



Halal Slaughter Practices Exposed (Part 2)

In the last issue we highlighted one of the most corrupt methods of slaughtering currently contaminating the Halal meat market, the 'Blessed Blade'.

In this issue we continue the exposure of non-Islamic practices prevalent within slaughterhouses supplying Halal meat and poultry to Muslims in the UK.

- Due to increased demand for Halal meat and poultry, slaughterhouses are constantly on the lookout for shortcuts in Halal laws.
- Shortcuts help to increase production and keep costs to a minimum.
- These shortcuts are justified by slaughterhouses through shady individuals who claim to be Muslim scholars.
- One of the requirements for Halal slaughter is for the slaughterer to recite the 'Tasmiyah', whilst slaughtering the animal.
- A common practice to increase the output is to use methods for the 'Tasmiyah' which are unacceptable in all traditional Islamic schools of thought.

Taped Tasmiyah

Some slaughterhouses have introduced the practice of playing pre-recorded Bismillah. Hundreds and thousands of chickens are being slaughtered as Halal with a tape playing 'Bismillah Allahu Akbar' in the background. This totally contravenes the requirement of the slaughterman reciting the 'Tasmiyah' at the time of slaughter.

Non – Muslims Slaughtering

The taped 'Tasmiyah' has introduced even more alarming

practices. When a Muslim is not available for slaughter, even non-Muslim slaughtermen are carrying out the slaying of the animal, as the 'Tasmiyah' is being recited by the tape.

Machine/Mechanical Slaughter

For the slaughterhouses, with the problem of 'Tasmiyah' apparently solved, the most common practice found in a majority of the larger abattoirs is machine slaughter or mechanical slaughter. This is when the slaughter is carried out by a mechanical rotating blade with no Muslim slaughterman present either to perform the slaughter, or to recite the 'Tasmiyah' on each individual slaughter.

These practices are in direct contravention of the Quranic injunction **'And eat not of (meat) over which the name of Allah has not been mentioned – truly it is sinful'**, (6: 121) and, according to all traditional schools of thought, **meat slaughtered in this way is Haram.**

These practices are being used in European and UK slaughterhouses for Halal meat and poultry and the question again we leave you with is:

- How confident are you about the Halal status of the meat/poultry you are eating today?
- How sure are you that the chicken you are buying has not been slaughtered using the above mentioned methods?
- Make an informed choice! Refuse to be conned in Haram in the name of Halal!
- **Let's clean up the Halal industry!**

Editorial

As-salamu 'Alaykum

Welcome to the seventh issue of the HMC newsletter. May I first apologise to the readers for the delay in preparing this issue which was due to the increasing overload of work that HMC faces. We hope this issue will be of benefit to our readers.

Al-Hamdu Lillah, as the activities of HMC increase, we need first to express our thanks and gratitude to Allah without whose tawfeeq nothing could have been achieved, and also to all of our well-wishers and supporters. May Allah bless you all for your contributions to this important obligation.

As mentioned in the previous issue, over the next few issues we will bring to your attention the various methods in which a lot of what gets passed off in the name of Halal slaughter is being carried out. The purpose of this is to educate Muslim consumers in regards to what they eat. I would like to urge all of you to use this powerful tool to create awareness and campaign for genuine Halal wholesome food in whatever capacity and whatever means you can at homes, schools and makatib.

Since the last issue, two more abattoirs have joined HMC and four more are in the process as well as a number of outlets, as listed on the website. Sub-committees have also been formed in various areas, of which Bolton is the most recent one. We have had many guests coming into the office, observing the work and giving their blessing and *du'a*. We have been especially honoured to receive several 'Ulama' from abroad, including the Sheikhul Hadith of Azadville, South Africa, and Head of the Islamic Centre of Reunion.

Finally, I remind myself and all our readers that our most essential need is to have *Ikhlās* and attain the pleasure of the Almighty though the work maybe of a low profile. May the Almighty guide us to the correct path and grant us protection from Shaytan.

We pray to the Almighty that he enables us to serve the community in the manner which is beneficial to all.

And as always, if you have any concerns or queries please feel free to contact us.

Jazakumullah khairan for all the support! May the Almighty accept our 'ibadat in the blessed month of Ramadan. Ameen.
Editor

Meat and Poultry slaughtered by Ahlul-Kitab

Question:

Why does the animal have to be slaughtered by a Muslim? Can't we eat the meat of animals slaughtered by the people of the book (Jews and Christians)?

Answer: Allah Ta'ala says in the Noble Qur'an: 'Today I have made permissible for you pure things and the food of those who were given the Book (Ahlul-Kitab) is also Halal for you'.(Qur'an 5:4)

Overtly the above Aayat reads that the Zabeeha of the Ahlul-Kitab is permissible, but the fundamental principle must be understood in order to understand the Qur'an i.e. 'One part of the Qur'an explains the other'. Therefore, this verse should be understood in the light of another verse relating to the same matter: "Do not eat unless Allah's name has been taken and this (not taking Allah's name) practice is transgression" (Quran 6:121) The former verse explicitly states that the Zabeeha of the Ahlul-Kitab is permissible, while the latter prohibits eating meat upon which Allah's name has not been taken. In the light of both these verses, it is understood that the Zabeeha of the Ahlul-kitab is permissible only if the name of Allah is taken at the time of slaughtering. The Ahlul-kitab used to take Allah's name when slaughtering an animal, therefore, their Zabeeha was also Halal for Muslims.



WARNING

It has come to our attention that certain individuals have been slandering the good name of Salehs Poultry and its products. Action will be taken against the individuals who perpetrate in the slandering the good name of Salehs or will be led to prosecution. The individuals will be held to account if not by us then certainly by the Almighty Allah.

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It is for this same reason that an animal slaughtered by the Mushrikeen etc. is not permissible. The Ahlul-kitab of today are recognised more by name, less faith. There is no guarantee that they take the name of Allah/God when slaughtering an animal. Furthermore, they cannot be trusted anymore in matters pertaining to Halal/Haram.

Since there is uncertainty in the above slaughter manner, the Jurists are unanimous that it is not permissible to consume meat which is doubtful. Only if there is certainty that the Ahlul-kitab read the 'Tasmiyah' i.e. take the name of God when slaughtering an animal will their meat be permissible. We suggest that the Muslims in the U.S.A. and U.K. slaughter the animals themselves. A committee should be appointed and look into ways to facilitate for Halal meat slaughtered by Muslims. This will make them independent from Christian/Jewish sources.

Another proposition may be that the meat sold on the market is packed, sealed and stamped by a Muslim organisation consisting of reliable scholars and Ulama who have proper Islamic knowledge of the principles pertaining to Halal/Haram of the Shari'ah.

And Allah Ta'ala Knows Best

Mufti Ebrahim Desai

Fatwa Dept. Madrasah Inamiyah,
Camperdown, South Africa
www.ask-imam.com

France – Halal Exhibition

Alhamdulillah by the Grace of the Almighty HMC was invited to not only participate as an exhibitor but also to contribute towards a very special conference held in France dealing for all kinds of Halal certification bodies from all over the world. Representatives from countries including Malaysia, Brazil, Indonesia, Holland, Germany, and other European countries attended.

By the Grace of Allah four members of HMC were present at the exhibition. Over 500 people visited the HMC stall. Alhamdulillah this provided us with the opportunity to communicate with numerous people from various areas of the Halal industry internationally from slaughter house people to manufactures of Halal products such as gelatin, jelly sweets, baby food etc.

The people we met with were very pleased to learn of HMC. There was

great interest in our unique monitoring system which inspects every step of every product from the source to the consumer. It was agreed that this method is unmatched in the level of assurance it offers.

The Malaysian representatives were so impressed they invited us to Mehas International Meat Show in Malaysia at the end of July. Unfortunately, however, we were unable to take up their invitation due to a lack of funds, to the dismay of the brothers who were prepared to give us a stand free of charge at the exhibition. We intend to remain in touch with them as well as everybody else we met and who expressed an interest in HMC Insha'Allah.

The exhibition lasted for 3 days, and we were able to participate until the very end. Unfortunately due to a lack of the availability of Halal food it was far from

easy going for the brothers who attended. Often having to work late into the night on one meal a day, and that too after a 50-60km drive, the experience really brought home how much work remained to be done for Halal food, not only in UK but all over the world. May Allah give us the ability to fulfil this crucial need of the Ummah for the guarantee of genuine Halal food.

All brothers and sisters are kindly requested to make special du`a for HMC after their five daily Salahs and in the hours of particular acceptance during the night. Truly it is only Allah who can bless our efforts, weak and full of shortcomings as they are, with success and acceptance. He alone is the One with whom lies the outcome of all affairs.

M Muhammad Makeen Salloo
HMC

The Fiqh of Food (Part 5)

Extravagance in eating
Bismil-lahir-Rahmanir-Rahim

If there's been any one, single message of true divine teachings throughout the history of time, it has to be that of consciousness of the accountability of man before the Lord of the Worlds. That is, to live in the presence of God knowing that surely to Him is the return of all, and with Him is the reckoning of all (Qur'an 88:25-26). Selfishness, greed, wickedness, and cruelty – some of the most common and vile of human traits – can only happen when one lives in oblivion of this fact, blind

to the reality of being answerable before Allah for the actions of this life. This is why Allah `azza wa jall says of those who defraud others and demand their due in full, but when they owe to others they give them less: "Do such (men) not consider that they will be raised again on a Mighty Day, the day when mankind will stand before the Lord of the Worlds?" (83:4-6)

Islam, the conclusion of divine guidance, teaches that there is a difference between the lives of those who have this recognition, the people of iman, and those who don't, the people of Kufr. This is manifested in every aspect of their lives, down to the most everyday and mundane things. Those who believe are conscientious and responsible in even the littlest things of this life, acutely aware of the weight of the amanah or divine trust placed on the shoulders of mankind; "those who disbelieve," on the other hand, "take their comfort in

this life and eat even as the cattle eat, and the Fire is their abode," (47:12) – they are careless and carefree, "joyful among their people" (84:13), life being one big, lavish party for them.

The Messenger of Allah, salla'llahu `alaihi wa sallam, once said, "The world is a prison for the believer, paradise for the disbeliever" (Ahmad, Muslim, at-Tirmidhi), though it is not chains and bars that held the man or woman of faith in captivity. It is the knowledge of the standing before Allah. "And for him who fears the standing before his Lord there will be two Gardens of Paradise" (55:46), whereas "on the day when those who disbelieved shall be brought before the fire (it will be said to them): You squandered away your good things in your worldly life and you took your pleasure from them; now today in the land and because you transgressed." (46:20).



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you shall be rewarded with the doom of humiliation because you were unjustly proud

It is related by Abu Hurairah, *radiya 'llahu `anhu*, that the Messenger of Allah, *salla 'llahu `alaihi wa sallam*, came out of his home one night and found Abu Bakr and `Umar, *radiya 'llahu `anhuma*, outside too. He asked them what had brought them out of their houses, and they replied, "Hunger, O Messenger of Allah." The Messenger said, "By Him in whose Hand lies my soul, the same thing that has brought you out of your houses has caused me to come out of mine." Together, they then went to the home of an Ansari Sahabi, who was overjoyed to see them, and exclaimed, "Praise be to Allah, none today is as honoured by his guests as I am!" The Sahabi then presented them with dates and slaughtered a sheep to serve them with. And so, with a meal of dates, sheep, and water, the gnawing hunger that had driven the *Rasul*, *salla 'llahu `alaihi wa sallam*, and his two Companions from their homes was stilled. The Prophet, *salla 'llahu `alaihi wa sallam*, then said to Abu Bakr and `Umar, *radiya 'llahu `anhuma*, "By Him in whose Hand lies my soul, you will surely be questioned about this luxury on the Day of Judgement. Hunger drove you out of your houses, then you did not return until you had received this blessing" (Muslim). This was a reference to the last verse of Surah at-Takathur, "Then shall you be questioned that Day regarding the joys and luxuries (that you enjoyed)" (102:08).

Eating is a basic need of all of the animal world, and as such is something that all

people have to do. However, even in such a necessity, the Messenger of Allah, *salla 'llahu `alaihi wa sallam*, was anxious to remind his Ummah that even that will have to be answered for. Was it out of necessity that we ate or out of desire? Abu Hurairah, *radiya 'llahu `anhu*, once walked passed a group of people who were feasting on a roasted sheep. They invited him to join them, but he, *radiya 'llahu `anhu*, declined, saying as he walked away, "The Messenger of Allah, *salla 'llahu `alaihi wa sallam*, left this world, and he had never even eaten barley bread to his fill" (al-Bukhari).

Another time, someone tried to force some food onto Salman al-Farisi. He said, "It is enough (to deter) me that I heard the Messenger of Allah, *salla 'llahu `alaihi wa sallam*, say, 'Those who spend the most time full in this world will be the longest to suffer hunger in the next' (Ibn Majah).

But, of course, we do need to eat, so what should we do and to be secure from chastisement of the Hereafter? Listen to the *Rasul*, *salla 'llahu `alaihi wa sallam*: "No person has ever filled a worse vessel than a stomach. A few morsels are enough for the son of adam to keep his back straight. Yet if he does insist (on eating more than that), then let one third (of the stomach) be for his food, one third for his drink, and one third (empty) for his breathing" (at-Tirmidhi).

So much for how much to eat, but what about what to eat? `Umar, *radiya 'llahu `anhu*, once saw Jabir, *radiya 'llahu `anhu*, with a dirham in his hand. He asked him what he intended to buy. "I wish to purchase some meat with it for my family to mince," replied Jabir. `Umar responded with the words, "Do you buy every time you desire? Do none of you wish to hold back his stomach for his cousin or neighbour (i.e. eat less himself to give unto others)? Where has this verse escaped you: "You squandered away your good things in your worldly life and you took your pleasure from them" (46:20)?

The life of this world is short, its pleasures are few, its trials are many. Those who truly recognised this preferred the hunger of this world for the abundance of the next and to hold themselves accountable here to be free of reckoning there, while others chose to eat as much as they could here, having no hope in the Hereafter. Where exactly do we stand in this?

Shaykh Muhammad Shafi

Warning!

"He who deceives us is not amongst us." Hadith-Muslim

Beware! Some in the trade are falsely claiming or trying to create an impression to be associated or approved by HMC. Indeed you must have come across outlets displaying things such as HMC labels, tags, tapes etc. and statements like 'We sell HMC certified meat and poultry', or 'All our products are supplied by HMC', while not being HMC certified or approved. This is clear deception and HMC absolves it self of any involvement with retailers not displaying our certificate bearing the HMC certification mark.

Please also note that HMC is only a certifying body and not a supplier that supplies meat or poultry. We would like to send a message to those trying to deceive the Muslims that they must fear the Almighty Allah. You might be able to deceive the Public but never the All-Knower All-seer.

Once again, remember, you must look out for the HMC certificates for your assurance of HMC certified products. At places where the local outlets are not yet being monitored, customers must look out for HMC certification label/stamp bearing the certification mark on each individual bird/carcass.



Certificates on display



Red Meat Stamp



Poultry Labels

Questions & answers

Question: Is it only the aspect of stunning which HMC monitors, and are abattoirs that do not apply stunning methods automatically considered suitable for HMC approval and certification?

Answer: Stunning is not the only problem which confronts the Halal meat industry. There are many conditions and requirements of slaughter which if not adhered to can render it Haram, as well as ensuring that animals are not stunned. Therefore, the HMC certification system also constantly monitors at the site of slaughter that animals are manually slaughtered, the slaughtering is done by a Muslim, the slaughterer verbally mentions the name of Allah on each slaughter, all the necessary vessels are cut, no cross-contamination of non-certified meat/poultry or their parts takes place, the temperature of the dip tank remains within a certain level, etc. Since the only way to ascertain that all of these conditions are met is by physical monitoring, HMC approval and certification can only be accorded where that has taken place. Unfortunately, there are many places where due to the speed of the killing line or some other reasons, some of the above conditions are not met which can render some or all products non Halal.

Question: Do you accept and certify stunned meat or poultry?

Answer: No. Part of our criteria is that animals are not stunned.

Question: Do you consider non-HMC certified meat and poultry to be Haram?

Answer: No. We do not comment on non-HMC certified products. We can only say that they are not certified by HMC as they do not meet our standards or have not been monitored.

The Question of Stunning (Part I)

By Abdal Hamid Evans
Halal Journal – Malaysia

A short time ago, my attitude towards stunning was, perhaps like many other people, somewhat indifferent. I regarded it as something that was, although undesirable, perhaps a necessary element in the modern process of meat production, part of the industrialisation process. That was until I started to actually look into the matter.

In summary, the common methods of stunning used in the meat industry are non-reversible stunning with a penetrative bolt to the head or, reversible stunning with a 'captive bolt' or mushroom head bolt to the head. For poultry, the most common method involves the immersion of the head of the bird in an electrical bath to induce stunning, prior to cutting the throat. The basic assumption is this: stunning the animal prior to cutting the throat is less painful for the animal and, of lesser concern, is safer and more acceptable for the human beings involved in both the slaughter and consumption of the animals.

History

Stunning, as far as we can uncover, was initially started in England in the early 20th century by a group known as the CJA, the Council for Justice to Animals. In 1928, the CJA joined forces with the Humane Slaughter Association, and formed the, nation-wide HSA. The associations first major reform was to replace the pole-axe with a mechanically operated 'humane' stunner. Demonstrations were given to slaughtermen all over the country and hundreds of humane stunners were distributed free of charge. Initially the meat trade objected, fearing that the meat might be contaminated, although this suspicion was overcome when the HSA petitioned doctors for their support. In the late 1920s, the association carried out an eight month demonstration of the humane stunner at an Islington slaughterhouse. As a result of the associations work, humane stunners were

adopted by 28 London boroughs and later by 494 other local authorities. The natural processes of improvement and adaptation have led to the current use of stunning methods outlined earlier, and are in use in many countries all over the world.

A Closer Look

On examination, the notion that it is better for the animal to die while unconscious is revealed to be unfounded; indeed, one may suspect that it is an assumption based on what some people may prefer for themselves - to drift quietly into endless sleep. However, this is certainly not the case for the Muslims; either for themselves or for the purposes of ritual slaughter as required by Shari'ah.

The Prophet, may Allah bless him and grant him peace, has said, "Allah has prescribed proficiency in all things; so if you kill, kill well and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." In the matter of stunning, as in so many other issues today, it appears that we have actually adopted an alien value system and attempted to make it our own in an effort to be more acceptable. We do not need instructions in animal welfare from others; we need instead to follow the guidelines that we already have.

Allah says in the Qur'an, "There is not an animal on the earth nor a bird that flies, but that they form communities like you." This implies that the animals in our care must be allowed to live out their full animal natures and social behaviour patterns, and not simply be reduced to components of a meat production process. The animals for slaughter must be well fed and watered, must not see the knife, nor the signs of previously slaughtered animals. The slaughterman should try to face the qiblah, and must utter the words, Bismillah Allahu Akbar as he slaughters. These words are an important confirmation that the animal is being killed in the name of Allah, but the words are not just for us; the animal has the right to know that it has been slaughtered in the name of Allah.

'The Question of Stunning' to be continued in the next issue

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HMC Certified Outlets

Listed below is our current list of HMC approved and certified outlets who have signed an agreement to only supply HMC certified meat and poultry products. Please note that they are monitored on a regular basis and are only certified as long as the certificates are on display at their premises. Certificates may be removed at any time if the requirements are not being adhered to. Therefore please look out for the certificates on display for your assurance. Please note, list is correct at time of going to press. Visit www.halalmc.org for an up to date listing.

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168 Stratford Road
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NEW!

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155 Evington Road
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Madina Halal Butcher
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Makdas Islamic Butchery
81 Chatsworth Street
Tel: 0116 253 9793

Mecca Halal Meat & Poultry
111 Uppingham Rd,
Tel: 0116 2765151

NEW!

Riaz Halal Meat & Poultry
102 Wood Hill
Tel: 0116 253 1813

Rizwan Halal Meat & Poultry
7 Eggington Street
Tel: 0116 255 2723

Salehs
57-60 Smith Dorrien Road
Tel: 0116 276 7072

Sayed Halal Meat Centre
32 Twycross Street
Tel: 0116 254 6355

Syed Kamaal's
162 Evington Road
Tel: 0116 273 4914

Zafar Brothers
32 St Stephens Road
Tel: 0116 254 4181

London - East

A.M. & Sons
84-88 Belgrave Road
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Al-Karam Halal Meat
659 High Road
Seven Kings
Tel: 0208 597 5587

Bismillah Fresh Halal Meat & poultry
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Forest Gate
Tel: 0208 548 0992
M: 07932 836 696

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Tel: 0208 558 6616
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Kashmir Stores
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London - East

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NEW!

London - South West

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NEW!

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