Veterinary Services
Federation of Malaysian Manufacturers
Institute of Islamic Understanding Malaysia
Institute of Quality Malaysia
Malaysian Agricultural Research and Development Institute
Malaysian Association of Standards Users
Ministry of Domestic Trade and Consumer Affairs
Ministry of Health Malaysia (Food Safety and Quality Division)
Ministry of Health Malaysia (National Pharmaceutical Control Bureau)
Ministry of International Trade and Industry
Muslim Consumers' Association of Malaysia

The Technical Committee on Halal Food and Islamic Consumer Goods which developed this Malaysian Standard consists of representatives from the following organisations:

Department of Agriculture Malaysia
Department of Islamic Development Malaysia
Department of Veterinary Services
Federal Territory Mufti Office
Federation of Malaysian Manufacturers
Institute of Islamic Understanding Malaysia
Malaysian Agricultural Research and Development Institute
Malaysian Association of Standards Users
Malaysian Palm Oil Board
Ministry of Agriculture and Agro-based Industry
Ministry of Domestic Trade and Consumer Affairs
Ministry of Health Malaysia (Food Safety and Quality Division)
Ministry of Health Malaysia (National Pharmaceutical Control Bureau)
Ministry of International Trade and Industry
Muslim Consumers' Association of Malaysia
Royal Customs of Malaysia
SIRIM Berhad (Environmental and Bioprocess Technology Centre)
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SIRIM QAS International Sdn Bhd (Chemical and Consumer Section)
SIRIM QAS International Sdn Bhd (Food, Agriculture and Forestry Section)
The Cosmetic, Toiletry and Fragrance Association of Malaysia
Universiti Kebangsaan Malaysia
Universiti Putra Malaysia
Universiti Teknologi MARA
FOREWORD

This Malaysian Standard was developed by the Technical Committee on Halal Food and Islamic Consumer Goods under the authority of the Industry Standards Committee on Halal Standards.

This standard is the first part established in the series of Halal standards for Islamic Consumer Goods.

Compliance with a Malaysian Standard does not of itself confer immunity from legal obligations.
ISLAMIC CONSUMER GOODS -
PART 1: COSMETIC AND PERSONAL CARE -
GENERAL GUIDELINES

1. Scope

This Malaysian Standard prescribes practical guidelines for halal cosmetic and personal care industry. It serves as a basic requirement for cosmetic and personal care industry and trade or business in Malaysia. This standard should be used together with the Guidelines for Control of Cosmetic Products in Malaysia and Guidelines on Cosmetic Good Manufacturing Practice, by National Pharmaceutical Control Bureau.

NOTE. This standard does not contain all requirements which may be required for certification. Halal certification may be sought by arrangement with the competent Islamic authorities in Malaysia.

2. Normative references

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

Guidelines for Control of Cosmetic Products in Malaysia, National Pharmaceutical Control Bureau
Guidelines for Cosmetic Good Manufacturing Practice, National Pharmaceutical Control Bureau
MS 1500, Halal food - Production, preparation, handling and storage - General guidelines

3. Definitions

For the purposes of this standard, the following definitions apply.

3.1 Halal

Things or actions permitted by Shariah law.

3.2 Shariah law

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

*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.
3.2.2 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 Maliki, Hambali and Hanafi 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 the state or fatwa approved by the Islamic Authority.

3.3 Cosmetic and personal care

Cosmetic and personal care products are any substance or preparation intended to be placed in contact with various external parts of the human body (epidermis, hair system, nails, lips and external genital organs) or with teeth and mucous membranes of the oral cavity. The functions of these items are exclusively or mainly to cleaning them, perfuming them, changing their appearance and/or correcting body odours and/or protecting them or keeping them in good condition.

The products are not being presented as treating or preventing disease in human beings.

3.4 Halal cosmetic and personal care

Halal cosmetic and personal care products, including the accessories, are products permitted under Shariah law and fulfill the following conditions:

a) do not comprise or contain any human parts or ingredients derived from there of;

b) do not comprise of or contain any parts or substances derived from animals forbidden to Muslims by Shariah law, to use or to consume or from halal animal which are not slaughtered according to Shariah law;

c) do not contain any materials or genetically modified organisms (GMO) which are decreed as najs according to Shariah law;

d) are not prepared, processed, manufactured or stored using any equipment that is contaminated with things that are najs according to Shariah law;

e) during its preparation, processing or manufacturing the product is not in contact and physically segregated from any materials that do not meet the requirements stated in items a), b), c) or d); and

f) do not harm the consumer or the user.

3.5 Najs

3.5.1 Najs according to Shariah law are:

a) things and animals that are themselves not permissible such as dog and pig (khinzir) and all its derivatives, blood and carrion;

b) things that are contaminated with things that are najs;

c) things that come into direct contact with things that are najs;
d) any liquid and objects discharged from the orifices of human beings or animals such as urine, placenta, excrement, blood, vomit and pus; and

NOTE. Milk, sperm and ova of human and animals, except dog and pig, are not naja.

e) carrion or halal animals that are not slaughtered according to Shariah law.

3.5.2 There are three types of naja:

a) mughallazah which is considered as severe naja which are dogs and pigs (khinzir) including any liquid and objects discharged from their orifices, descendants and derivatives;

b) mukhaffafah which is considered as light naja. The only naja 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; and

c) mutawassitah which is considered as medium naja which does not fall under severe or light naja such as vomit, pus, blood, alcoholic drinks (khamar), carrion, liquid and objects discharged from the orifices, etc.

4. Requirements

4.1 Sources of halal cosmetic and personal care

4.1.1 Land and aquatic animals

4.1.1.1 Sources derived from halal land animals and slaughtered according to Shariah law are halal. Sources derived from land animals’ fur, hair and related material which were harvested whilst the animals are still alive are halal.

4.1.1.2 Sources derived from eggs that are from the animals which are not naja, are halal.

4.1.1.3 All aquatic animals that are halal for consumption can be the sources for cosmetic and personal care.

4.1.2 Plants and microorganism

Sources derived from plants and microorganisms on land, air and water, are all halal for use except those that are hazardous and/or mixed with naja.

4.1.3 Soil and water

All sources from the soil and water and its by products (including minerals) are halal for use except those that are hazardous and/or mixed with materials that are decreed as naja.
4.1.4 Alcohol

Materials for cosmetic and personal care that contain alcohol excluding alcoholic drinks (khamar), are permissible.

4.1.5 Synthetic

Materials for cosmetic and personal care produced synthetically are halal except those that are hazardous and/or mixed with materials that are decreed as najs.

4.2 Cleanliness in the preparation and handling of materials or cosmetic products

4.2.1 Cleanliness covers all aspects including personal hygiene, clothing, appliances and processing area for producing materials or products for cosmetic and personal care.

4.2.2 Cleanliness is defined as free from najs, dirt, microorganisms and any other contaminants which are harmful. Employees and visitors shall wear proper attire and should use specific appliances according to the regulations by the competent authority such as National Pharmaceutical Control Bureau.

4.3 Other aspects in preparation of materials for cosmetic and personal care

Materials for cosmetic and personal care shall also be prepared according to other aspects which are contained in the Guidelines for Control of Cosmetic Products in Malaysia and Guidelines on Cosmetic Good Manufacturing Practice, National Pharmaceutical Control Bureau.

4.4 Product processing, handling and distribution

All cosmetic and personal care products are halal if they meet the following requirements:

a) processing lines, tools and utensils shall be dedicated for halal production only;

b) the product or its ingredients do not contain any components or products of animals that are non-halal by Shariah law or products of animals that are not slaughtered according to Shariah law;

c) the product does not contain anything in any quantity that is decreed as najs by Shariah law;

d) the product or its ingredients are safe and not harmful;

e) the product is prepared, processed or manufactured using equipment and facilities that are free from contamination with najs; and

f) during its preparation, processing, packaging, storage or transportation, it shall be physically separated from any other food that does not meet the requirements specified in items a), b), c), d) and/or e) or any other things that are decreed as najs by Shariah law.
4.5 Devices, utensils, machines and processing aids

4.5.1 Devices, utensils, machines and processing aids used for processing halal cosmetic and personal care shall not be made of or contain any materials that are decreed as najs by Shariah law and shall be used only for halal cosmetic and personal care.

4.5.2 Devices, utensils and machines which were previously used or in contact with najs al-mughallazah shall be washed and ritually cleansed (dibagh) as required by Shariah law (see Annex A).

4.5.3 In the case of converting najs al-mughallazah line or processing line containing najs al-mughallazah into halal production line, the line shall be washed and ritually cleansed (dibagh) as required by Shariah law (see Annex A). This procedure shall be supervised and verified by the competent Islamic Authority. Upon conversion, the line shall be operated for halal cosmetic and personal care only. Repetition in converting the line to najs al-mughallazah line and back to halal line, shall not be permitted.

4.6 Packaging and labelling

4.6.1 Halal cosmetic and personal care shall be packed according to 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 and transportation, it shall be physically separated from any other things that do not meet the requirements stated in item a) or b) or any other things that have been decreed as najs by Shariah law; and

d) the packaging material does not contain any raw materials that are considered hazardous to human health.

4.6.2 Packaging and labelling process shall be carried out in a clean and hygienic manner.

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

4.6.4 Each container shall be marked legibly and indelibly or a label shall be attached to the container and the information on the product label shall be consistent with the labelling requirements in Guidelines for Control of Cosmetic Products in Malaysia, National Pharmaceutical Control Bureau.

4.6.5 Labelling and advertising shall not contravene with the principles of Shariah law and shall not display indecent elements which are against Shariah law.
4.7 Other requirements
Other requirements in MS 1500 shall be adhered to.

4.8 Legal requirements
The product shall in other aspects comply with legislation including other relevant requirements currently in force in Malaysia.

5. Compliance
For product deemed to comply with this standard, it shall comply with Clause 4 of this standard. This shall be verified through site inspection as deemed necessary by the competent authority.

6. Halal certificates
The halal certificates shall be issued by the relevant Islamic Authority in Malaysia.

7. Halal certification mark
Each product, upon approval by the relevant Islamic Authority, may be marked with the halal certification mark of that authority provided the product conforms to the requirements of this standard.
Annex A
(normative)

Method of washing and ritual cleansing (dibagh) according to Shariah law for najs al-mughallazah

A1. 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, one of which shall be 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; and

c) the amount of soil used is just enough to make a suspension.

A2. Conditions of the soil

The conditions of the soil are:

a) free from najs;

b) free from other impurities like oil; and

c) not musta'mal soil [which had been used for dry ablution (tayammum)] except after subject to heavy rain.

A3. Conditions of the water

The conditions of the water are:

a) shall be natural (mutlaq);

b) not musta'mal, and

   NOTE: Musta'mal water is the water that is less than two qillah (approximately 270 L) that had been used for cleansing.

c) free from najs.
Bibliography


Acknowledgements

Members of Technical Committee on Halal Food and Islamic Consumer Goods

Y Bhg Dato' Mustafa Abdul Rahman/ Y Bhg Dato' Wan Mohamad Dato' Sheikh Abdul Azizi (Chairman)
Ms Zainorni Mohd Janis (Secretary)
Ms Zatiaha Othman/ Mr Zulkifli Derus
Mr Che Hassan Pahmi Che Mamat/ Mr Zainal Abidin Jaffar/ Ms Hakimah Mohd Yusoff
Dr Muhmad Kamarulzaman Muhmad Sarif/ Dr Mohd Razli A Razak
Y Bhg Dato' Wan Zahidi Wan Teh/ Mr Muhamad Hanif Ab Kadir
Ms Noor Aizah Shazilli
Mr Nor Azaruddin Husni Hj Nuruddin/ Mr Muhammad Hisyam Mohamad
Dr Abidin Hamid
Mr Mohd Yosof Ab. Rahman
Dr Salmiah Ahmad/ Ms Rosnah Ismail
Mr Mohamad Shah Rahmat/ Mr Othman Saad
Mr Saifulbahri Abdul Kadir/ Mr Mohd Fahmi Mohd Azman
Mr Mohd Salim Dulattil/ Ms Sanimah Abd Rahman/ Ms Zuraini Adam
Ms Mazli Muhamad/ Mr Abdullah Hisham Ahmad Yahya/ Ms Nik Shamsiah Nik Salleh

Department of Islamic Development Malaysia
SIRIM Berhad
Department of Agriculture Malaysia
Department of Islamic Development Malaysia
Department of Veterinary Services
Federal Territory Mufti Office
Federation of Malaysian Manufacturers
Institute of Islamic Understanding Malaysia
Malaysian Agricultural Research and Development Institute
Malaysian Association of Standards Users
Malaysian Palm Oil Board
Ministry of Agriculture and Agro-based Industry
Ministry of Domestic Trade and Consumer Affairs
Ministry of Health Malaysia (Food Safety and Quality Division)
Ministry of Health Malaysia (National Pharmaceutical Control Bureau)
Acknowledgements (continued)

Ms Azura Kifli/  
Ms Noraishah Abd Manan  
Mr Zulkefli Mohamad  
Mr Mohamad Amin Mohamad/  
Mr Abdul Latif Deris  
Mr Ropien Jokiman/  
Ms Zulaikha Paidi  
Ms Kuziah Ahmad  
Ms Radziah Mohd Daud  
Ms Hamidah Minhaj  
Assoc Prof Dr Mohd Khan Ayub  
Prof Dr Yaakob Che Man  
Prof Dr Abu Bakar Abdul Majeed/  
Mr Tommy Julianto

Ministry of International Trade and Industry  
Muslim Consumers' Association of Malaysia  
Royal Customs of Malaysia  
SIRIM Berhad (Environmental and Bioprocess Technology Centre)  
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SIRIM QAS International Sdn Bhd (Food, Agriculture and Forestry Section)  
The Cosmetic, Toiletry and Fragrance Association of Malaysia  
Universiti Kebangsaan Malaysia  
Universiti Putra Malaysia  
Universiti Teknologi MARA

To also acknowledge members of Working Group in Department of Islamic Development Malaysia as follows

Ms Mariam Abd Latif  
Mr Azman Mat Hassan  
Mr Jafri Abdullah

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