



# **MUIS HALAL CERTIFICATION STANDARD** **(1<sup>st</sup> DRAFT)**

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MUIS-HC-S001

## **General Guidelines for the Handling and Processing of Halal Food**

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## Contents

	<b>Page</b>
<b>GENERAL GUIDELINES FOR THE HANDLING AND PROCESSING OF HALAL FOOD</b>	
<hr/>	
1	Introduction
	4
2	Scope
	4
3	Definitions And Interpretations
	5
4	References
	6
5	Halal Food Handling And Processing
	7
<b>APPENDIX</b>	
<hr/>	
A	Religious Rulings On Beverages, Plants And Animals
	9
B	Islamic Slaughtering
	12
C	Purification From Najis
	15

## General Guidelines For The Handling And Processing Of Halal Food

### 1 INTRODUCTION

- 1.1 Halal food refers to food that is allowed for Muslim consumption. For Muslims, it is important for them to ensure that their diet conforms to the guidelines laid down by Islam. The Halalness of a food is generally determined by two factors – internal and external. Internal factor refers to the constituents or ingredients of the food, whilst external factor refers to the manner at which the food is being handled and processed.
- 1.2 A food is deemed Halal if the ingredients used are from Halal sources. In this case, the source of the ingredients, as well as the manner at which the ingredients are being processed and handled play an important role in determining the Halalness of the end product.
- 1.3 With regards to the external factor, it is extremely crucial that Halal food is completely segregated from any non-Halal food and/or Najis items. A food will change its status from being Halal to non-Halal should it come into contact with any known non-Halal and/or najis substances. Hence, extra effort has to be taken to ensure that Halal food is always labeled as such and kept in a secure place to prevent possible chances of contamination.
- 1.4 The concept of Halal food is incomplete without coupling it with aspects of hygiene and nutrition. From a holistic perspective, food must be Halal, safe for human consumption and carries a high nutritional value.
- 1.5 This document establishes the general principles of the handling and processing of Halal food, as per stipulated by the Shariah Law. It serves to identify sources of Halal food, introduce Najis items and the purification processes associated with them, as well as provide guidance on the slaughtering procedures of life Halal animals.

### 2 SCOPE

- 2.1 This document provides general guidelines for the handling and processing of Halal food. It has been established for the needs of the food industry and the qualification for use of the Muis Halal certificate and/or certification mark.
- 2.2 For purpose of qualification to the Muis Halal certificate and/or certification mark, this document must be supplemented with the **General Guidelines for the Development, Implementation and Management of a Halal System, MUI-HC-S002**, as a technical reference. It is recommended that reference be made to the local hygiene and sanitation requirements and other relevant Codex standards.
- 2.3 This document follows the general principles of Syafii School of Jurisprudence which is followed by the majority of Muslims in South-East Asean countries.

### **3 DEFINITIONS AND INTERPRETATIONS**

#### **3.1 FOOD**

Any substance, whether processed, semi-processed or raw, which is intended for human consumption, and includes drinks, chewing gum and any substance which has been used in the manufacture, preparation or treatment of “food” but does not include cosmetics or tobacco or substances used only as drugs.

#### **3.2 HALAL**

An Arabic term which means “permissible” or “lawful”. Halal food refers to food that is permissible for Muslim consumption.

#### **3.3 HALAL CERTIFICATE**

A certificate issued by Muis under section 88A of the Administration of Muslim Law Act (Cap 3). “Halal certificate”, in relation to any product, service or activity, means a certificate to the effect that the requirements of the Shariah Law are complied with in the operations or carrying out, as the case may be, of that product, service or activity.

#### **3.4 HALAL CERTIFICATION MARK**

A certification mark issued by Muis under section 88A of the Administration of Muslim Law Act (Cap 3). “Halal certification mark”, in relation to any product, service or activity, means a certification mark to the effect that the requirements of the Shariah Law are complied with in the operations or carrying out, as the case may be, of that product, service or activity.

#### **3.5 HANDLING**

Includes the making, manufacturing, producing, collecting, extracting, processing, storing, transporting, delivering, preparing, treating, preserving, packing, cooking, thawing, serving and displaying of food.

#### **3.6 LOCATION**

A particular place or position involved in the handling and processing of food.

#### **3.7 NAJIS**

An Arabic term which means “filth”. Substances considered as filthy cannot be consumed by Muslims.

#### **3.8 PROCESSING**

Methods and processes (a series of actions or steps) used to transform raw ingredients into food for human consumption.

### 3.9 **SHARIAH LAW**

Islamic Law that is based on the Al-Quran (i.e. holy book of Islam), Al-Hadith (i.e. traditions of Prophet Muhammad, Messenger of Allah), and Ijtihad (i.e. the process of Islamic idea of independent thought) according to the Shafi'i or any one of the Hanafi, Maliki or Hambali School of Thoughts. A particular food becomes Halal or non-Halal by Shariah Law or Islamic Law if it is considered so through one of the abovementioned sources.

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- 4.3.5 Keller, Nuh Ha Mim Keller. 1999. *Reliance of the Traveller*. Maryland: Amana Publications.
- 4.3.6 Zuhaili, Wahbah. 1989. *al-Fiqh al-Islami wa Adilatuh*. Damsyik: Dar al-Fikr.
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- 4.3.10 Ibn Hajar, Ahmad bin Ali. 1997. *Bulugh al-Maram*. Beirut: Dar Ibn Kathir.

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- 4.4.3 Ibn Manzur, Ahmad bin Abi al-Qasim. 1992. *Lisan al-'Arab*. Beirut: Dar al-Fikr.
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- 4.5.1 Encarta Reference Library Premium 2005 DVD
- 4.5.2 Encyclopaedia Britannica 2005 Ultimate Reference Suite DVD

### **5 HALAL FOOD HANDLING AND PROCESSING**

#### **5.1 GENERAL REQUIREMENTS**

A food is deemed as Halal if it meets the following conditions:

- (a) The product does not contain and/or derived from any non-Halal sources.
- (b) The product does not contain and/or derived from animals not slaughtered in accordance to the Shariah Law.
- (c) The product does not contain and/or derived from anything that is considered as Najjis.
- (d) The product is prepared, processed or manufactured using equipment and facilities that are free from contamination with Najjis; and
- (e) During its preparation, processing, packaging, storage and/or transportation, it should be fully separated from any other food that does not meet the requirements specified in items (a), (b), (c) and/or (d) or any other things that are considered as Najjis by Shariah Law.

#### **5.2 STORAGE, DISPLAY & SERVINGS**

All Halal food must meet the following conditions:

- (a) They should be stored in a location that is segregated from non-Halal food and/or Najjis items.
- (b) They should be displayed and served using equipment and facilities that are free from contamination with Najjis.
- (c) There must be signages indicating that the food is Halal so as to prevent it from being mixed or contaminated with non-Halal food and/or Najjis items.

#### **5.3 LOCATION**

All locations involved in the handling and processing of Halal food must meet the following conditions:

- (a) They should not be involved in the handling and processing of non-Halal food and/or Najjis items.
- (b) They should be segregated from locations that are involved with the handling and processing of non-Halal food and/or Najjis items.

#### **5.4 HYGIENE & SANITATION**

All food shall be prepared, processed, packaged, transported and stored in such a manner that they are in compliance to the local hygiene and sanitation requirements and other relevant Codex standards.

## APPENDIX A

### RELIGIOUS RULINGS ON BEVERAGES, PLANTS & ANIMALS

#### A.1 SCOPE

This Appendix is intended to provide information on the religious rulings of beverages, plants and animals, as per stipulated by the Shariah Law.

#### A.2 DEFINITIONS AND INTERPRETATIONS

##### A.2.1 Amphibian

A member of a class of vertebrate animals, the Amphibia, which lives primarily in water but can survive on land. This class commonly have eggs which are externally fertilized. It has moist skins that can absorb oxygen for respiration purpose. The class includes frogs, toads, newts, salamanders, sirens and caecilians.

##### A.2.2 Bird

Vertebrate animal with feathers and wings. It is the only animal with feathers. There are two broad categories of birds – flightless birds and flight-able birds.

##### A.2.3 Carnivore

Flesh-eating animal. There are seven distinct families, of which four are dog-like and three cat-like. They are Ursidae (bears), Canidae (dogs, foxes), Procyonidae (racoons), Mustelidae (stoats, badgers, otters), Viverridae (mongooses, genets), Hyaenidae (hyenas), and Felidae (cats). Distinctive features of carnivores include the pointed canine teeth and the scissor-like cheek teeth (carnassials). The claws may be blunt, as in bears and dogs, or very sharp, as in cats. All carnivores are covered with fur, which preserves their body heat.

##### A.2.4 Hybrid Offspring

The product from the mating of one species of animal with another within one genus.

##### A.2.5 Mammal

Warm-blooded vertebrate animal of a class that is distinguished by the possession of body hair or fur, bears its young alive and feeds them with milk, secreted by specialized skin glands called mammary glands. There are three subclasses of mammals: the egg-laying or monotreme mammals, the marsupials, and the placental or eutherian mammals.

##### A.2.6 Marine Animal

Animal that lives totally in water, or its natural habitat is water; feed in water, regardless of whether it is in saltwater or freshwater.

**A.2.7** Najis Ethanol

Also known as najis ethyl alcohol. It is a chemical that is derived from the intentional fermentation of carbohydrates.

**A.2.8** Omnivore

Animal that feeds on a variety of food of both plant and animal origins.

**A.2.9** Vertebrate

A member of the subphylum Vertebrate, of the phylum Chordata, containing animals with backbones, whose nervous systems are differentiated anteriorly into an elaborate brain, housed in a cranium. These animals can be divided into a series of classes: jawless fish, cartilaginous fish, bony fish, amphibians, reptiles, birds, and mammals.

**A.3** **RULINGS ON BEVERAGES**

All beverages are Halal, except the following:

- (a) Beverages containing traces of najis ethanol
- (b) Intoxicating beverages
- (c) Poisonous beverages
- (d) Beverages containing traces of Najis

**A.4** **RULING ON PLANTS**

All plants are Halal, except the following:

- (a) Intoxicating plants
- (b) Poisonous plants, unless the poisons are removed

**A.5** **RULING ON LAND ANIMALS**

**A.5.1** All mammal land animals are Halal, except the following:

- (a) All omnivores
- (b) All carnivores, except striped hyenas (*Hyaena hyaena*)
- (c) Domesticated donkeys
- (d) Hybrid offspring from domesticated donkeys and horses
- (e) Rats

**A.5.2** All non-mammal land animals are non-Halal, except the following:

- (a) Locusts and grasshoppers

(b) Dabb lizards (Spiny-tailed lizards)

(c) Non-poisonous land crabs

**A.6 RULING ON MARINE ANIMALS**

All marine animals are Halal, except poisonous marine animals, unless the poisons have been removed.

**A.7 RULING ON AMPHIBIANS**

All amphibians are non-Halal

**A.8 RULING ON BIRDS**

All birds are Halal except, the following:

(a) Poisonous birds

(b) Birds of prey

(c) Carrion-eating birds

(d) Hoopoe

## **APPENDIX B**

### **ISLAMIC SLAUGHTERING**

#### **B.1 SCOPE**

**B.1.1** This Appendix provides guidelines on the requirements and procedure of Islamic slaughtering, as per stipulated by the Shariah Law.

**B.1.2** Islamic slaughtering is necessary for all life Halal animals except for marine and non-mammal land animals, of which any form of merciful killing method can be adopted.

#### **B.2 DEFINITIONS AND INTERPRETATION**

##### **B.2.1** Basmalah

The recitation of "Bismillahir Rahmanir Rahim" (In the name of Allah, the Most Beneficent, the Most Merciful).

##### **B.2.2** Gullet

The passage by which food passes from the mouth to the stomach; also known as the oesophagus.

##### **B.2.3** Kaabah

The square building at the heart of Mecca where Muslims all over the world face during their prayers.

##### **B.2.4** Makruh

Not encouraged according to Shariah Law.

##### **B.2.5** Muslim

A person who professes the religion of Islam in accordance with the Shariah Law.

##### **B.2.6** Qiblah

The direction of Kaabah at which every Muslim must face during their prayers.

#### **B.3 CRITERIA**

##### **B.3.1** The Slaughter

All life Halal animals must be killed in the most merciful manner possible to afflict the least pain on the animals.

**B.3.2 The Slaughterer**

- (a) In manual slaughtering, the slaughterer must be a Muslim
- (b) In automatic slaughtering, the person pressing the button must be a Muslim

**B.3.3 The Blade**

- (a) The blade must be made from metal and should be very sharp and not serrated, such as saw, or with some chipping on its cutting edge
- (b) Proper procedures must be in place to ensure that the knife is properly maintained to ensure continuous sharpness

**B.3.4 The Animal**

The animal should be alive before the slaughter.

**B.3.5 Neck Area To Be Severed**

- (a) Both the animal's windpipe and gullet must be cut. If only one of them is cut, the slaughter is not valid.
- (b) It is makruh to sever the head totally, although the slaughter is still valid.

**B.4 THE PROCEDURE**

**B.4.1 Before The Slaughter**

- (a) The animal should be rested and fed
- (b) The holding area for the animals should not be in close proximity to the slaughtering place. The distance should be in such a way that the animals in the holding area will not be able to see or sense the slaughtering in action.
- (c) The knife used for the slaughter should be inspected for any chipping
- (d) The knife should be sharpened for each slaughter
- (e) In automatic slaughtering, the animals should be positioned so that the blade will cut the front part of the neck and not other body parts
- (f) The slaughterer or the person switching on the automatic slaughtering machine must be a Muslim
- (g) Where possible, the animal and/or the slaughterer should face the direction of Qiblah

**B.4.2 During The Slaughter**

- (a) The slaughterer or the person switching on the automatic slaughtering machine should recite Basmalah
- (b) In manual slaughtering, the knife should not leave the neck until both the windpipe and the gullet has been cut

- (c) In automatic slaughtering, the depth of the cut should be enough to cut both the windpipe and the gullet, and not to sever the head completely
- (d) In automatic slaughtering, all the animals that have been positioned for slaughtering should be checked to ensure that they are still alive. Dead animals should be removed, since it will be impossible to differentiate between a life one and a dead one after the slaughter

**B.4.3** After The Slaughter

- (a) The animal should be allowed to die before any skinning or defeathering
- (b) Any jerking motion should be allowed to subside and stop completely before further process

## APPENDIX C

### PURIFICATION FROM NAJIS

#### C.1 SCOPE

This Appendix intends to identify the types of najis, as per stipulated by Shariah Law. It provides guidance on the purification procedures of equipment and/or facilities that have been contaminated with Najis items, for the purpose of Halal food handling and processing.

#### C.2 DEFINITION OF NAJIS

An Arabic term which means “filth”. Substances considered as “Najis” cannot be consumed by Muslims.

#### C.3 TYPES OF NAJIS

##### C.3.1 Heavy Najis

Three animals are considered as sources of Heavy Najis:

- (a) Swine
- (b) Dog
- (c) Hybrid offsprings from (a) and/or (b).

##### C.3.2 Intermediate Najis

Intermediate Najis substances can be sub-divided into 2 categories:

- (a) Substances that are considered as sources of Intermediate Najis are
  - i. All types of blood, except the following:
    - Blood from Heavy Najis sources. Its status as Heavy Najis remains.
    - Insects’ blood that does not flow. It is considered as Tolerable Najis.
  - ii. Vomits
  - iii. Vaginal discharges, including urine.
  - iv. Penile discharges, such as urine and semen.
  - v. Anal discharges, such as faeces.
  - vi. Abnormal discharges from other parts of the body, such as puss.
  - vii. Najis ethanol
- (b) Substances that can change their status from Najis to non-Najis with purification such as hides from Halal animals. If they are tanned according to Islamic prescription, their status will change from Intermediate Najis to non-Najis. The Islamic method of tanning involves

removing all traces of the animal's meat or fat from the hide and then leave it to the Sun to dry.

**C.3.3 Tolerable Najis**

This refers to intermediate Najis in very small quantity stained on a surface and difficult to remove. Examples of tolerable Najis are small quantities of blood that remain in the flesh of animal after washing it thoroughly; and the stomach content of very small Halal animals.

**C.4 PURIFICATION FROM NAJIS**

**C.4.1 Purification From Heavy Najis**

(a) Surfaces and utensils that come into contact with sources of Heavy Najis are considered as tainted with Heavy Najis. They should not be used to prepare Halal foods except after purification.

(b) The purification procedure is as follow:

- i. Remove all traces of the Najis.
- ii. Prepare a mixture of water and earth.
- iii. Pour the mixture on the affected area.
- iv. Wash away the affected area with 6 (six) pourings of water. If it is less than 6, the purification is not valid. If it is more that 6, the purification is valid.

(c) If the affected area is such that water cannot be drained out naturally, for example the concave surface on a fixture, any collected water should be removed before each pouring. This is to ensure that subsequent pourings of water are not counted as additions to the first pouring.

**C.4.2 Purification From Intermediate Najis**

(a) Purification from Intermediate Najis can be done by washing the affected area with water until there are no more traces of that Najis.

(b) The following 3 tests must be applied to ensure that the purification is complete:

i. The Sight Test

The Najis should not be visible anymore.

ii. The Smell Test

The Najis cannot be smelt anymore. If the Najis is not visible but it can still be smelt, the purification is not complete yet.

iii. The Taste Test

This test is applicable to najis ethanol and blood. If the sight and smell tests have been fulfilled, but there is a lingering taste of najis ethanol and blood left on the affected area, the purification is not complete yet.

**C.4.3 Tolerable Najis need not be cleaned or removed since it is difficult to do so.**