THE HALAL / KOSHER CHART

The Charting Process
Given the current climate and issues surrounding Kosher and Halal, the original intention was to create a simple Halal/Kosher comparison chart. On first appearances, it seemed that similarities far outweighed differences. An outcome of creating this chart, indicates that this belief is unsustainable.

Information gathered fell into four areas, which appeared to parallel their commonalities.

- Scriptures and Laws
- Slaughter and its ramifications
- Certification
- Impact on consumers

What seemed at first to involve a simple exercise in a comparison of commonalities demanded the exact opposite, an exercise in attending to the detail, for it is here that vast differences arise. What soon became evident was that the differences far outweigh any similarity.

On reviewing the limited Halal / Kosher comparative literature, it soon became apparent that vital basic details have not been addressed adequately, if at all. Too abundant to include in this chart, are all the multifaceted, detailed Kosher laws and rabbinical responses. While there are some great rabbinical experts in Kosher, they don't seem familiar with the details of Halal. Similarly, Imams or other writers, tend to have little knowledge of the intricacies of Kosher.

Limited perspectives have contributed to many people’s belief that Halal and Kosher are two historical peas in a slaughterhouse, The media has oversimplified and enmeshed these ostensible twins, often calling for a ban on all forms of ritual meat preparation.

It is well accepted that Kosher was the blueprint for Halal. Most Muslims will eat Kosher and accept Kosher-certified goods. However, in the detail, Halal is miles away from anything that resembles Kosher. Nevertheless, in Western countries Halal rides with Kosher and Kosher says 'hop on'.

We require a paradigm shift. Identifying and acknowledging differences between Halal and Kosher, dispels myths about their equivalence and is crucial for understanding on many levels.
### Halal Scriptures and Laws

Began around 1,200 years ago. Prohibitions found in the Quran which was revealed by Allah to *one person*, Muhammed, via the angel Gabriel.

- Halal means "permissible" and *includes* food items that are permissible to consume under Sharia, the infallible law of Allah, derived from commands in the Quran and varied Hadiths.

- Sharia does not recognize man made democratic laws.

- Haram means unlawful.

**HALAL** and Haram are generic Islamic terms that **apply to all facets of life**.

Simple set of basic food injunctions are found in the Quran & Sunnah.

- Muslims are free to eat anything not haram. Halal is not required. ‘Eat of that which Allah hath bestowed on you as food that is *lawful* and wholesome’, *(Surat Al-Maidah 5:88)*. All foods are initially acceptable unless you are absolutely certain it is not. Reliance of Traveller j 16.1.

- The meat of all animals may be eaten with the exception of carrion, blood and swine, carnivorous animals, animals not slaughtered in compliance with Islamic ritual, birds of prey, and animals killed by accident. There are no restrictions on what organs or parts of the carcass may be eaten. Most Muslims adhere to the interpretation that all creatures from the ocean or lake are considered halal, but there are differing opinions on shellfish.

- Animals killed by the People of the Book (Jews and Christians), may be acceptable if the name of Allah is invoked *(Surah 5:5, Al Bukhari 5507)*. Alcohol is also forbidden.

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### Kosher Scriptures and Laws

Began around 3,400 years ago. Originating source of Kosher laws was revealed to the entire Jewish people at Mt Sinai.

- KOSHER means “fit” and refers predominantly to dietary laws, found in the Torah, explained and interpreted in the Talmud and within the framework of different layers of Halacha (Code of Jewish laws).

- Halacha recognizes that the law of the host country is binding, compatible with democracy.

- Treif means “unfit” according to Jewish law.

**Kosher** and Treif do not apply to all facets of life.

Complex detailed Kosher laws can be classified according to the origin of the prohibition biblical or rabbinical.

- Prohibitions include: Non-kosher animals and birds, fish without scales and fins. All invertebrates apart from certain types of locust, reptiles or amphibians, animals with a defect or injury. Blood. Particular fats of animals, the limb of a living animal. Fruit during the first 3 years applies to grapes and wine produced from them. New grain. Mixtures of meat and milk and that are considered a health risk. Plants grown together, Non-kosher milk, cheese, wine and bread.

- Over the centuries, in response to solving problems and questions, the Rabbis have explained and organized these laws, applying them to ever-changing situations and developing technologies. For example, Kosher certifiers now include industrial chemists to check the array of additives in foods.

- According to the Torah, sanctity of life overrides all else. Both environmental and social responsibility are embedded in kosher laws. Care for workers, animals and the environment are encouraged.
Muslims generally can eat kosher food and don’t require a human authority to state what is halal.

### Types of slaughter

A large amount of meat is killed using halal methods by a Muslim slaughter man for both Muslims and non-Muslims. Halal meat is a huge proportion of the total meat market.

*Invoking Allah’s name is essential* in Halal slaughter. The animal is sacrificed to and requires Allah’s name be praised in a reverential tone when slaughtering. This is done by saying “Bismillah” (In the name of God) and then “Allahu akbar” (Allah is the greatest) before each individual slaughter, with the animal’s head facing Mecca. If the slaughter is not done by this *Zibah* method, any meat or derivatives cannot be deemed to be halal. Modern techniques can allow for a tape recording invoking Allah.

If a trained hunting animal e.g. hounds while retrieving the prey, injures and kills it, it would still be considered allowed for eating Qur’an 5: 4.

*Dhabihah* is the prescribed method of slaughter excluding locusts, fish, and most sea-life.

Qurbān refers to the sacrifice of a livestock animal during Eid-ul-Adha. The sacrifice of a lamb is associated with blessings and celebration eg. birth of a child, reaching the final stages of building a house.

Qurban is also used for those who have been martyred.

The ritual slaughter *Zabah* is to purify the flesh of the animal from flowing blood.

Convulsion squeezes out the remaining blood in the body, while the animal is still alive ensuring that it properly bleeds to death leaving the animal to die slowly.

This can leave the meat with toxins released at the time of death, as the blood is removed.

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Jews generally cannot eat halal food, and require a human authority to state what is Kosher.

### Shechita / Slaughter

Small amount of meat killed Kosher for small group of orthodox Jews. Kosher meat is a tiny proportion of the total meat market.

*Reciting a blessing is not essential*, so if the slaughterer, (Shochet) fails to recite one, the slaughter is still valid and the meat is kosher. It is customary to recite a standard form of blessing: "Blessed are you G-d ... who commanded us regarding…” in this case, Shechita (Maimonides11:5). This blessing is said before beginning a period of slaughtering and covers all that group of animals.

Animal welfare is an important part of Jewish law and tradition; hunting is not permitted, animals have to rest on the seventh day as well as humans, and the Talmud states that one should feed one’s animals before one feeds oneself.

The Islamic word Qurban is related to the Hebrew Korban, or offering. Jews stopped animal offerings in 70c.e. Judaism recognizes the link between the treatment of animals and the treatment of humans.

A person who is cruel to animals is likely to be cruel to people. The animal must be killed with respect and compassion.

Kosher slaughter ensures the animal dies instantly without unnecessary suffering.

There are five Halachic major forbidden techniques - pressing, pausing, tearing, piercing, or covering that the shochet is obliged to ensure does not occur in the performance of shechita, *(Shulchan Oruch, Yoreh De'ah: 23)*

The Shochet constantly examines the...
while the animal is dying. (See Meat Livestock Australia re toxins)

<table>
<thead>
<tr>
<th>Cause of death with halal slaughter is exsanguination.</th>
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| Tazkiyyah connotes draining of the blood from the animal through the infliction of an injury with a sharp-edged instrument, in such a way that the animal dies primarily due to loss of blood. The two methods generally followed are:  
  1. "Zibah", 2. "Nah'r", If these methods are not possible, then it would suffice to use any other method of inflicting injury and …., which drains it of its blood and pronounce Allah's name upon it. (Abu Dawood, Kitaab al-Dhuhaayaa) "Shedding of blood" is pleasing to Allah. Tirmidhi 446  

Various halal food authorities have more recently permitted the use of head-only stunning, that delivers a blow that is not fatal, proved by it being possible to reverse the procedure and revive the animal after the shock. See Adams /Sheridan report 2008 reversible stunning risks to livestock.  

Muslims can slaughter with anything that has a cutting edge, the ‘knife’ is held in the right hand. Muhammed taught neither to sharpen the blade, nor slaughter an animal in front of others of its own kind. However in abattoirs, animals watch other animals die raising the animal's own stress chemicals, which then “marinate” the meat in hormones. After being slaughtered, animals must be restrained in situ for varying times.

<table>
<thead>
<tr>
<th>Cause of death with Kosher slaughter is loss of consciousness through lack of oxygen.</th>
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| Each animal is held firmly and calmly for slaughter or stands in a head brace and is only hoisted and inverted for bleed out after death and not before.  

If an animal is in obvious distress, it is pronounced unfit for Kosher consumption. Kosher slaughter is intended to kill the animal as quickly and painlessly as possible without injuring it beforehand. Captive bolt stunning (the most common form of stunning used in Australia) when done properly the animal is instantly rendered both unconscious and paralyzed.  

Jewish law does not permit pre-stunning and requires that the animal must not be injured or mistreated in any way before it is slaughtered. At the moment its neck is cut, it must be whole, healthy, uninjured and unimpaired.  

Kosher meat contains little to no cortisol or norepinephrine stress chemicals. The time and care required to do Kosher slaughter is incompatible with today's high-speed, processing plants. Jewish law prohibits slaughter in front of other animals; it must be done in isolation. Blood needs to be washed away after each slaughter so other animals are not exposed to the fear or "scent of death" the way non-kosher culls are.  

Jews are forbidden to consume any kind of blood, most of the bleed out occurs after the animal is dead or has lost consciousness. There is a significant body of scientific opinion which concludes that shechita causes no pain or distress for the animal. Dr Temple Grandin, the world’s foremost authority on the humane treatment of livestock, Dr Flemming Bager, Denmark, Professor Harold Burrow London
Dhabiha states that the carcass should be externally inspected, only.

Halal allows for a range of cooking methods, permitting raw or nearly raw tartare dishes. As such, chemicals and hormones that were not removed by the slow bloodletting practice remain in the meat.

**Current Requirements for Slaughter men according to Islamic Co-Ordinating Council of Victoria:**

- Must be practicing male Muslims of good character known by at least two prominent Australian Muslims who are prepared to write a reference.
- Must obtain a reference letter from the Imam of the Mosque where the slaughter man is well known.
- Must attend a practical and theoretical course for a period of two weeks.
- Must be members of an Islamic Society.
- Must register with the Islamic Co-Ordinating Council Of Victoria (I.C.C.V.) annually. Although registration of Muslim Slaughter men is undertaken by the Australian Meat and Livestock Corporation (Aus-Meat), the I.C.C.V. reserves the right to appoint, dismiss transfer, promote or demote at its discretion.

It appears these regulations, were not in place in November 2004, when the Supreme Court of Australia, found a Muslim slaughterer guilty of stabbing a person to death and seriously stabbing two others at the abattoir. The judge stated on his three days training—“You then obtained employment at the Yarrawonga Abattoir. You had no previous experience as a slaughter man.”

There are about 300 abattoirs in Australia. Employing predominantly Muslim males,

- Dr Stuart Rosen, London, also concluded that shechita is a painless and humane method of animal slaughter.

After slaughter, the animal is thoroughly examined externally and internally to ensure that the animal was not diseased and is fit for consumption.

Meat slaughtered must still be salted and soaked to draw out excess blood and impurities, draining away any possible remaining toxins.

**Requirements for a Slaughterer.**

- Must be a Jew specially trained for shechita. Slaughterer can also be a woman if no suitable male is present.
- Required to study for a number of years, and is examined in theory and practice in the laws of shechita, animal anatomy and pathology.
- Must serve an apprenticeship with an experienced shochet before becoming fully qualified, and should be an observant person, of moral integrity, and respected in the Jewish community.
- Kosher slaughter is subject to strict government regulation and inspection.

The New Zealand Massey study attempted to prove that animals killed by Kosher slaughter suffer more than animals which are stunned before their necks are cut, or immediately afterwards. Professor Grandin highlights that some experiments conducted did not replicate those of Kosher slaughter, especially as regards the knife and the training and skill of the slaughterer.

The Iowa Agriculture Department Secretary inspected the kosher meat plant where animal
discriminating against non-Muslims and women on religious and gender grounds. Realigning the kill area and revamping the conveyer system to face Mecca, providing prayer rooms, etc creates extra expenses, that are separate to certification costs.

<table>
<thead>
<tr>
<th>CERTIFICATION</th>
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<tbody>
<tr>
<td>Halal certification is not part of recorded Islamic law. Halal Certifications are recent business constructs, which started in the 1980s.</td>
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<tr>
<td>Australian produce (except meat) was sold 'as is', naturally halal. Everything on the earth is halal, except for what Allah and His Messenger say is haram. Today halal certification seems to operate on the opposite principle, that everything is haram unless it is certified halal.</td>
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<td>The halal stamp was originally developed based upon a system put in place by the Jews to distinguish kosher products.</td>
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<td>Halal certified products that are not necessarily Islamic are becoming more common these days e.g. Easter eggs, cat food and baby oil.</td>
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<td>Food companies pay to be certified so that Muslim consumers will buy their product.</td>
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<td>There are close to two dozen Halal certification organizations in Australia, as of Nov.2014. Some halal certification providers are not associated with an Australian Islamic organization and are stand-alone businesses.</td>
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<td>The Department of Agriculture maintains a list of Islamic organizations that have an “Approved Arrangement” to certify halal meat for export.</td>
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<td>However the government regulation applies only to meat for export. Much of the 'export' activists apparently 'fiddled' with footage filmed and made 'accusations based on ignorance'. The article states that the animals are rendered unconscious almost instantly. See article: <a href="http://www.israelnn.com/news.php3?id=73580">http://www.israelnn.com/news.php3?id=73580</a></td>
</tr>
<tr>
<td>There are a small amount of kosher certifiers worldwide in comparison with halal certifiers. There are 4 to 5 kosher certifiers in Australia, (WA NSW, 2 in VIC. due to geography and in Vic due to the variation in schools of rabbinical thought ).</td>
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<tr>
<td>The KA is the Sydney certifying body. It is administered by a Board of Management which includes Rabbis and up to 5 Lay members. Halachic matters are determined by the Rabbis. The day to day running and financial management is overseen by the lay members of the board. Apart from Rabbi Gutnick, all Board members, who must</td>
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<tr>
<td>Kosher approval or HECHSHER, is a rabbinical product certification, qualifying items that conform to the requirements of halacha. The Babylonian Talmud (Shabbat 21b) cites the first example of a kosher seal in Jerusalem circa 700 BC. In the Byzantine period 6th century CE, Jews of Uzah, stamped their dough with impressions of the Menorah in order for consumers to verify if it was kosher. A hechscher may be a printed, signed certificate displayed at a commercial venue or on individual retail packaging of items. This marking indicates the issuing certifying body, the name of the business or product, date of issue, expiry date and stamp of rabbi who issued the certificate. In addition the following keys may be added: D = Dairy, P = Pareve non-dairy, non-meat products. F = Fleishig (meaning meat) C = Certified Mehadrin refers to a more stringent, higher level of supervision than products marked &quot;kosher&quot;. (See Kosher Australia) The letter &quot;K&quot; by itself does not necessarily mean that it's kosher. In America, there is no law barring a manufacturer from putting any letter they want on a label, whether ice tea or pork rinds.</td>
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halal slaughtered meat ends up in the Australian domestic market, and as such domestic certifications do not come under any government regulation. Industry insiders estimate that not more than 10% of poultry production is for export, while 80% of chicken meat produced in Australia now comes from Halal certified abattoirs.

Non-transparency, inconsistencies, bribery, lawsuits, support of various forms of jihad, seem to have surrounded halal certification, since its inception.

The Australian Federation of Islamic Councils (AFIC), is one of the Australia's top four halal certifiers (a not-for-profit org.) AFIC coordinates and provides resources for State Islamic Councils. In the late 1980s, AFIC received more than Aus$100,000.00 per year from Gaddafi’s Libyan regime. AFIC’s then leader, Sheikh Hilaly, had ties to Libya. Today” Libya is declared a ‘Muslim State’ with Sharia as a source of legislation (Jihad Watch, 7/4/2015)

In 2003 AFIC and the Supreme Islamic Council of Halal Meat in Australia were involved in a ‘poisonous battle’ to control the millions of dollars in halal meat trade rights, granted by the Saudi King. Also: In 2012 a number of irregularities relating to financial transfers between AFIC and its schools were discovered. Issues included the transfer of large sums of money. AFIC’s president and assistant-treasurer were both stood down.

The ICCV is the only body (2011) in Victoria, recognized by the Halal authority of the Saudi Arabian government. ICCV has been appointed as the Coordinating Body for the Supervision and Certification of Halal Meat and Processed Food from Australia to Indonesia. In Indonesia there is a monopoly on certification. Indonesian writers suggest that to get authorization one needs to bribe MUI officials: “The MUI must explain where funds from issuing halal certification have gone”, 25 Feb 2014. Going the Whole Hog TEMPO.CO, Jakarta

observe Shabbat and keep kosher, work in a voluntary capacity.

The KA is a member of AKO (Association of Kashrut Organisations), and also has a very close working relationship with overseas and Australian Kosher certifying bodies. ‘In respect to supervision of the premises, the fees charged to licensees are used to pay the mashgiach, (the kosher certification agency’s "eyes and ears" at the point of production and or distribution) carrying out those services at the abattoirs, and at the shop, to help defray the costs involved in recruiting, training, paying the slaughterers as well as, all statutory requirements such as superannuation, workers’ compensation insurance and taxation. Licence fees are payable only by takeaways, restaurants and bakeries and consist of a yearly fee. All meat restaurants & take-aways have a full time mashgiach and cost at most $24.15 per hour on weekdays and $32.20 on weekends, and includes payment of all insurances, superannuation etc. The rates are based on the Restaurant And Caterers Award. Pareve and dairy restaurants, take-aways and bakeries are charged a monthly “spot check” fee of up to $336.00 depending on the individual circumstances.

Caterers do not pay an annual licence fee, but there is a kashrut charge per head for all functions, which is currently $4.18.

The KA charges for Domestic Kosher certification, between $500 and $2200. The final fee depends upon the difficulty of supervision and is determined at the time of the issuance of certification.

The KA will also investigate products without charge to the manufacturer when this is felt to be a need for the community. Blanket certificates are generally only granted for a 12-month period.

Kosher Australia is a not-for-profit organization. It receives neither handouts nor donations and is totally self-sufficient on a “user pays” basis. The KA’s accounts are independently audited, and are available to the public. They are filed annually with the Dept of Fair Trading.
**THE HALAL / KOSHER CHART**

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<th>Basic certification has several steps.</th>
<th>Prior to the establishment of the KA in 1990, there were numerous certification bodies in NSW. The community together with Rabbis decided it was preferable to have a united body with a universally acceptable standard.</th>
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<tr>
<td>Application, submission and processing – The application fee is separate to the costs for certification. Certification fees are determined after assessment. Inspection is part of certification. Inspections are to ‘encourage consumer trust and confidence in the integrity of halal certification processes.’ They usually occur on a yearly basis, for up to 2 hours.</td>
<td>The <em>mashgiach</em> must be familiar with all ingredients and the way they are produced making frequent and unannounced site visits to ensure compliance with the terms of the contract. Rabbinic advisers, are the ultimate decision-maker for issues of compliance and certification.</td>
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<tr>
<td><strong>Certification is usually valid for 1 to 2 years.</strong> The Certificate and use of the approved logo shows that the food or service is suitable for Muslims. A product can be certified, so a consumer could buy halal yoghurt, from a store that also sold non-halal yoghurt.</td>
<td>Ingredients must not include: non kosher animals and their derivatives such as gelatine fats and oils, margarines, etc. and derivatives of such products such as glycerin, glycerides, stearates, Polysorbates, emulsifiers etc are subject to certain restrictions and their presence needs to be known.</td>
</tr>
<tr>
<td>Post certification, any changes to processes and ingredients must be advised to the certifying body. In addition to maintaining their current certificate many companies also prefer to feature a logo on their product,</td>
<td>All grape-based drinks or grape-based alcohol products, colouring such as Enocyanin must be noted.</td>
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<tr>
<td>Accreditation is an official recognition of a company’s suitability for preparing Halal goods on their premises. The price varies according to the nature of the premises. Though a certified abattoir produces halal meat, that meat often will not even get labeled as halal when it reaches the market.</td>
<td>Initially in Australia kosher certification, other than for meat, was done on a voluntary basis,</td>
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<tr>
<td>&quot;The halal certification process varies. This is where uncertainty creeps in. Muslim consumers are largely unable to find out exactly what process has been followed in the certification process and what standards have been set by the certification provider. For non-Muslim Australian consumers, halal food is unnecessary. “Explainer: what is halal, and how does certification work? James Wong &amp; Julian Millie, Monash University Feb 2015.&quot;</td>
<td>Certification agencies charge different fees based on the services they provide. There is generally an annual fee for the certification itself, which takes into account the number and frequency of on-site inspections and related administrative costs. Certifiers claim that certification adds a miniscule amount to the price of a product compared to the advertising, research, packaging, shipping, testing, admin and other components that contribute to the process of bringing a product to market.</td>
</tr>
<tr>
<td><em>Halal Australia claims that the fees paid for certification and accreditation are used to maintain the costs of running a registered business.</em></td>
<td>Jewish sages claim that certifying agency is forbidden from profiting from the fees or sale of products that are found to be non-kosher. Halal has no such rules.[21]</td>
</tr>
<tr>
<td>Certifiers are obliged by Islamic law to give Zakat to Islamic causes. Zakat, a tax, is to be distributed among 8 categories, and amounts to 2.5% of a Muslim’s wealth per year. One of the most important of the categories is to</td>
<td>While giving charity underpins Judaism Certifiers are not by Jewish law obligated to give to Jewish charity or any specific organizations.</td>
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those fighting for Allah, people engaged in Islamic military operations for whom no salary is allotted i.e. volunteers for jihad.

There is scholarly consensus (ijma) that non-Muslims are not among those who are to benefit from Zakat

Many consumers query where this money goes. There are around 24 halal certifiers, given that they are not based on 24 different halal schools of thought, suggests that certification might serve other agendas.

Halal Australia’s web site is adamant that ‘Halal certification profits DO NOT go towards supporting any terrorist activities or violent politically motivated religious organizations and… are not aligned with our values of freedom, egalitarianism, equality of opportunity, and mutual respect and tolerance….we are taught to have respect for all – regardless of religious beliefs, race, or ethnicity.’

It has been shown that overseas proceeds from halal sales go to groups tied to terrorism. In France 60% of Halal food is controlled by the Muslim Brotherhood MB, in America ISNA & Hamas 2007, and in Canada 2011 the Muslim Assoc. Canada, a M B.org gave to Hamas


Some claim that Australia is indirectly supporting acts of terror as Australian animal hides in the Middle east are collected by militant groups linked with organizations like Al-Qaeda, operating under the guise of welfare organizations.

Austrak and other government bodies claim they ‘don’t have information’ where halal certification proceeds go. Pickering suggests that ‘this is the way the money trail has been designed…to obfuscate’. (June 2015)

Halal certifiers cannot provide any Kosher certification.

<table>
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<th>Those fighting for Allah, people engaged in Islamic military operations for whom no salary is allotted i.e. volunteers for jihad.</th>
<th>Non-Jews benefit from Jewish philanthropy and charity</th>
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<tbody>
<tr>
<td>There is scholarly consensus (ijma) that non-Muslims are not among those who are to benefit from Zakat</td>
<td>In Australia the infrastructure of kosher certification has not been implicated in any legal battles, illegal activity or associated with any proscribed organizations.</td>
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<tr>
<td>Many consumers query where this money goes. There are around 24 halal certifiers, given that they are not based on 24 different halal schools of thought, suggests that certification might serve other agendas.</td>
<td>Some erroneously claim that unwilling food companies and unwitting consumers are forced to pay money to Jewish certifiers to support Jewish causes. Despite being false, such anti-semitic canards often form part of broader theories of Jewish conspiracies. Historically, a kosher tax was imposed by some European governments on kosher foods. These days, the idea of a “Kosher tax” is a canard or urban legend, created by those who are anti Kosher.</td>
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<td>Jews have lived in ‘host countries’ for thousands of years. They have developed a strong framework of not imposing on others, Kosher or Judaism itself. Jews worldwide have a sense of gratitude to their hosts, saying a weekly prayer specifically for the welfare of their host government.</td>
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<td>It has been shown that overseas proceeds from halal sales go to groups tied to terrorism. In France 60% of Halal food is controlled by the Muslim Brotherhood MB, in America ISNA &amp; Hamas 2007, and in Canada 2011 the Muslim Assoc. Canada, a M B.org gave to Hamas</td>
<td>Kosher certifiers can simultaneously provide halal certification. Kosher Australia has a memorandum of understanding with the Australian Halal Food Services Trust, a major Halal certifier in Australia. This allows Kosher Australia to</td>
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<td>Austrak and other government bodies claim they ‘don’t have information’ where halal certification proceeds go. Pickering suggests that ‘this is the way the money trail has been designed…to obfuscate’. (June 2015)</td>
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### Halal Certification is not a religious imperative

**IMPACT ON CONSUMER**

At the Global Halal Congress 2010, the grand mufti of Herzegovina, Dr Mustafa Ceric (MB) leader in Europe claimed that, ‘halal can enable Muslims to dominate global economy and conquer the world’.

It is the duty of Muslims to create an Islamic global caliphate

Twenty years ago, Yusuf Qaradawi, the Muslim Brotherhood spiritual guide, declared ‘We will conquer Europe! We will conquer America’.

Halal food is viewed, by informed non-halal consumers, as another way Sharia law is imposed on Western societies. The large scale export halal food market is estimated $632 billion annually, according to the Halal Journal, Malaysia.

In Australia, 97% of the consumer market contributes to an Islamic tax-charity even if the consumers don’t require or choose halal. Most milk and bread is halal certified even though a miniscule amount is exported.

**Many ethnic and religious groups will not eat Halal products.** Eg. Sikhs will not eat Halal slaughtered animals or products

Halal is marketed as pure and healthy

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### Kosher Certification is a religious imperative.

**IMPACT ON CONSUMER**

There is no large scale export market for kosher produce.

Despite ‘conspiracy theories’, Jews have no intent to take over the world via Kosher or any other way.

"Kosher eating people are not preaching for the destruction of democracy."

Due to the rigorous auditing methods and the exclusion of the majority of animal-derived ingredients, the consumer market views Kosher products as being safer and of superior quality. A 2005 Mintel survey shows that 55% of consumers perceive Kosher products as being safer. Others prefer kosher products because of its ethical component, they believe Kosher products are cleaner, healthier and better than their non-kosher counterparts.

This is further verified by a survey conducted in 2001, in the USA that showed that while the majority of Kosher consumers are Jewish (44%) the second largest group of Kosher...
Supermarkets, restaurants, schools, councils, hospitals, flights etc provide Halal with and without informing clientele.

Many claim that Certification increases food prices for all.

Many companies pay for certification but don't always label food as halal right to the end user. Other companies place a halal label inside the packaging, to be seen only after it's been opened. If food is not labeled correctly this may contravene the Under labeling guidelines Act 2010. Clear labeling with one symbol on a user pay basis, would allow consumers to make a conscious choice. Together with a lack of transparency and appropriate labeling from certifiers, Halal certification creates a sense of uncertainty imposition, exploitation for many in Western society.

In most Muslim states people are not given a choice if they don't want to eat halal. In such countries halal certification does not even exist,

consumers (27%) are those concerned with what they eat and believe that Kosher produce is better because of the independent auditing that a Kosher certification signifies.

Other significant Kosher eating consumers are Muslims, vegetarians such as Buddhists, Hindus, Seventh Day Adventists. People who are allergic to grain products buy the grain-free Kosher for Passover products.

Kosher food is not imposed on Jewish or non-Jewish consumers, non-Jewish schools, restaurants or other institutions. Kosher meals can be arranged for hospitals, flights etc if requested.

Kosher meat is much more expensive than non-kosher. Extra cost for Kosher is paid by informed buyer.

Some claim that the extra expense could arise from the fact that three or four chickens out of every 20 could be disqualified as kosher.

March 13, 2012 Rabbi Rabi was advocating to make kosher accessible and less expensive for Jewish consumers,

Many manufacturers are not interested in having their products “certified” as the market is so small they see no need.

A Choice Magazine article (“Labels Don’t Always Help” 10/99) indicates that without Kosher certification, the consumer remains unaware of many additives or processing aids in the manufacture of goods. Products with a clear Kosher certified label are generally sold in a separate section and tend to only be in a few specific supermarkets in areas where the majority of Jews live; making it easy for consumers to make a conscious choice.

In the democratic Jewish state of Israel, people can choose whether they want to buy and eat certified halal, kosher, or neither.
**IN THE NEWS**

The idea of Islamic “halal” certification is in the news nearly every day, it seems, and a lot of people are concerned by it. For some, “halal” is no big deal, for others it is indeed a very big deal. Some people don’t care about any religious aspect of something being “halal”, while on the other hand, a lot of people care very greatly.

**Worldwide there appear to be emerging patterns of Offence, Violence, Corruption Appesement and Lawfare in relation to halal.**

For example, Muslims in Qinghai discover non-halal products found in a delivery van belonging to a halal cake shop, proceed to smash up the shop. Accordingly, authorities appease the residents and ordered the shop to temporarily close. Lucy Liu, Shanghai List, May 3, 2015.

**Tuesday 19 May 2015** Aldi has apologised to Muslim customers who were ‘fuming’ by supposedly halal pudding being sold containing pork, Manahil Khan said: “This is absolutely outrageous and I am deeply offended by this as is every Muslim”. The manufacturer apologised saying it was a printing mistake. In March of 2015, a Muslim Costco employee refused to touch pork; sued the company after getting transferred to different department. According to Mr. Barry Irvin of Bega Cheese; this so-called “Islamic tax” is not passed onto Australian consumers, but to the export customers,” The Bega District news sites Muhammad Khan, CEO of Halal Australia, who queried “why people are making such a big deal as such a certification is similar to kosher food. However, in Australia there is not the same resentment of food approved for Jewish people as there is for Muslims. “It has nothing to do with any kind of violent activity”. It’s not fair to simply target the Muslims.”

**IN THE NEWS**

There tends to be ‘misinformed’ comparisons being made between “halal” and “kosher”.

Rabbi Gutnick, senior rabbi at the K A of Australia and NZ, while an expert in Kosher, claims that the anti-halal campaign “is the product of prejudice and ignorance.”

He goes on to support halal, linking it to Kosher, ‘If it was against kosher certification it would be labeled anti Semitic….. All this has absolutely nothing to do with the legitimate rights of the Islamic community to practice their religion in Australia through the certification of food as being halal and has absolutely nothing to do with the rights of Australian manufacturers to seek halal certification for the foodstuffs in order to sell them to Muslims.”

Exactly, sell to Muslims, but not impose it on others. He suggests that “If anyone believes anyone is funding terrorism and breaking Australian law, let them go to the police with evidence and the police will investigate it… There is also a lot of misinformation here in Australia …– and any initiative that helps clear that up would be welcome.” April 25th L Mannix The Age 2015

While acknowledging the useful research Larry Pickering has done on Halal he erroneously lumps Kosher and Halal together claiming that both are ‘only interested in ‘the pursuit of profits’. (see Pickering Post , Arab – Israeli Enmity Solved June 2015)

This chart attempts to clarify ‘misinformation’. See above Halal/Kosher Chart Process
The article refers to Rev Nile who said as the Muslim population in Australia is a minority, halal certification "is discrimination against the non-Muslim population who do not want to consume or buy products which have been prepared and prayed on by the Islamic god." Khan says that it was "impossible" for sharia law to be involved in the preparation of foods as Australia is not an Islamic country.

Bega District News by McKnight. April 1, 2015.

The Q Society of Australia Inc are defending a claim of defamation currently before the NSW Supreme Court, initiated by Mr Mohamed El-Mouehly, director of Halal Certification Authority. His company is a privately-owned 'for profit' company. He alleges Q Society and members were defaming him by publishing videos on Youtube, in which Kirralie Smith presents her research into halal certification globally and in Australia. http://www.qsociety.org.au/involved.htm

Mohamed el-Mouelhy, told Tempo.co that 'it's common knowledge in Australia that to get authorization you have to bribe MUI officials.' It was asked "Would a person pay bribes if s/he didn't want to defame their name?" Tempo.co.

From “Halal certification charter signed in secret in Mecca” (published 25 May 2015 in The Australian) we can gather: There's a battle for influence and power in Australia’ ‘Australian Muslim leaders agreed to conquer and divide the multi-million-dollar halal certification market’; The Australian Grand Mufti, Dr Mohammad, represented his own centre - the Australian Islamic Culture Establishment - and not the Australian National Imams Council. The Saudis export their interpretation of Islam. Their man in Australia has been Mr Khan. In 2003, Khan was caught up in a legal battle for control of halal certification. His former supporters accused him of siphoning more than $1 million into his own charities and Al Faisal College, in Sydney, where he is director. Mr Khan settled out of court and agreed to pay $1m back to the council.'
Nationals MP George Christensen has expressed concern about halal certification, and Liberals Senator Cory Bernardi called for an enquiry into halal certification. In May 2015 the Australian Senate established a formal enquiry into food certification in Australia, with Sam Dastyari (ALP) who voted against the enquiry, as chair. He met with Dr Jneid, ICWA, (that made donations to Syria) at an Islamophobia Forum. In 2014, Dr. Jneid was charged with failing to secure his firearm in a properly secured cabinet. Associates from the same mosque and from the Halal organization, were also charged with various offences. Dr Jeneid took the WA newspaper to court claiming defamation.

The Daily Telegraph of June 2, 2015 reported that halal certifiers, some collecting millions of dollars a year ‘must’ help fund the deradicalisation of young Muslims, including the children of terrorists.

Some want to drop HALAL certification.

In 2013 The Ceylon Chamber of Commerce said that manufacturers agreed to drop the halal logo from all food. The monks argue that Buddhists should not be forced to consume food that is prepared according to Islamic rites., Sri Lanka is 70% Buddhist, while Muslims comprise less than 10 % of the population of 20 million.

The Indonesian Consumers Association proposed that halal labels be replaced with non-halal certificates. Feb 2014.Going the WholeHog. Tempo.co, Jakarta

According to the 45-page book: “A Brief Guide to the Islamic State, 2015”, emigrants will not be leaving favorite snacks behind: “Snickers, Kit Kat, Bounty, Twix, Kinder Surprise, Cadburys - yes, yes we have it all.” “..another great perk about food in the Caliphate is that everything is 100% halal.”
Sheik Habib Bewley spoke against halal profit, machine slaughter with no real Muslim standing there other than to press on switch. Further discussion here: Halal Certification Fiasco, 2012 and Halal is a Rort—says IMAM. January 31, 2015 More Sharing Services

Dr Taj Hargey, a practicing Muslim, says in the Daily Mail in 2014: '[T]he meat in many supermarkets is halal - though there is no recognisable label to indicate this fact. This is covert religious extremism and creeping Islamic fundamentalism making its way into Britain by the back door. Muslims - who amount to just 4.8 per cent of the population - should not take precedence over the other 95 per cent.

Halal meat should never be forced on customers without their knowing. It's unfair to everyone, non-Muslims and Muslims alike. It's deception on a grand scale.

It will be hard but not impossible to reverse the current trend for halal (meat). Everyone right along the food chain is exploiting the ignorance of the customer, both Muslim and non-Muslim. It is high time people woke up. There is a fundamentalist Trojan horse in our midst, and we must take corrective action.'

With questions and comments please write to vic@qsocaus.org