



Newsletter

Issue 4

September 2004

Welcome to the fourth issue of the HMC newsletter.

As you will be well aware, by the Grace of the Almighty and your prayers and support the work of the **Halal Monitoring Committee** has expanded greatly since its inception and it is now felt that a public presentation of our activities, outlining our goals and objectives, the method in which the system operates, expressing what goes around us in the meat industry and what the public can do to support this vital service, is long overdue. A seminar has therefore been scheduled for Sunday 19th September at Crown Hills Community College beginning at 2 pm in which a number of renowned scholars and experts will *insha'allah* be addressing a host of significant Islamic and scientific issues related to the central theme of the importance of ensuring Halal consumption to educate and increase public awareness.

We earnestly hope for your support at the event by your presence and your prayers. Your solidarity and support is essential for the success of this and all other activities of **HMC** at large. May Allah reward you all abundantly for your contributions in this vital service to the Ummah. Please note this event is for both brothers and sisters with separate seating arrangements.

The task of providing assurance of guaranteed Halal is not easy and it demands a lot of patience, among other things. We face many challenges and sometimes obstacles along the way, simply because as the Creator of mankind demands submission and that we confine ourselves to the Halal, our avowed enemy, Shaytan and his forces, have taken it upon themselves to lead as many of Allah's servants as possible to rebellion and Haram. It is a clear fact that the consumption of Halal is a condition for the acceptance of good deeds and du'a. On the contrary, a body nourished on Haram is deprived of Allah's grace. Yet with great sadness we see that even otherwise practicing Muslim brothers and sisters are so complacent about this issue that they are seen eating out from even non-Muslim outlets. Let us reflect on the hadith of the disheveled, dusty traveler whose prayer is rejected despite his pitiable state due to Haram (see *Fiqh of Food*). Let us ponder over the incident of the pious worshipers who were invited by al-Hajjaj ibn Yusuf to a banquet and were fed, unknown to them, on Haram. After the feast al-Hajjaj triumphantly declared, "Now I have become secure against the prayers of the pious against me!" How sure are we about the acceptance of our du'a? Truly, it is a sign of the Last Days that Muslims will not be concerned of where they eat from, whether Halal or Haram.

Let us be realistic and help each other in this cause. Let us not assist the friends of Shaytan by allowing them to create unfounded doubts in our minds through nothing but rumors. Rather if you have any queries, please feel free to contact us or make an appointment to meet and raise any issue of concern.

May the Almighty grant us the tawfiq and acceptance to serve Him and His deen. Amin.

Shaykh Mohamed Benkhelifa
HMC Director

**The HMC office
has been
Relocated to
70 Baggrave St,
Leicester LE5 3QS.**

**The fax number has
changed to
0116 2515450.**

**The phone number is
the same
0870 240 72 67**

**Halal Monitoring Committee
Helping Muslims Choose**

WARNING-ALERT-WARNING-ALERT-WARNING-ALERT-WARNING

Some non-certified outlets are aiming to deceive their customers by putting on display **HMC** tapes, tags, letters etc. to falsely create the impression that all products in the shop are certified and monitored by **HMC**. This is clear deceit and **HMC** absolves itself of any involvement with retailers not displaying our certificate. The customers are reminded that they must look out for **HMC** certificates on display for their assurance of **HMC** certified products.

Dunking Chickens in Hot Water after slaughtering them

In many places, the chicken is slaughtered and then dipped in to the hot water and then the feathers are removed. Is it permissible to eat this?

In the name of Allah, Most Compassionate, Most Merciful,

In order to hasten the process of production, most abattoirs and slaughterhouses dunk chickens and birds in hot water after slaughtering them, in order to remove and loosen its feathers, and so that plucking the remaining feathers becomes easier and quicker. In many of the major plants, this process of removing the feathers in hot water is carried out mechanically.

As far as the Islamic ruling is concerned, we have two scenarios here:

Firstly, if the chicken is dunked into hot water after removing the impurities from its body by cutting open its stomach and removing the filth of the intestines, then there is nothing wrong in that. The animal would be considered pure and perfectly Halal to consume.

Secondly, if the chicken is dunked into hot water without first removing the impurities from its stomach, then we have two possibilities:

a) If the chicken is dunked into water that is extremely hot or boiling, and the chicken is left in such water to the extent that normally the impurities would penetrate into its flesh, then the animal would become impure (najis) and unlawful (haram) to consume. There would also be no method to purify it. (This is normally at a temperature of 60c or above)

The classical Hanafi jurist (faqih), Imam al-Haskafi (may Allah have mercy on him) states:

"...And similar is the ruling (m: of impurity) for a chicken that is dunked into very hot water before cutting it open in order to remove its feathers."

Allama Ibn Abidin (may Allah have mercy on him) adds:

"It is stated in al-Fath (m: fath al-qadir of Ibn al-Humam) that the chicken can never become pure, although according to Imam Abu Yusuf it can be purified. The reason being, and Allah knows best, is that its impurity gets penetrated (m: into the flesh) due to the boiling water..." (Radd al-Muhtar ala al-Durr, 1/334)

Continued overleaf

NEWS & DEVELOPMENTS

The system of tagging and labelling is being replaced by merely labeling the chickens with special adhesive four-cut serialised labels which will also work out cheaper for the suppliers. See below.



Dunking Chickens in Hot Water after slaughtering them-Continued

Therefore, if the chicken was placed into hot boiling water without first removing the impurities from its stomach, and the chicken remained in such water for a considerable length of time, then it would become impure and Haram, and one will not be able to purify it according to the more reliable opinion in the Hanafi School.

b) The second situation here is that the chicken is dunked into hot water but the water was not boiling, or the water was boiling but the chicken was not kept in such boiling water to the extent that the impurities would normally penetrate itself into the flesh, then in such a case, the chicken would be considered lawful (halal).

Allama Ibn Abidin (may Allah have mercy on him) further states whilst discussing a special type of fish found in Egypt:

"...It will not be considered impure unless the meat remains in boiling water for a duration in which penetration (of impurities) into the inside of the flesh can take place. Both these reasons are not found in the Samit fish in that the water does not reach boiling level and the fish is not kept in the water except for a period in which the warmth only reaches the external part of the skin...." (Radd al-Muhtar, no. 1/334)

In light of the above, there are two things that render a chicken impure and unlawful:

- 1) The water must be very hot or boiling,
- 2) The bird or chicken must remain in such very hot water for a considerable duration in which the filth of its stomach can penetrate itself into the flesh, because of which there is a change in the taste and smell of its meat.

Keeping the above in mind, it would be best to first remove the impurities from the chicken's stomach and then dunk it into hot water, when reasonably possible. If the slaughtering is done by one's self, then the above procedure should be implemented.

However, chickens slaughtered in the abattoirs and major plants do not have the impurities removed before being placed into hot water. Millions of birds are dunked into hot water after being slaughtered, and then its meat is supplied, sold and found in shops and restaurants.

In most of the cases, there should not be a problem with this procedure, for the water is not extremely hot at most abattoirs.

So, normally it would be Halal to consume the meat of chickens and birds that are dunked into hot water after being slaughtered. However, if it is found that the water is too hot and that the chicken is left in such water for a considerable length of time, then it would not be permissible to eat from it.

Alhamdu-Lillah, one of the methods of inspection HMC applies is to ensure the temperature of the water tank is not extremely hot.

Mufti Muhammad ibn Adam
HMC Board Member

Extention Granted!!!

last issues competition has been extended!

WIN £30.00 WORTH OF FRESH HMC APPROVED CHICKEN AT SALEH'S

The HMC board has teamed up with the management of Saleh's 57/60 Smith Dorrien Road, Leicester to give you the chance to win £30.00 worth of fresh HMC approved chicken!

Categories:

Under 12's: write/type a 500 word essay on Halal.
Under 16's: write or type a 1000 word essay on Halal.
16's & over: write/type a 1500 word essay on Halal.

How to enter:

Simply write/type your essay and return it to: HMC, 70 Baggrave Street, Leicester, LE5 3QS. Make sure to place your full name, address and date of birth on the essay you submit. The best article (judged by our panel of Ulama) from each age group will be awarded a £30 voucher Insha-Allah.

Terms and conditions:

Voucher may not be redeemed against cash or at another outlet. All essays must reach us by the closing date. Duplicates or photocopies will not be accepted. Closing Date: 5th November 2004 by 16.00 hrs



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WHY IS PORK FORBIDDEN IN ISLAM??

Bob: Tell me why is it that a Muslim is so particular about the words Halal and Haram; what do they mean?

Yunus: Halal means lawful, while Haram is that which has been prohibited by God.

Bob: Can you give me an example?

Yunus: Yes, Islam has prohibited blood of any type. You will agree that a chemical analysis of blood shows that it contains an abundance of uric acid, a chemical substance which can be injurious to human health.

Bob: You're right about the toxic nature of uric acid, in the human being it is excreted as a waste product and in fact we are told that 98% of the body's uric acid is extracted from the blood by the kidneys and removed through urination.

Yunus: Now I think that you'll appreciate the special prescribed method of animal slaughter in Islam.

Bob: What do you mean?

Yunus: You see, the wielder of the knife, whilst taking the name of the Almighty, makes an incision through the jugular veins, leaving all other veins and organs intact.

Bob: I see, this causes the death of the animal by a total loss of blood from the body, rather than an injury to any vital organ.

Yunus: Yes. Were the organs, for example the heart, the liver, or the brain crippled or damaged, the animal could die immediately and its blood would congeal in its veins and would eventually permeate the flesh. This implies that the animal flesh would be permeated and contaminated with uric acid and therefore be very poisonous; only today did our dietitians realize such a thing.

Bob: Again, while on the topic of food; why do Muslims condemn the eating of pork or ham or any foods related to pigs or swine.

Yunus: Actually, apart from the Qur'an prohibiting the consumption of pork, the Bible too in Leviticus chapter 11, verse 8, says regarding swine (pig), "of their flesh shall you not eat, and of their carcass you shall not touch; they are unclean to you". Further, did you know that a pig cannot be slaughtered at the neck as it doesn't have one?? That is a fact of its natural anatomy. A Muslim reasons that if the pig was to be slaughtered and fit for human consumption the Creator would have provided it with a neck. Nonetheless, all that aside, I am sure you are well informed about the harmful effects of the consumption of pork, in any form, be it pork chops, ham or bacon.

Bob: The medical science finds that there is a risk for various diseases as the pig is found to be a host for many parasites and potential diseases.

Yunus: Yes, even apart from that, as we talked about uric acid content in the blood, it is important to note that the pig's biochemistry excretes only 2% of its total uric acid content, the remaining 98% remains as an integral part of the body.

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The Fiqh of Food

Allâh tells us in the Qur`ân that *“those who disbelieve enjoy (the life of this world) and eat as cattle eat”* (47:12). Those of faith, therefore, do not mindlessly plough their way through life, taking pleasure from whatever comes their way and chewing at whatever takes their fancy; they are conscious in every one of their actions of the One above and those around, mindful of showing courtesy to the Creator and to the created. The Messenger of messengers, *salla'llâhu 'alaihi wa sallam*, once said, *“Truly Allâh has prescribed proficiency in all things...”* (Muslim). Ihsân literally means to make beautiful. We are told elsewhere, *“Truly Allâh is Beautiful, He loves beauty.”* The Muslim is a *Muhsin* - one who makes beautiful, one who brings about beauty. In contrast to those who have become ugly by rejecting the Source of beauty Himself, one who is imbued with the beauty of îmân must be one whose every action radiates that beauty. And, in accordance to the idiom, *you are what you eat*, this has meant a great deal of emphasis on one's eating as well.

Ensuring your dietary habits are beautiful involves both what you eat and how you eat it. With regards to the first, Muslim relates on the authority of Abû Hurairah, *radiya'llâhu 'anhu*, that the Rasûl of Allâh, *salla'llâhu 'alaihi wa sallam*, said,

Verily Allâh, the Exalted, is good and accepts only that which is good [a necessary component of beauty], and truly Allâh has commanded the Believers to do that which He has commanded the Messengers to do, for He, the Exalted, has said: “O ye Messengers! Eat of the good things and do right,” (23:51). And He, the Exalted, has said, “O ye who believe! Eat of the good things wherewith we have provided you,” (2:172). Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the heavens [crying]: “O Lord! O Lord!” but his food is harâm, his drink harâm, his clothing harâm, and he is nourished of harâm, so how is he to be answered!

And also,

That which is halâl is plain and that which is harâm is plain and between the two of them are doubtful matters about which many people do not know. Thus he who avoids the doubtful clears himself in regard to his religion and his honour, but he who falls into doubtful matters falls [ultimately] into harâm, like the shepherd who pastures around a sanctuary, close is he to grazing therein! Know that every king has a sanctuary, and know that Allâh's sanctuary is His Prohibitions. Know that within the body there is a morsel of flesh which, if it be good, all the body is good and if it be diseased, all the body is diseased. Know that it is the heart. [al-Bukhârî & Muslim]

Both of these *hadîths* show how true the 'you are what you eat' statement is; the first *hadîth* through the first *âyah* quoted in it, because Allâh follows eating of the good with doing right, and the second *hadîth* because after emphasising the importance of keeping to the *halâl* and abstaining from *harâm*, avoiding even the doubtful, the Messenger, *salla'llâhu 'alaihi wa sallam*, speaks of the heart, how its wholesomeness and corruption effects the whole of the human.

And regarding beautifying how you eat having ensured the purity and beauty of what you eat, 'Umar ibn Abî Salamah, *radiya'llâhu 'anhu*, tells us,

I was a child in the care of the Messenger of Allâh, salla'llâhu 'alaihi wa sallam, and my hand would wander all over the plate [at dinner]. The Messenger of Allâh, salla'llâhu 'alaihi wa sallam, said to me once, “Child, take the Name of Allâh, the Exalted, [i.e. say bi'smillâh], eat with your right hand, and eat from what is in front of you.” (Al-Bukhârî & Muslim)

Humble in all that he did, the Madînan Teacher, *salla'llâhu 'alaihi wa sallam*, taught us to eat sitting on the floor with knees bent saying, *“I eat as a slave eats and I sleep as a slave sleeps,”* (ibn as-Sunnî).

LICENSE OF EXEMPTION FROM REGULATIONS OF NORMAL LIVESTOCK SLAUGHTER
Ministry of Agriculture, Fisheries and Food
23/7/1991
FARM ANIMAL WELFARE COUNCIL
REPORT ON THE WELFARE OF LIVESTOCK WHEN SLAUGHTERED BY RELIGIOUS METHODS

The Government has now completed its consideration of the Farm Animal Welfare Council's report on religious Slaughter and the considerable number of comments which have been received on it from interested parties. I enclose a copy of the Press Release announcing the Government's response to the report together with a paper outlining proposals for implementing the Council's recommendations. Included in these proposals is an undertaking to write to enforcement Authorities and representatives of the religious communities to remind them of the following provisions of the Slaughterhouses Act 1974, the Slaughter of Animals (Scotland) Act 1980 and the Slaughter of Poultry Act 1967 and appropriate regulations as they apply to religious Slaughter:

The only exemption provided in the legislation for the Jewish and Muslim communities is from stunning; other parts of the law concerning the Welfare of the Livestock at the Slaughter apply to all forms of Slaughter; It is an offence to Slaughter livestock under the exemption from stunning if it is known at the meat is not intended for the food of the Jews and Muslims.

I should be grateful if you would draw these points to the attention of all members of your organisations who may be engaged in religious Slaughter of Livestock in Great Britain.

Yours Faithfully
Jill Russell (Miss)

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The Prophet, *salla'llâhu 'alaihi wa sallam*, would eat with three fingers (Muslim), and ordered that one should lick one's fingers and glean the plate after eating (Muslim). Even the morsel that has fallen on the ground is to be picked up, cleansed of any dirt, and then eaten and not *“left for Shaytân... for one never knows which portion of the meal contains the barakah,”* (Muslim again).

Taking the idea of making eating beautiful even further, the Prophet, *salla'llâhu 'alaihi wa sallam*, advised some people who complained of eating but not being satiated, to *“come together to [their] food,” i.e., to share their food and eat together* (Abû Dâwûd). This will bring *barakah*, (not to mention brotherhood and love), for *“the food of one shall suffice two, that of two shall be enough for four and that of four shall satisfy eight,”* when taken together (Muslim). He even said, *salla'llâhu 'alaihi wa sallam*,

Barakah descends on the middle of the food, so eat from the sides of the plate [to allow everyone eating together to share of the blessings] and not from the centre. (Abû Dâwûd & Tirmidhî)

Food would never be criticised when disliked, or even overly praised when liked, so as not to cause hurt by a lack of praise when not enjoyed so much. And, of course, if everything that is beautiful derives its beauty from Allâh, no act of beauty can be complete without thanking and praising Allâh, but that we'll deal with, *inshâ`allâh*, later.

Wa'l-hamdu li 'llâhi rabbi 'l-'âlamîn.

Shaykh Muhammad Shafi Chowdhury
HMC Board Member

YOUR FOOD... ...YOUR HMC







What Goes On With Your Food

What Goes On At HMC

Your Questions Answered

Dr Adil Abbas
Sheikh Adam
Sheikh Shahid Raza
Sheikh Riyadh Ul Haq
Dr Abdul Majid Katme
Sheikh Bilal (of Bury)
HMC Panel

Time:
14.00

Date:
19th September 2004

Venue:
Crown Hills Community
College, Gwendolen Rd
Leicester

HALAL SEMINAR

Arrangements made for Sisters
Refreshments will be served

HALAL MONITORING COMMITTEE
HELPING MUSLIMS CHOOSE

HMC Certified Butchers-Leicester

Please note, that the butchers listed here are monitored on a daily basis and only certified as long as a HMC certificate is displayed on their premises. Please note that certificates may be removed at anytime if we feel that our requirements are not being met.

Ahmed's Store
96 Nansen Road Leicester

Al-Jame Halal Butchers
52 Kedleston Road Leicester

Al-Mecca Halal Meat & Poultry
241 Mere Road Leicester

Bismillah Butchers
1a Guthlaxton St Leicester

Dayar-e-Madina
2 Sidwell Street Leicester

Gheewala
6 Stuart Street Leicester

Gheewala Butchers
7 Osmaston Street Leicester

Gheewala Butchers
103 Twycross Street Leicester

Gheewala Butchers
97 Vulcan Road Leicester

Gheewala Butchers & General Store
101 Gipsy Rd Leicester

Halal Meat Shop
88 Berners Street Leicester

Halal Meat Shop
3 Granby Avenue Leicester



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299 St Saviours Road Leicester

Lalees NEW
54 Berners Street Leicester

Makdas Islamic Butchery
81 Chatsworth Street Leicester

Riaz Halal Meat & Poultry
102 Wood Hill Leicester

Rizwan Halal Meat & Poultry
7 Eggington Street Leicester

Salehs
57-60 Smith Dorrien Road Leicester

Sayed Halal Meat Centre
32 Twycross Street Leicester

Syed Kamaal's
162 Evington Road Leicester

Zafar Brothers
32 St Stephens Road Leicester

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HMC Certified Restaurant's & Takeaway's

Bar B Q Base **Bar B Q Base NEW**
53 Uppingham Road Leicester 60 Hartington Road Leicester

Dallas Chicken & Ribs **Zaytoon NEW**
46 Green Lane Road Leicester 9 Highfields Street Leicester

HMC Style Black pepper & Lemon Chicken (serves 4)

Ingredients:-

4 HMC approved chicken fillets (sliced in two)
 3 Tbs lemon juice
 2 Tbs black pepper
 1 Tbs ginger & garlic paste
 1 Tbs crushed green chillies
 1 tsp vinegar
 Salt to taste



Method:-

Trim fat from fillets and soak in warm water with a pinch of salt and the vinegar for 10 minutes. Drain well in colander and place in a medium size mixing bowl. Add the remaining ingredients and mix well. Cover bowl with cling film and place in the fridge for a minimum of 1 hour (preferably overnight). Remove from fridge and allow to stand at room temperature for 10 minutes. Place on a grilling tray and grill fillets for 7 minutes on either side (or until well done) at 185 degrees C or gas mark 5.

Serve together with thick cut chips (refer to issue 3) and salad.