



Guidelines For The Preparation Of HALAL Foods.



GUIDELINES FOR THE PREPARATION OF HALAL FOODS

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INTRODUCTION

The processors of foods and goods for the Muslim market need to understand and comply with the specific requirements of the Muslim consumers before their product could be labeled as HALAL food in Nepal. The use of the word “HALAL” (Permissible), ‘CERTIFIED HALAL’, ‘FOODS FOR MUSLIM’ and other similar labeling will only be granted if all requirement is met.

The consumption of Halal foods and goods is compulsory to all Muslims. Lack of knowledge, awareness and understanding of the Halal concept among Muslims and the manufacturers of Halal products may cause the loss of appreciation to Halal.

In fact the holy Quran addressed all human being and not just Muslim to search for Halal and it is for their own benefit. One should understand that Halal food requires that it is prepared in the most hygienic manner meeting international food safety standards and should not be viewed as offensive to any religious belief. The basic issue in Halal food production is cleanliness, free from ‘contamination’ and healthy food as defined in the Quran.

Thus, these guidelines are prepared to interpret and explain, to the processors and the public, either Muslim or non-Muslim, the Halal and Haram (Non-Permissible) aspects as stipulated in Islamic laws. It covers as follows foods, slaughtering, drinks, goods and equipment's used by Muslims. (For detail ON DRINKS, Goods, Utensils and equipment's – Separate guidelines has been created)

These guidelines contain the following particulars:

1. Important definitions as PROVIDED BY Islamic laws, Nepalese Muslims Associations (all Islamic rules)
2. Sources of foods and drinks
3. Slaughtering of animals
4. Processing and cooking of food
5. Presentation and storage
6. Hygiene and Sanitation
7. The Label Halal (Permissible)
8. Conclusion



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1. IMPORTANT DEFINITIONS

ISLAMIC LAWS (SYARIAH LAWS)

The sources of the Islamic laws are the Al Quran, Hadith, Ijma' and Qiyas. Whichever food substances mentioned in any one of these sources mentioned above, be it Halal (permissible) or Haram (forbidden), is interpreted as being Islamic Law.

Since the main source of the Islamic Law is Al-Quran, all Islamic rules are also Allah's Law. It is not created by men and is not a burden to human being since it is for their own good, to have a better living in this wonderful world. It is also a tool to differentiate between those who are wise and those are not.

DEFINITION OF HALAL (PERMISSIBLE)

HALAL in general term means permitted, allowed, authorized, approved, sanctioned, lawful, legal, legitimate or licit. The word 'Food for Muslims' or 'food certified Halal' or 'Halal' or having similar meanings can be define as follows:

- a) Free of, and not made of, or containing any part or substance taken or extracted from animal which are forbidden (HARAM) to be consumed by Muslims, according to Islamic laws.
- b) Not containing any substances, which is declared as filth according to Islamic Laws.
- c) Not prepared, processed, produced or manufactured using utensils, equipment and / or machinery which are not free from filthy substances as directed by Islamic Laws, and
- d) During preparation, processing or storage, it should not come into contact or be in close proximity with any food which do not fulfill the requirements as stipulated in Paragraph (a), (b) or (c) or any substance declared as being filth according to Islamic Law.

FILTH ACCORDING TO ISLAMIC LAW:

Filth is things that are considered as impure and dirty and it should not be used as foods, clothes, drinks or others. Filth, according to Islamic Law, are:

1. Substances such as Pork, Blood and Carcasses (Carrion) which are filth by themselves and as such cannot be accepted as clean.
2. Clean substances contaminated by filth and cannot be purified.
3. Clean substances contaminated by filth and can be purified.

2. SOURCES OF HALAL FOODS AND DRINKS

The main sources of human food and drink are plants and animals that have been created by Allah on the earth, as a gift to its followers. Therefore they should be appreciated. But these



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plants and animals came from various kind and species; some of them are Halal and the others are Haram. Allah has created Halal and Haram for the sake of human benefits.

ANIMALS - it can be divided into two main categories:

1) Land Animals.

2) Water Animals.

1) Land Animals - All land animals are permitted to be eaten except:

a) Animals not slaughtered according to Islamic Laws.

b) Pigs.

c) Dogs.

d) Carnivorous animals that slash and kill, such as tigers, bears, elephants and other similar animals.

e) Birds with claws or birds that feed by snatching and tearing, such as eagles and other birds similar. (Scavengers and birds of prey)

f) Animals which are permitted to be killed in Islam such as rats, centipedes, eagles, scorpion and other similar animals.

g) Animals and insects forbidden to be killed in Islam, as bees and woodpecker and any other animals.

2) Water Animals:

Water animals are those which live only in water. They are Halal (Permissible) and can be eaten, except if poisonous, intoxicated, and harmful to human health.

PLANTS

All types of plants and their products are Halal (permissible) and can be eaten except if poisonous, intoxicated, and harmful to human health.

DRINKS

All forms of water are permissible (Halal) and can be taken except if they are poisonous, intoxicating, and harmful to human health. Islam forbids the intake of alcoholic and intoxicating drinks such as wines and alcoholic beers. Water mixed with filthy water or food laced with wine and alcohol are also not permissible.

3. SLAUGHTERING OF ANIMALS

[DOC VER – 1.1 Dtd 2013; Rev Ver 1.3 Dtd 2016]

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Muslim slaughter is an entity to the religion. The method of slaughtering is according to the Islamic Law. It is different from other religion's slaughtering method; it is not a ritual slaughtering and offerings to god. Halal animals are slaughtered to express respects to them and to thank Allah for Its gifts in providing the animal as clean and healthy food. The act of slaughtering must assure the animal suffer minimal pain as possible. All forms of Islamic slaughtering must comply with the following regulations:

- a) Slaughtering must be performed manually by Muslim of sound mind, mature and he fully understands the fundamentals and conditions related to slaughtering.
- b) Animals to be slaughtered must be animals that are permitted (Halal) to be eaten.
- c) Live animals living in their HABITAT. The animal must be healthy and not in the state of stress.
- d) The respiratory tract, esophagus (channel for taking in food) and jugular vein must be severed, to assure maximum removal of blood and less suffering to the animal, [for less suffering stunning is approved (Like mild voltage on water bath stunner)] and
- e) All slaughtering devices must be sharp and are not made of bones, nails and teeth. The use of sharp and clean slaughtering devices is to assure that the act of slaughtering is quick and not cruel to the animal and that the animal experience minimal pain as possible.

4. PROCESSING And COOKING OF FOOD

All processed foods are Halal if the ingredients used are Halal, If it is processing company only then they should only use raw products from Halal practiced or certified company only, so the processing done is clean and free from the filth such AS:

- i) Must not be made of, or containing any parts or products from animals, which are forbidden by Islamic Laws to be consumed by Muslims or not slaughtered according to Islamic Laws.
- ii) Must not contain any products which are considered as filth according to Islamic Laws whether in little or large quantities such as pig oils, fats, lards from carcass, types of alcohol and other items.
- iii) Must be prepared, processed or manufacturer using equipment which are free from filth according to Islamic Laws, such as cutting devices, premises, containers and other related equipment.
- iv) During preparation, processing and storage, Halal and non Halal food should be handled in separate unit or department, people handling should be aware of Handling Halal products. Halal and Non Halal products should be stored separately.
- v) During transportation Halal and Non Halal products should be sealed and vacuum packed and placed on separate closed box or container.



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vi) During preparation, processing and storage, food must not come into contact or close proximity with any food which do not meet the requirements in Paragraph I, II, III, iv or v or any product that is considered as filth according to Islamic Laws.

5. PRESENTATION AND STORAGE

All Halal goods that are kept, displayed and served must be isolated from goods that are nonHalal to prevent mixing or contaminating with filth. Any goods coming in contact with filth or non-Halal materials are considered as filth and Haram to be used or eaten.

All Manufacturing units must make separate store for HALAL and Non HALAL products to avoid cross contamination.

6. HYGIENE/ SANITATION

Hygiene and cleanliness are strongly emphasized in Islam and it includes every aspect of personal hygiene, dress, equipment and premise where food is processed or prepared. In fact the basis of Halal itself is hygiene and health (Halal and Toyyiba)

The objective is to ensure that the food produced is absolutely clean and not harmful to human health.

Hygiene can be defined as being free from filth, dirt, AND MATERIALS prohibited by Islam and not clean according to Islamic Laws. Several aspects, which are emphasized, include;

- a) Premise for the manufacturing, preparation and sale of food and drinks must be clean and free from any element, which can cause infestation from flies, rats, cockroaches, lizards and other similar pests.
- b) Workers in food factories must be healthy and the must wear clean protective clothing to prevent food from dirt and possible contaminants. All Standard Operating Procedures for maintaining food hygiene must be adhered to.
- c) Equipment used must be clean and washed frequently to ensure cleanliness. Rinsing with clean running water is the method to be used apart from cleaning and use of suitable cleaning agent.
- d) Toilets and wash rooms, which can be source of dirt and harmful germs, must be cleaned from time to time. Proper hand cleaning is necessary after each usage of toilet and before starting of food processing.
- e) Regular cleaning and sanitization assures prevention and reduction of harmful contaminants.

7. HALAL LABEL (PERMISSIBLE)



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The used of label 'HALAL', 'CERTIFIED HALAL' or any other statement which can give similar meaning, permitting, allowing Muslim to eat, drink and manufacture, preparation and sale in the premises is Halal for Muslims.

8. CONCLUSION

It is envisaged that these guidelines will give a better understanding regarding foods, drinks and goods used by Muslims and other concerned.

Muslim consumers are very particular about the products they consume and use. In some cases personal claims made by the manufacturer that their products are Halal are just not good enough. A system of verification by an independent party is expected before a good could be considered fully accepted by a good Muslim. A transparent system of halal auditing, not just mere inspection, is most welcomed in order to develop 'zero suspicion' of a manufactured product. In this connection, manufacturers are reminded and advised to comply with all the 'HALAL' requirements, which have been clearly laid as above. All claims made by manufacturer must be substantiated or they may be liable for prosecution under the existing laws.

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