

# Islamisation through halal products

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## Introduction

### The process and methods of Islamisation of non-Muslim societies

The aim of Islam is to create a supreme worldview, whereby all other laws come under Islamic law. Halal food markets, Islamic dress markets, Sharia-compliant finance and banking, Islamic education, Sharia courts, etc.,<sup>1</sup> are all part and parcel of a unified, multifaceted socio-political-religious process deployed to transform the existing society from a civil/liberal/secular/pluralistic society into an Islamic society. The envisioned Islamic society would be a society whereby Islam is supreme over all other worldviews, both secular and religious, and whereby the civil/liberal/secular law is subservient to Islamic law.

In general, Islamic Sharia as interpreted and implemented by the Muslim community has been claimed to have all the policy elements and methods (legal, political, religious, etc.) to carry out the 'Islamisation' of any society. So in essence, Islam has both the 'will' and the 'way' to carry out the mandates of universality, contained in the teachings of the Qur'an and the Sunnah, as claimed by the Islamic ideologues.

It is increasingly well known that according to Islam, the Sharia is a "*divinely mandated*" system of regulations, doctrines, and directives governing all aspects of a Muslim's life, individually and corporately. Furthermore, these directives are also imposed on non-Muslims in all spheres of life within the context of Muslim rule, severely curtailing all non-Islamic religious worship at the root, with formidable and onerous restrictions. In so doing, it meticulously regulates all aspects of religious practices, beliefs, religious obligations, education, legal systems, economy, freedom of speech, and much more.

This is not a secret but is a clear and well-publicized mandate presently being articulated and enforced by Islamic authorities. Shaykh Muhammad Saalih al-Munajjid, an acknowledged Islamic scholar, writes: "*Allah has commanded us to refer matters to his judgment and to establish Sharia, and he has forbidden us to rule with anything else.*"<sup>2</sup>

Islam is clear about the goals of the Sharia (so-called Maqasid Al-Shariah). These goals simply put are unabashedly intended to transform a non-Muslim society or community into an Islamic-compliant society or community. In his book, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, by Jasser Auda<sup>3</sup> establishes the full "*systems approach*" to the universal implementation of the Sharia based on the claimed divine revelations given by Allah to Muhammad.

If one considers the 'global Islamic economy', one discovers that it depends on three major components: (1) Islamic banking and finance, (2) Halal food markets and (3) Islamic dress markets (See Figure 1). These components are introduced gradually until Islam is supreme. Halal food is part of an economic Islamisation effort both locally and globally.

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<sup>1</sup> The process is not initiated in any particular order. It differs according to the relative strength of the Muslim community in a given host country.

<sup>2</sup> <https://islamqa.info/en/974>

<sup>3</sup> See, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach by Jasser Auda"

([https://books.google.com/books?hl=en&lr=&id=5sKQF16gdWgC&oi=fnd&pg=PR21&dq=%22islamic+vision%22+maqasid+al+shariah&ots=Mp542FUqLz&sig=L3qzloeljv\\_RGnMBDNz4qi0UWkyl#v=onepage&q=%22islamic%20vision%22%20maqasid%20al%20shariah&f=false](https://books.google.com/books?hl=en&lr=&id=5sKQF16gdWgC&oi=fnd&pg=PR21&dq=%22islamic+vision%22+maqasid+al+shariah&ots=Mp542FUqLz&sig=L3qzloeljv_RGnMBDNz4qi0UWkyl#v=onepage&q=%22islamic%20vision%22%20maqasid%20al%20shariah&f=false))

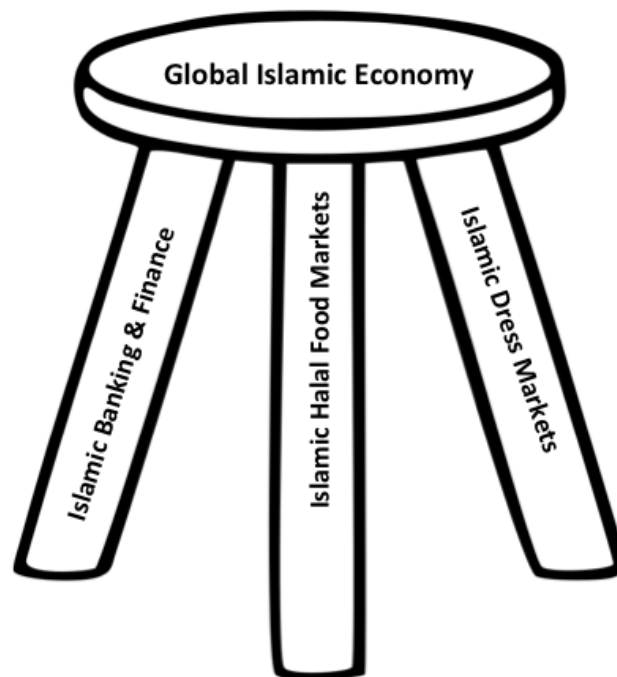


Figure 1: The three-legged stool of the global Islamic economy

### Islamic finance and banking and the global economy

Islamic Finance and Banking is a relatively modern phenomenon which started in the 1970's by the introduction of the first Islamic bank, the Dubai Islamic Bank (DIB). On the DIB website today we quote, *"Dubai Islamic Bank has a unique distinction of being the world's first Islamic bank, a pioneering institution that has combined the best of traditional Islamic values with the technology and innovation that characterize the best of modern banking."*<sup>4</sup> Furthermore we learn that *"as of 2015, \$2.004 trillion in assets were being managed in a sharia compliant manner according to the State of the Global Islamic Economy Report."*<sup>5</sup>

Islamic Banking and Finance provides a powerful form for the consolidation of the Sharia in Muslim-majority countries and in the gradual Islamisation of non-Muslim countries, or where the Muslims are minority. This is achieved by various modern marketing processes which would proclaim that Islamic Banking and Finance is a form of 'ethical or moral' finance, as it is based on religious principles.

- The Qur'anic directive of prohibiting usury was interpreted to prohibit any form of 'interest' in banking loans. Thus, Muslim scholars who studied modern finance developed various financial instruments which would allow for project and other forms of financing without charging 'interest'. This would set apart Islamic financing from other forms.
- In order to penetrate the Global Bond market whereby the return on bonds is a form of interest, Islamic banking would introduce a form of bonds, called Sukuk. These Sukuks are not based on fixed returns but on returns on investments. *"The market for Islamic Sukuk bonds in that year (i.e. 2015) was made up of 2,354 sukuk*

<sup>4</sup> <https://www.dib.ae/>

<sup>5</sup> [https://en.wikipedia.org/wiki/Islamic\\_banking\\_and\\_finance](https://en.wikipedia.org/wiki/Islamic_banking_and_finance)

*issues, and had become strong enough that several non-Muslim majority states — UK, Hong Kong, and Luxemburg issued sukuk".<sup>5</sup>*

- The Qur'anic directive prohibiting gambling is used to prohibit any form of speculation in the financial markets. Thus futures, derivatives, and even various forms of insurance are prohibited.

But it is what is stated in the fine print that should concern anyone investigating this major phenomenon. For example,

- The Islamic Bank or the Islamic branch of a Western or non-Islamic bank is required to appoint a Sharia Board. This board requires that all transactions and contracts be in accordance with the Sharia. Hence investments in non-halal food products are not allowed. Also investments in shopping malls which contain businesses that Islam disallows (bars, restaurants which serve alcohol, night clubs, etc.) are not approved. Also, investments in politically motivated projects for the benefit of Islam are encouraged, etc.
- To ensure that compliance with the Sharia is organised, various compliance 'standards' have been developed so that customers are made aware of what is involved and are advised regarding Islamic principles in advance.
- All profits that consumers obtain using Islamic Finance and Banking are charged 2.5% religious tax (called Zakat). The collected funds are strictly under the control of the Sharia Board and can be used only in accordance with the Sharia, i.e. for charity as well as political purposes.

This powerful global economy of Islamic finance is now coordinated with the other forms as given in Figure 1, i.e. the three-legged stool of Islamic Finance and Banking, Islamic Halal Food Markets and Islamic Dress Markets. A good example of this coordination is illustrated in a January 13, 2011, article by Soeren Kern under the title, "Europe Goes Halal".<sup>6</sup> We quote,

*"The European Union, bowing to pressure from Muslim lobby groups, has quietly abandoned a new measure that would have required halal [religiously approved for Muslims] meat products to carry a label alerting consumers that the animals were not stunned, and therefore conscious, just before slaughter. With the exponential growth of Europe's Muslim population in recent years, thousands of tons of religiously slaughtered halal meat is now entering the general food chain, where it is being unwittingly consumed by the non-Muslim population.*

*Muslims have the right to choose halal foods, but non-Muslims do not have the right to choose not to eat the ritually slaughtered meat."*

In what follows in this article, we describe how 'halal' has become a code word for controlling a huge segment of the food, drug and cosmetics markets. More importantly, in every respect, 'Sharia compliance' becomes synonymous with 'halal'.

### Halal food as a major factor in introducing the process of Islamisation

In this document, we make the premise that although the introduction of the halal food market in the UK – and globally – may look benign and perhaps even 'necessary' to the

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<sup>6</sup> <https://www.gatestoneinstitute.org/1799/europe-goes-halal>

policy maker— the implications down the line are of grave importance, and hence, need to be considered seriously.

One might reason that Muslims are appropriately exercising their rights to consume food as prescribed by their religion – surely if this were to be the only end of the story, there would be no issue. But what if the halal food certification process is an open-ended holistic method being used to incorporate, implement, impose, and hence legitimize across-the-board Islamic-compliant standards on Muslims and non-Muslims alike, thus accomplishing the Islamisation of all food and drug products under cover of solely meeting the needs of Muslim communities?

## Gradual imposition of halal products on non-Muslims

In the landmark book, *Modern Day Trojan Horse: The Islamic Doctrine of Immigration—Accepting Freedom or Imposing Islam?*<sup>7</sup>, the authors point to a strategy that had been carefully developed by Islam’s founder, Muhammad, to Islamise host societies. In this strategy, volunteers from the Mosque are gradually empowered and equipped to fulfill these objectives.

In the case of halal foods, the immigrants of Muhammad's time were instructed that the food of the ‘People of the Book’ (Jews & Christians) was permitted, subject to conditions (Mubāh). The same is true today as a first step in those countries/societies whereby the Muslim community is a minority with limited abilities or resources. The Sharia has allowed this temporary permission as per Surah [5:5]: *“Today, all good food is made lawful for you. The food of the People of the Book (Jews and Christians) is lawful for you...”*. This qualified exception is in accordance with the doctrine of “Darura” (Necessity) which, by definition, has limited duration and application. Surah 5:5, however, was later ‘suspended’ by new revelations.

### "Darura" i.e. necessity doctrine, establishes a method of seemingly legitimate usurpation

Here are some key quotations from the landmark book on the Doctrine of Islamic Immigration (Called *Hijrah*, in Arabic) <sup>7</sup>

*“These so called “necessities or compulsions” are governed by further sub-categories and directives based on how Muhammad dealt with his own necessities in his life, thus completing the Qur’anic revelations throughout his life.*

*“Here are some of the Darura’ verses;*

*“Sura 6:119 “And why should you not eat of that (meat) on which Allah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.”*

*“Sura 5:3 “Forbidden to you (for food) are: the dead animals – (cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed*

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<sup>7</sup> S. Solomon & E Al Maqdisi, “Modern Day Trojan Horse: The Islamic Doctrine of Immigration—Accepting Freedom or Imposing Islam?” available at [www.amazon.com](http://www.amazon.com)

by strangling, or by a violent blow, or by a headlong fall, or by the goading of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. **But as for him who is forced by severe hunger, with no inclination to sin** (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.”

*“So under the “Darura” or the necessities, the forbidden becomes lawful, the exception becomes the rule and the rule as we know it, is suspended until the circumstances change or the objectives are achieved. Hence this principle is applied to overcome every obstacle by Muslims in a non-Muslim country from visa regulations, to obtaining nationality of the host country, to ushering in Islamic Shariah slowly. (take for instance all these years when the Muslims who worked in supermarkets in UK handling Pork and Alcohol, because they were weak, the Darura concept kicked in, however when the Muslim community grew in numbers and strength, they are able to voice objections and manage to obtain favourable results from their employers.)*

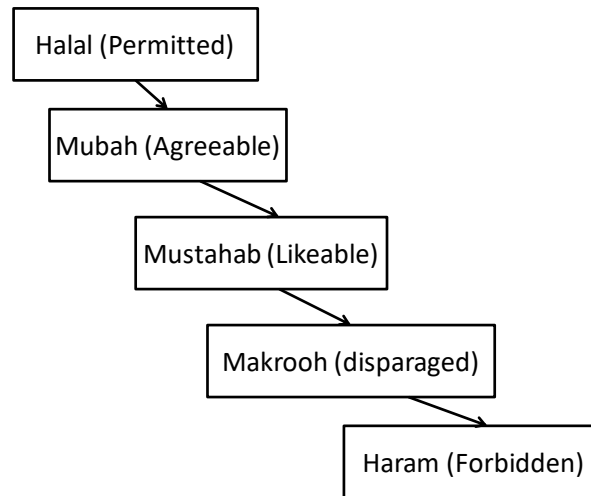
*“The “Darura” permits addressing the Muslim community demands as though these were requests that can be changed subject to the views of those in power. But ultimately these demands get achieved using existing loopholes in the laws. This is done through various means but most of the time by setting a precedent, in that those things would be implemented in the closed Muslim society in a number of districts or provinces/counties of the host country. Naturally they are backed by their mosques and other recognised Islamic outfits, which are on good terms with the government and always giving the impression that they are a most moderate and most law abiding people. They are simultaneously working through a network of people and institutions who oversee a concerted programme of a “total change” of the host society.”*

As stated above all these demands come in as requests and legitimate religious rights that are usually voiced by converts to Islam from the host society who are articulate and well-received. These demands come in sporadically, here and there on different issues, mostly viewed as insignificant by the host society. Yet these demands have the inbuilt potential of undoing the whole system and ultimately ushering in the Sharia step by step.

In Medina, Muhammad had allowed his followers to eat the food offered by Jews and Christians when the Muslim community was still in its infancy and not fully empowered. Once he became strong and powerful, he forbade the Muslims from eating foods offered by Jews and Christians. This would set up the pattern (Sunnah) to be followed by Muslims for the coming centuries and, of course, today. Hence, once there is a viable Muslim community with various organisations and business investors the insistence on halal food becomes a requirement and an ‘obligation’.

In applying the Darura Doctrine, and to satisfy the demand for halal products and their provision or supply, several things need to happen. First, the halal food ‘market’ needs to be defined and established in accordance with the Sharia directives, but in manners that would allow for its acceptance by the host society. This market develops and implements specific prescriptions at every point in the market value chain: from raising/breeding of the animals, sales of animals (poultry, cows, lambs, etc.), slaughtering, retailing and sales to consumers in grocery shops, supermarkets but also

in restaurants. At each level there must be Sharia standards to be adhered to and a certification process. (See Appendix C)



**Figure 2: Sharia based levels of halal acceptance levels in time and space, i.e. under certain conditions a given product deemed “Haram” may be declared disparaged or agreeable as per the “Necessity Doctrine”**

In raising/breeding, it is necessary to ensure that the animals are fed the prescribed ‘halal’ feed and that all workers—Muslims and non-Muslims— from the simple worker in the field to the supervisor, all the way to the manager – must comply with the requirements of all Sharia procedures in the implementation of tasks related to each stage of the process.<sup>8</sup> The slaughter houses need to have production lines that are Sharia compliant, with the animals slaughtered the halal way, by reciting the proper rituals<sup>9</sup> and by certified Muslims, pointed in the direction of Mecca and then packaged correctly.

In all cases Sharia regulations are gradually imposed on the Muslim, as well as the non-Muslim, communities as illustrated in Figure 2 for the halal market. For example, based on the Darura, during the early stages of Islamisation, Muslim workers may work at the checkout counters in a super market whereby alcoholic beverages and pork products are sold. In the next phase, Muslim workers are told to avoid checkout counters and work in other departments whereby they don’t have to sell forbidden (haram) products.

### Principle of the "Reconciliation of the Hearts" (Ta'leef al-Qulub) and its application

In order to establish smooth levels of acceptability of Islamic rules and regulations even in a hostile society, Islam established a key principle: court those who are not in agreement to attempt to win them over by all means. This is done through the principle of the "Reconciliation of the Hearts". (Again, we quote the reference in footnote 7.)

*“... “Ta’leef al Qulub” or reconciliation of hearts ... is a purposed plan to win favourable position with the non-Muslims making them favourably disposed towards Islam and Muslims. This is a Qur’anic doctrine, which was practiced by Muhammad and his companions, and continues to be practiced. It occurs in Sura 9:60:*

<sup>8</sup> See the following Fatwa on the subject: "Workers in the abattoir are followers of a number of religions" <https://islamqa.info/en/5246>.

<sup>9</sup> Unlike the stunning process, the jugular vein is cut, and the animal is left to bleed. Force is applied to separate blood from the flesh. In most cases, the slaughtering is done while the animal is alive causing excruciating pain.



“Zakat (i.e. religious tax, also termed Sadakat) are only for the poor, and those employed to collect (the funds); and to attract the hearts of those who have been inclined towards Islam; and to free the captives; and for those in debt; and for Allah's Cause (i.e. Jihad), and for the wayfarer; a duty imposed by Allah. And Allah is All-Knower, All-Wise.

*“Based on this verse, Tabarie expounds that it is legitimate to award various stipends to newly converted Muslims from the Sadakat. Accordingly, he concludes: “this is a good religious practice.”*

*“The details of the legitimacy of this principle to sweeten the hearts of those who oppose Islam through payments either in cash or in kind can be found in all Islamic jurisprudence manuals<sup>10</sup> without exception.*

*“Ghazi Anyat<sup>11</sup> a leading jurist on Zakat issues, states that “Reconciling Hearts” is a form of Da’wa to draw people to Islam. Ghazi is supported in his views by many Muslim scholars who say that this practice of “reconciling hearts” cannot be redundant with the spread of Islam but is needed as a firm factor in winning over the non-Muslims<sup>12</sup>.*

*“Hence, the reconciliation of hearts is an Islamic principle which grants the legitimacy to infiltrate all kinds of institutions in every field such as education, health and welfare, security, mass media, economics and politics in order to “win over” individuals.*

*“Dr. Ghazi states clearly in his book<sup>13</sup> that the purpose of payments to non-Muslims from the Islamic Zakat is based on the principle of Reconciling Hearts. It is to silence the critical voices of all non-Muslims and their objecting pens, which presents Islam in poor or bad light. And, by so doing, it is transforming those very voices and pens in becoming vocal for the cause of Islam. This, he suggests, must continue by gaining more and more media attention. In sum, they are seeking journalists to report on Islam in a kind-hearted manner. (See Surah 2:216)*

*“The same tactic is articulated by Sheikh Dr. Mustapha Al-Zarka.<sup>14</sup> He writes that from one era to another the recipients would differ from paying tribal leaders in the past to newspaper owners or establishing new publications of glossy magazines or creating*

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<sup>10</sup> Al Ahkam al Sultaniya al Marudi page 123

Al Ahkam al Sultaniya Al fura’a page 132

Rawdanat A’Talibeen Al Nawawi vol 2 page 313

A’Tasheel Ibn Jawziya Al Gharaneety vol 2 page 78

Tafseer Ibn Kathir vol 2 page 365

Fiqh al zakat Al Qardawi vol 2 page 603

Muqawimat al Iqtisad Al Islami Abed alSamie Al Masri 140

Tafseer Al Munir vol 10 page 270

Tafseer Al Tabari vol 4 page 313

Fath al Qadeer Al shawkani vol 2 page 374

Al Zakat fi Al Masaleeh al a’ama Dr Farees page 31

Al Zakat Al Jamamei page 72

<sup>11</sup> Istekhdam al wazafee Li al zakat Dr Ghazee Anayat page 48, 68-69

<sup>12</sup> <http://web.macam.ac.il/~tawfieg/moallafa-2.htm>

<sup>13</sup> Istekhdam al wazafee Li al zakat Dr Ghazee Anayat page 48, 68-69

<sup>14</sup> The late Dr Zarka was One of the most notable Hanbali Fiqh scholar of our time, Al Madkhal al Fiqhee al A’aam Mustapha Ahmed Al Zarka vol 1 page 160

*special media to promote Islam. Sheikh Saeed Al-Hawee<sup>15</sup> is also in agreement with Dr. Zarka on advancing a media campaign toward Islam.*

*“While Dr. Abu Farees<sup>16</sup> says that the arrow of reconciling the hearts principle is one of the eternal miracles of the Islamic Shariah, it therefore must be used and implemented in its fullness. Saeed Al Hawee<sup>17</sup> furthers the point by saying that politicians are to be favoured. In other words, politicians must be recipients of such favours so that they will be well disposed towards Islam and Muslims.*

*“Ibrahim Al-Qaptee, an Egyptian researcher, states that in the last few decades the social face of Europe has changed as the Muslim activists have continued their efforts to make Islam both a political and ideological force and a religion of the majority. This is not only through the demographic increase but through infiltrating the social, civil, economical and political institutions of Europe. He goes on to state that this plan was published in the 1980s by the Islamic Council of Europe. This strategy is presented in a book called, The “Muslim Societies in non-Muslim Countries”. It instructs Muslims to live as segregated societies, ultimately requiring the Europeans to address and accommodate the social and religious needs of those communities. In so doing, Muslims are establishing clusters of Islamic societies fully equipped with religious and jurisprudence centers. They are avoiding integration with the European societies yet sustaining just enough contacts with non-Muslims for the propagation of Islam as a requirement on all Muslim believers in order to achieve the main objective of transforming the host societies into Islamic society where Islam would be supreme.*

*“The same strategy was published by the Islamic foundation in the U.K. The “Islamic Movement in the West” by the late Khuram Murad being a blueprint of an Islamic take over. One would ask about how the moderates might view all this. Both sides agree fully with the final objective of the Islamisation of the West. The only difference was and continues to be in the methodology that would determine how fast or slow a Muslim should proceed with reconciliation of heart and whether a Muslim should resort to violent Jihad or not, as to how effective it would be. But as said before, both sides are in full agreement with the final objective of the Islamisation of the Western societies.*

*“The implementation of this strategy is clear in what is happening in the UK, Sweden, Finland, Holland, France, Germany, Spain, Italy, Belgium, and Austria. It is so clearly shown by Shakeer A’Nabilisi’s article on the Islamic infiltration of such prestigious American Universities as Harvard and the rest of the Ivy League,<sup>18</sup> and others<sup>19</sup>, etc. We can see the growth of mega mosques financed by Saudi Arabia and UAE, the attack on the local churches and its ministers in so called Islamic enclaves to purge those Islamic areas from non-Islamic influences. Halal meat is a reality in schools, prisons, hospitals and public canteens in so many places as is the Hijab, public prayers, the massive financial investments<sup>20</sup> the implementation of the Shariah and the official recognition by the British government of those courts. All of these advances are mighty achievements of Tamkeen. The favourable disposition of the mass media in the U.K., especially the BBC as well as the*

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<sup>15</sup> A prolific author of over 20 Shari’ah books, highly respected and popular among Shari’ah scholars born in Syria died in Jordan, Al Islam Saeed Al Hawee vol 1 page 124

<sup>16</sup> Infaq Al zakat fi al Masleeh al aa’ama Dr Abu Farees Page 35-36

<sup>17</sup> <http://web.macam.ac.il/~tawfieq/moallafa-2.htm>

<sup>18</sup> <http://www.alarabiya.net/views/2008/06/25/52060.html>

<sup>19</sup> <http://www.meforum.org/article/883>

<sup>20</sup> <http://www.alaswaq.net/articles/2007/09/09/10655.html>

*U.S. towards Islam, is due to the Islamic principle of Tamkeen, which in turn is based in "reconciling the hearts" methodology."*

An aspect of the "Reconciliation of the Hearts", the foregoing, gives the impression that these gestures are harmless. However, it is nothing less than the ushering in by degrees of Islamic Sharia code.

Thus, to ensure that all halal issues are carried out properly, a certification process must be implemented. On the SGS website<sup>21</sup> for halal certification we quote,

*"The halal food market, currently worth \$650 billion, is set to grow 35% over the next 20 years. With 1.6 billion consumers, it is considered to be one of the most untapped markets, worldwide. In partnership with the Halal Authority Board (HAB), we can offer you the opportunity to penetrate this market by taking advantage of a globally applicable and transparent halal certification standard, designed to help you meet the demand for authentic, safe and affordable halal food.*

*"This geographically unbiased and neutral halal scheme is both strategic and practical for the food industry to implement. Designed to easily integrate into your existing food safety management system (FSMS), it combines the strengths of the HAB standard together with audits performed by professionally qualified and trained GFSI and halal food auditors. It has been designed in this way to give you unchallengeable confidence in your Halal audit."*

The battle does not stop here. To promote halal food products, restaurants are offered halal meat at lower prices. They, in return, serve to their customers and these customers consume it unknowingly.<sup>22</sup> It is a known fact that many fast food chain restaurants serve halal.<sup>23</sup> In restaurants, halal menu items, though they should be clearly marked, in reality are not because of mass production. Furthermore, all restaurant halal items must be cooked by separate pots and utensils that are not contaminated by pork products or alcoholic beverages.

Take, for example, fast food chains, like McDonald's.<sup>24</sup> This company, with sales of about \$30 billion annually, is now required to offer halal meat and chicken in all Muslim markets. This means that the value chain for raising/breeding the animals until delivery to the consumer has been subjected to Islamic certification processes throughout. Now, in Muslim countries, this may be quite easy to do. But how about the UK, Europe or the US? Muslim inspectors and certification personnel will be required all along this chain. So when one production factory is retooled for halal beef, the decision makers may opt for retooling many such factories in anticipation of the growing halal market.

In order to justify 'halal', Muslim specialists promote halal food as the 'preferred' type of food for a variety of reasons. At the simplest level, they use this as a means to promote 'healthy food'. At the next level, they make this an item of discussion whereby they try to show that halal food is part of a bigger picture in Islamic law while promoting various recipes using halal products. Today, we have 'halal water', 'halal drinks', 'halal meats', 'halal packaged foods', 'halal drugs', 'halal cosmetics', etc. and the list goes on. The implication here is that since Islam has built into it divine sanctions for the best foods

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<sup>21</sup> <https://www.sgs.co.uk/en-gb/agriculture-food/food/food-certification/halal-certification>

<sup>22</sup> <http://www.dailymail.co.uk/news/article-2622830/Millions-eating-halal-food-without-knowing-How-big-brand-shops-restaurants-sell-ritually-slaughtered-meat-dont-label-it.html>

<sup>23</sup> <https://www.theguardian.com/lifeandstyle/2014/may/07/halal-meat-restaurant-menus-humane-slaughter>

<sup>24</sup> On the blog, <http://vladtepesblog.com/?p=26549>, the headline states, "MCDONALDS FINALLY ADMITS TO SERVING HALAL CHICKEN TO UNSUSPECTING CUSTOMERS."

and drugs for human consumption—hence an alleged claim that this is proof of the supremacy of Islam in that category which is a major application of the supremacy of Islam in all aspects of life. Halal water? Sounds absurd.<sup>25</sup>

Behind the scenes, other activities are taking place. In schools and universities, the Muslim Student Associations (MSA) would demand halal to be served separately in the cafeterias. Given the cost of conversion to halal, some schools would opt to have all their menu items to be halal.<sup>26</sup> Top British universities including Oxford and Manchester secretly serve halal meat to unknowing students.<sup>27</sup>

The British Parliament has resisted the move to force halal meat on all parliamentarians.<sup>28</sup>

From the business side, financially-able Muslim investors would buy large chunks of food product company shares in order to get on the boards of these companies.

Given that the halal food business in the UK alone would amount conservatively to a £6 to £9 billion market, the halal impositions will eventually affect a significant fraction of this market through the Islamic combined strategy of:<sup>29</sup>

- (a) Investing heavily in major food companies and supermarket chains, Like Marks and Spencer, Tesco, McDonald's, KFC, but also the food suppliers and growers.<sup>30</sup>
- (b) Empowering the immigrant Muslim community to 'demand' halal foods as a fulfillment of their religious duties. In so doing, the proponents of halal would provide arguments to demonstrate that halal food is 'good for all'.
- (c) Skillfully 'convincing' non-Muslims on the boards of these companies to offer 'halal' as an alternative to satisfy all customers, Muslim and non-Muslim.
- (d) Once spread, halal food becomes 'standard', and people would be eating it unknowingly!

Confirming the above, we quote, *"While the UK Muslims make up around 4.5 percent of the UK population around 25 percent of the country's 352 abattoirs (i.e. 88 abattoirs) now incorporate halal production."*<sup>31</sup>

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<sup>25</sup> See Appendix E to discover that this is a major market reality

<sup>26</sup> <http://www.dailymail.co.uk/news/article-2623860/Now-halal-sneaks-schools-Parents-angered-councils-ban-pork-sausages-bacon-replace-ritually-slaughtered-meat.html>

<sup>27</sup> <http://www.dailymail.co.uk/news/article-2630421/Top-British-universities-including-Oxford-Manchester-secretly-serve-Halal-meat-unknowing-students.html>

<sup>28</sup> <http://barenakedislam.com/2012/01/03/no-halal-meat-for-us-order-british-mps/>

<sup>29</sup> <https://www.salaamgateway.com/en/story/the-4.5-billion-uk-halal-food-market-opportunity-SALAAM17122015070748>

<sup>30</sup> <https://www.telegraph.co.uk/foodanddrink/10816716/Find-out-which-supermarkets-and-restaurants-sell-halal-meat.html>

<sup>31</sup> (Source: <https://www.salaamgateway.com/en/story/The-UK-halal-food-market-a-45-billion-high-growth-opportunity-SALAAM17122015070748/>)

## Implications regarding British economy and law

### Economic implications

So far, we have seen that roughly a 5% presence of Muslims in the UK has the impact of 25%. Projecting that into the future, and by the time the Muslim population is around 20%, the impact on the food market would be 100%! According to Figure 3 this would mean that by 2046 the entire food market in the UK would be halal.

The economic implication of that is that non-Muslim food items would be unavailable: liquor, pork and its products, drugs, water, etc. In short, the entire food value chain in the UK would be Islamic by 2046!

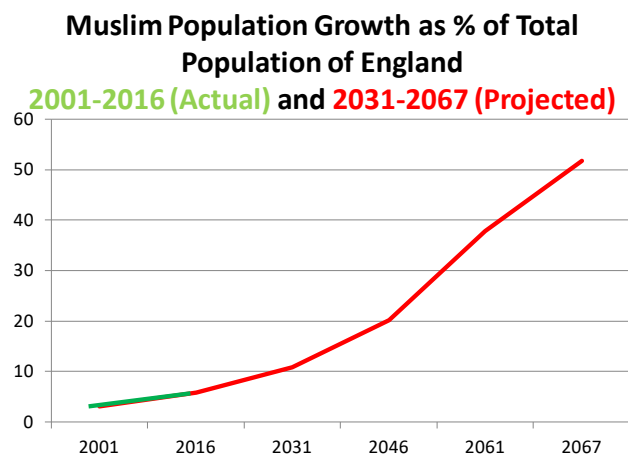


Figure 3: Muslim population as percent of the total population of England<sup>32</sup>

### Legal Implications

Is halal-based Islamisation a violation of British law?

Our main argument is that halal-based Islamisation is discriminatory and hence it is against the British Law.

Halal principles emanate from the Islamic Jurisprudence which has as primary sources the Qur'an and the Sunnah. Being so, it is an imposition or enforcement of the Islamic Sharia. Hence halal and Islamisation are interchangeable terms and the final outcome is one and the same.

Unfortunately, an average British observer or even a seasoned policy maker, are both unable to discover this gradual discrimination in the early Islamisation stages.

<sup>32</sup> Actual figures sourced from the Office of National Statistics.

<https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11>,

<https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/adhocs/008332populationofenglandwalesandselectedlocalauthoritiesagainstnumbersandpercentofmuslims2015162017>. Projected population taken by extrapolating the latest growth rates. <https://altnewsmedia.net/news/muslims-to-form-majority-in-england-by-2067-lord-pearson-claims/>

But when a non-Muslim British citizen wants to enjoy roast pork, pork chops or even bacon—these items are not to be found. Instead he/she will have to eat a halal steak or a halal roast lamb! This is aside from not being able to have a glass of wine with the meal. Is that an encroachment on personal freedom? Of course it is. To ease the matter for those who insist on non-halal foods, the Muslims would then restrict them to specialized markets to be consumed privately in order not to offend the Muslims. Is that discrimination? Of course it is.

Not only that, there is the companion Islamic strategy to choke off any criticism of what is happening through either the Islamophobia or the related hate-crime campaigns and accompanying regulations.

## Policy recommendations

### Assessing the strength of the halal case

In Islam, religion and politics/government are merged into a single discipline. Since the time of Muhammad the Muslim community has very skillfully played one against the other to achieve both political and religious dominance.

In the 7<sup>th</sup> century the Islamic invasions of the Middle East, North Africa, Spain, Persia, India and China were called “Futuhāt” (Openings), meaning that they were a means to open the non-Muslim populations to the acceptance of Islam under the Islamic occupation governments. And as the populations under these Islamic governments continued to convert to Islam under various forms of coercion and incentives, eventually the Muslims became the overwhelming majority. This is actually a form of perfect colonialism: the colonising community transforming the occupied community into an image of itself without returning to its original territory. Hence, this is a form of political/military strategy to advance the full religious agenda.

Today in the West, democratic principles of religious liberty are employed by Muslim strategists to advance their political agenda. Thus, any criticism of Islam (or Islamic doctrines) is treated as ‘hate crime’. As a result, the West is on the verge of losing one of its foundational principles – free speech. Hence, this is a form of religious strategy to advance the political agenda of Islam.

The integration of religion and politics into a single discipline is a reality that has created (and will continue to create) major problems for both the Muslim community and the host British non-Muslim community. Here is a short list of such problems:

1. The Muslim community is strongly encouraged and incentivised to gradually segregate itself from the non-Muslim community. Enclaves of Muslim communities governed by Muslims become a natural outcome.
2. Because of the “Doctrine of Islamic Supremacy”<sup>33</sup>, Muslim leadership would increasingly require and even demand that they are governed by Allah’s law, i.e.

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<sup>33</sup> This is a well-established doctrine that is supported by many Qur’anic (hence divine) injunctions, such as (a) Surah 3:19, “The religion unto Allah is Islam ...” (b) Surah 48:28, “It is he (Allah) who has sent his Messenger (i.e. Muhammad) with guidance and the religion of truth, to proclaim it over all religion ,,,”, (c) Surah 3:110, “You are the

the Islamic Sharia. They would do that by directly requiring Sharia courts or in practice by resolving their disputes without referring to the laws of the host society.

3. Since the Sharia is ultimately to be applied also to the non-Muslim community as well, its various regulations evolve so that the non-Muslim community would eventually submit to the will of the Muslim community.

Unfortunately, British (or, in general, Western) society looks at these problems from a different perspective – the perspective of liberal democracy, ethnic diversity, and in general, the pluralistic society.

As for Islamic finance, halal and Islamic dress markets, these can also be looked at from the perspective of religious liberty without comprehending the socio-political impacts on the host society.

The Muslim community with its plethora of organizations and councils is ‘promoting’ its Islamic objectives using Western marketing methods. Islamic finance is marketed on the basis of attracting investments from the rich Arabian Gulf countries (Saudi Arabia, Qatar, Emirates, Kuwait, etc.). Halal foods and drugs are marketed as opportunities to serve a large Muslim customer base. The same strategy is used for the Islamic dress market. In short, the British policy maker is presented with opportunities for economic and financial growth of the entire British economy. This explains the desire by the policy maker to make London the ‘Islamic Finance Centre’ of the world. Supermarkets would compete to attract the halal food customer base. Department stores would announce major programs for hijab dresses and would employ Muslim designers to create new hijab fashion lines.

As this process continues, the cherished foundations of liberal democracy would gradually fade away to be replaced by the various rigid forms of Islamic domination.

In short, and without exaggeration, there is an urgent need of a rescue plan – the rescue of the very foundations of British society and the body politic.

### **Some practical suggestions for the policy maker**

The British policy maker needs to set clear criteria for moving forward in the decision process. Here is a set of such criteria:

- (a) The values and underlying premises of British democracy must not be undermined but instead, promoted and advanced.
- (b) In particular, the following values must be protected:
  - a. Freedom of speech and expression;
  - b. Freedom of religion, i.e. freedom of religious choice and the right to discard one’s religion and embrace another of one’s own choice, or to opt for no religion at all;
  - c. Separation of religion from politics, economics and education.
- (c) All citizens must abide by British law.

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best of community, evolved for mankind, enjoining what is right, forbidding what is wrong ...”, and (d) Surah 3:85, “Whoever desires any religion other than Islam, it will never be accepted from him and in the hereafter will be among the losers.”

- (d) Those alternatives to British law (like the Sharia), which contradict the word and spirit of the law, must be rejected and declared illegal. This would apply to all forms of discrimination required by these alternatives.
- (e) As a corollary to item (d), all Islamisation efforts must meet the criteria of items (a), (b) and (c) above. If any component of Islamisation is contrary to these criteria, it must be rejected and declared illegal.

### **Precautionary safety measures regarding halal foods**

Based on the foregoing, it is clear that the global and coordinated local efforts to use halal foods and related items (water, drugs, canned foods, etc.) to impose the Islamic will on non-Muslims and to eliminate as much as possible the normal food and drug markets, must be considered seriously. The guiding policy principles are:

1. The normal food and drug market must be protected from the encroachments of the halal food and drug market. This needs to be applied to the entire value chain of raising animals, slaughtering them for food production, packaging, sales, promotions, e-commerce, etc.
2. The halal food and drug market must be separate and independent from the normal market in all of its aspects and value chains.
3. Government oversight of the halal food and drug market must take place to ensure the following:
  - a. All applicable health and safety measures are adhered to;
  - b. All slaughtering efforts must adhere to the rules of protecting the animals from undue cruelty;
  - c. All Halal Food Standards must be subjected to government oversight without the restrictions that those implementing the oversight be Muslims.
4. Muslim individuals who prefer halal foods and drugs must do so without requiring the non-Muslims to accommodate this preference, even if it is deemed by the Muslims as a religious obligation.
5. All added expenses and facilities for halal foods and drugs in public establishments (schools, restaurants, office buildings, etc.) must not be borne by the government or public establishments. The Muslim community will need to find solutions to accommodate the needs of Muslims at its own expense.



## Appendix A: relevant fatwas on the supremacy of the Sharia and halal foods:

In this appendix relevant “fatwas” about halal food issues are brought forth. These particular fatwas are selected from a website that is fully respected as authoritative within Sunni Islam, and hence are representative of the various rulings used by the Muslim community to build their case, not only for eating halal food only, but further by justifying it for everyone.

1. Fatwa regarding: “The kufr (blasphemy, apostasy) of one who rules according to other than what Allaah revealed” (<https://islamqa.info/en/974>):

In this fatwa (Islamic religious edict that has the authority of the Sharia law), Muslims, regardless of where they reside, must abide by the Sharia. The Fatwa declares, *“Allah has commanded us to refer matters to His judgment and to establish Sharia, and He has forbidden us to rule with anything else”*.

2. Fatwa regarding: “Ruling on meat slaughtered by an uncircumcised person” (<https://islamqa.info/en/268607>):

This fatwa establishes the criteria and conditions for eating meat slaughtered by Christians, since they may not be circumcised.

3. Fatwa regarding: “ruling on saying the name of Allah at the time of slaughter” (<https://islamqa.info/en/235020>):

We quote from this ruling: *“So it is stipulated in order for the food to be permissible that the name of Allah should be mentioned, and it is well-known that if the condition is not fulfilled, then that which is conditional upon it does not come into effect. So if mentioning of Allah’s name is omitted, then the permissibility of the meat does not come into effect. This is the case with all conditions.”*

4. Fatwa regarding: “Ruling on meat slaughtered by the Shi’ah” (<https://islamqa.info/en/60046>):

We quote from this ruling: *“The Shi’ah have a number of beliefs and actions that put them beyond the pale of Islam, such as their belief that the Holy Qur’an has been distorted, and that their Imams have knowledge of the unseen, and are infallible and cannot be heedless or forget... Meat slaughtered by a Raafidi (Shi’ite) is not halaal and may not be eaten.”*

5. Fatwa in response to the question: “Is there a specific age at which animals may be slaughtered?” (<https://islamqa.info/en/129231>):

We quote from this Fatwa: *“There is no stipulated age for slaughter of any of the an’aam animals (camels, cattle, sheep and goats), if the purpose is only for food. If someone were to slaughter a lamb that was only one day old or less, it would be*

*permissible for him to eat that meat, because there is no evidence in Islam to indicate that this is not allowed, and because the basic principle concerning what Allah has created for us is that it is permissible.”*

6. Fatwa regarding: “Ruling on working in a slaughterhouse in which the sheep are stunned with electric shocks, to be eaten by non-Muslims” (<https://islamqa.info/en/177306>):

We quote from the fatwa: *“It is not permissible for a Muslim to work in a slaughterhouse in which the sheep are killed by means of electric shock and not slaughtered in the manner prescribed in sharee‘ah ...”*

7. Fatwa regarding: “How is “Bismillah” (In the name of Allah) to be said when slaughtering chickens with modern mechanical devices?” (<https://islamqa.info/en/172296>):

We quote from this Fatwa: *“Giving the animal an electric shock before slaughtering it may kill the animal if the voltage is high, or it may cause it to lose consciousness without killing it, if the voltage is low or moderate. ... Stunning the chickens by means of electrocution must be avoided, and it is not permissible for the organisation that is supervising slaughter to allow it unless they can be certain that it does not lead to killing any of the chickens.”*

8. Fatwa regarding: “Condition of saying Bismillaah in order for meat to be halaal” (<https://islamqa.info/en/85669>):

We quote from this Fatwa: *“Meat slaughtered by one who does not pray is not halaal, whether he says the name of Allaah over it or not.”*

9. Fatwa regarding: “The reason why it is forbidden to eat meat without draining the blood” (<https://islamqa.info/en/22341>):

In this Fatwa the writer develops a thesis, using ‘scientific evidence’ about the harmful effects of drinking or eating blood to justify the Qur’anic injunction against eating blood and the need to drain the blood of the slaughtered animal. He then writes: *“If we were to content ourselves with the above bad effects of using blood for food, that would be sufficient to make any nation that appreciates knowledge to promulgate laws banning this practice, even if that nation was kaafir.”* Implied in this is that the whole world would benefit from this prohibition.

10. Fatwa regarding: “Eating meat slaughtered by a person who has moved from one kaafir religion to another kaafir religion” (<https://islamqa.info/en/10536>):

We quote from this fatwa: *“The fuqahaa’ (Muslim Jurists) are agreed that if a person from the People of the Book moves to a religion which is not that of the People of the Book, meat that is slaughtered by him cannot be eaten.”*

11. This is a fatwa regarding: “Workers in the abattoir are followers of a number of religions” (<https://islamqa.info/en/5246>):

*The writer makes the following conclusion on this matter, “If it is slaughtered by a Muslim or one of the People of the Book (a Jew or Christian), that is fine. If it is slaughtered by someone else, then we should not eat it. If it is slaughtered in an abattoir where there are followers of various religions, including Muslims, Christians, Buddhists, Hindus, Communists and apostates from Islam, and it is not known who has slaughtered the meat that is on offer, then it should not be eaten.”*

12. This is in response to the question: “If a Muslim says the name of Allaah over the meat of the People of the Book, does this mean that it is permissible for him to eat it?” (<https://islamqa.info/en/3261>):

*In response the writer states, “If the person mentioned a name other than that of Allaah, such as the name of ‘Uzayr or of the Messiah, then it is not permissible to eat of it, because of the general meaning of the aayah (interpretation of the meaning): “He has forbidden you... that which is slaughtered as a sacrifice for others than Allaah.” [al-Baqarah 2:173].*

13. Fatwa regarding: “Permissibility of eating meat slaughtered by Christians and Jews.” (<https://islamqa.info/en/103>):

*We quote an excerpt that can shed light into the matter: “That he slaughters it via the known way specified by shari’ah and he speaks the name of Allah upon it. In this case there is no problem in the permissibility of eating it.*

*“That he does not slaughter it by the way specified by shari’ah as is the case if he chokes it or electrocutes it until it dies or drowns it in water until it dies or kills it by a bullet, etc. In this case there is no doubt that eating it is forbidden since it is maita (meat of an animal that has died without properly being slaughtered) and Allah has forbidden it in the Qur’an (interpretation of the meaning): “... and forbidden unto you is maita...” (al-Maa’ida:3)*

*“That he mentions the name of someone or something other than Allah upon it as he is slaughtering, such as the Messiah or otherwise. Likewise there is no doubt that the meat in this case is haram.”*

## Appendix B: Halal standards and certification

On the SGS website, <https://www.sgs.co.uk/en-gb/agriculture-food/food/food-certification/halal-certification>, reference is made to the Halal Authority Board (HAB).

On this website we quote, *“The halal food market, currently worth \$650 billion, is set to grow 35% over the next 20 years. With 1.6 billion consumers, it is considered to be one of the most untapped markets, worldwide. In partnership with the Halal Authority Board (HAB), we can offer you the opportunity to penetrate this market by taking advantage of a globally applicable and transparent halal certification standard, designed to help you meet the demand for authentic, safe and affordable halal food.*

*“This geographically unbiased and neutral halal scheme is both strategic and practical for the food industry to implement. Designed to easily integrate into your existing food safety management system (FSMS), it combines the strengths of the HAB standard together with audits performed by professionally qualified and trained GFSI and halal food auditors. It has been designed in this way to give you unchallengeable confidence in your Halal audit.”*

At the HAB website, <http://www.haboard.com/index.html>, one can be linked to the documents with the detailed classifications associated with the HAB standards. These are across the board all-encompassing standards for every food item, from spices, to drugs, to various food products.

Here is a sample of the classifications that cover over 200 food items:

E no	Name	Detail	Status
E100	Curcumin	Color	Halal if pure grind turmeric
E101	Riboflavin	Color	Mushbooh (haram if from pork liver & kidney, halal if 100% plant material)
E102	Tartrazine	Color	Mushbooh
E103	Quinoline yellow	Color	Mushbooh
E110	Sunset yellow fcf/ orange yellow s	Color	Mushbooh
E120	Cochineal/carminic acid	Color	Haram according to ulama from uk & south africa
E122	Carmoisine/azorubine	Color	Mushbooh
E123	Amaranth	Color	Halal if 100% plant material w/o alcohol
E124	Ponceau 4r/cochineal red a	Color	Mushbooh (synthetic)
E127	Erythrosine bs	Color	Mushbooh
E131	Patent blue v	Color	Mushbooh
E132	Indigo carmine/idigotine	Color	Haram according to ulama from uk & south africa
E140	Chlorophyll	Color	Halal if not extracted with alcohol
E141	Copper complex of chorophyll	Color	Halal if not extracted with alcohol
E142	Green s/acid brilliant green bs	Color	Halal if synthetic material are halal
E150	Caramel color/with chemicals (e-150 a-d)	Color	Halal
E151	Black pn/brilliant black bn	Color	Halal if synthetic material are halal
E153	Carbon black/vegetable carbon (charcoal)	Color	Mushbooh, halal if 100% vegetable derived
E160a	Alpha, beta, gamma	Color - carotene	Mushbooh
E160b	Annatto, bixin, norbixin	Color - carotene	Mushbooh, may be mixed with gelatin
E160c	Capsanthin/capsorbin	Color - carotene	Mushbooh, may be mixed with gelatin
E160d	Lycopene	Color - carotene	Mushbooh, may be mixed with gelatin
E160e	Beta-apo-8-carotenal	Color - carotene	Mushbooh, may be mixed with gelatin
E160f	Ethylester of beta-apo-8-	Color - carotene	Mushbooh, may be extracted with alcohol

## Appendix C: economics of value chains and their application to halal food markets

The OECD, in its publication entitled, *The halal food value chain - The farm-to-fork challenge*,<sup>34</sup> states, “The realization that the application of halal values and compliance criteria applied to all elements in a complex value chain has led to an increasingly sophisticated approach to halal in general.” It continues, “In contrast to the traditional view that halal was primarily related to slaughter methods, it is now widely accepted that halal integrity must be maintained throughout the entire supply chain. With the emergence of global trade, complex supply chains are now the norm rather than the exception. As a result, the issues of end-to-end halal integrity have become increasingly important.” In Figure 4 the OECD report develops the entire process of the halal value chain.

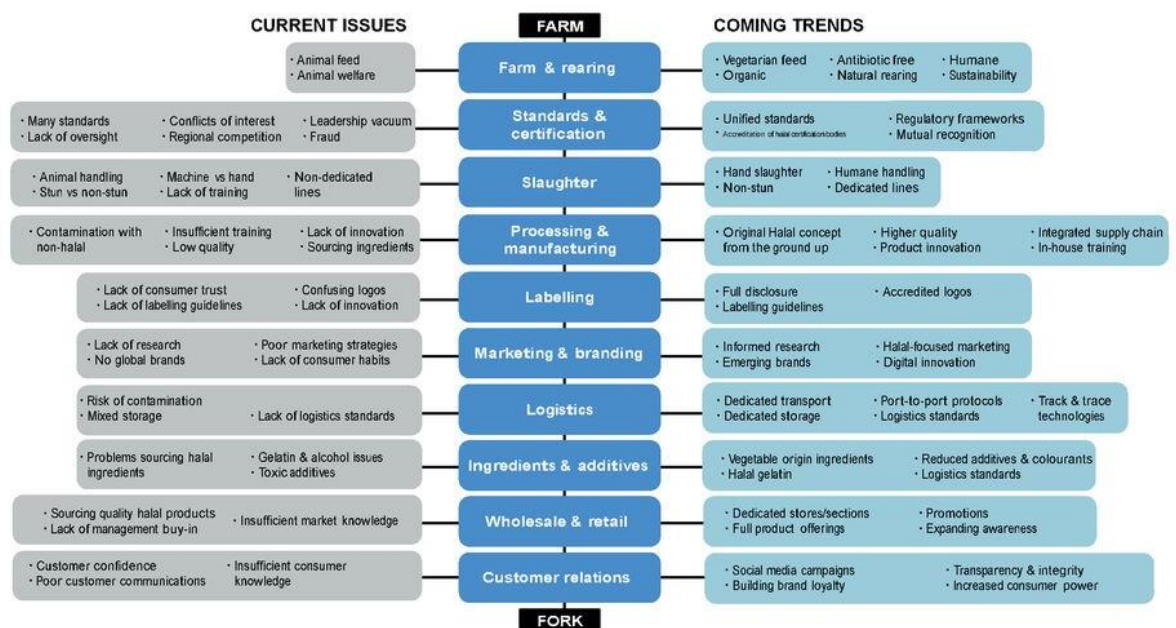


Figure 4: Halal value chain given in the OECD report as per footnote 34

The media, of course, is saturated with reports on halal value chains. Here is a small sample:

1. THE ECONOMICS OF HALAL INDUSTRY  
([https://www.researchgate.net/publication/305429557\\_THE\\_ECONOMICS\\_OF\\_HALAL\\_INDUSTRY](https://www.researchgate.net/publication/305429557_THE_ECONOMICS_OF_HALAL_INDUSTRY))
2. Halal value chain project, Final report, November 2016  
(<http://www.elsenburg.com/sites/default/files/Halal%20VC%20analysis%20final%20report%2025nov.pdf>)
3. Halal Food and Beverage Market Size Report By Product (Meat & Alternatives, Milk & Milk Products, Fruits & Vegetables, Grain Products), By Region, And

<sup>34</sup> See [https://www.oecd-ilibrary.org/economic-and-social-development/from-niche-to-mainstream-halal-goes-global\\_782c9af3-en](https://www.oecd-ilibrary.org/economic-and-social-development/from-niche-to-mainstream-halal-goes-global_782c9af3-en)

- Segment Forecasts, 2018 – 2025,  
(<https://www.grandviewresearch.com/industry-analysis/halal-food-market> )
4. Awareness and Demand for 100% Halal Supply Chain Meat Products,  
(<https://www.sciencedirect.com/science/article/pii/S1877042814029310> )
  5. Halal Industry : Key Challenges and Opportunities. ([https://mpr.ub.uni-muenchen.de/69631/1/MPRA\\_paper\\_69631.pdf](https://mpr.ub.uni-muenchen.de/69631/1/MPRA_paper_69631.pdf) )
  6. An Overview of the Global Halal Market,  
(<http://www.halalrc.org/images/Research%20Material/Presentations/overview%20of%20global%20halal%20market.pdf> )
  7. From niche to mainstream: Halal Goes Global,  
([http://www.intracen.org/uploadedFiles/intracenorg/Content/Publications/Halal\\_Goes\\_Global-web\(1\).pdf](http://www.intracen.org/uploadedFiles/intracenorg/Content/Publications/Halal_Goes_Global-web(1).pdf) )
  8. The Halal food value chain - The farm-to-fork challenge, ([https://www.oecd-ilibrary.org/economic-and-social-development/from-niche-to-mainstream-halal-goes-global\\_782c9af3-en](https://www.oecd-ilibrary.org/economic-and-social-development/from-niche-to-mainstream-halal-goes-global_782c9af3-en) )
  9. Food Value Chains: Social Networks and Knowledge Transfer in a Brazilian Halal Poultry Network,  
(<https://www.ifama.org/resources/Documents/v19i3/1020150183.pdf> )
  10. The application of halal in supply chain management: in - depth interviews:  
(<https://www.emeraldinsight.com/doi/abs/10.1108/17590831111139893?mobileUi=0&journalCode=jima> )

## Appendix D: Halal e-commerce and its impact

*“The global e-commerce marketplace is estimated at \$5.1 trillion and is expected to grow to double the size of retail e-commerce, or B2C, by 2020. With Muslims representing a critical customer segment across the Islamic Economy lifestyle sectors, there are substantial opportunities for dedicated e-commerce platforms that facilitate the trade of halal products.”<sup>35</sup>*

Here is a small sample of halal e-commerce reports and sale sites:

1. British Halal Ecommerce Platform ‘My Muslim Mall’ Brings Innovation To The Digital Market, (<http://www.halalincorp.co.uk/british-halal-ecommerce-platform-my-muslim-mall-brings-innovation-to-the-digital-market/> )
2. UK set to capitalise on halal lifestyle economy, (<https://www.thenational.ae/business/uk-set-to-capitalise-on-halal-lifestyle-economy-1.643830> )
3. Say hello to Zilzar.com, the Islamic answer to Amazon, (<https://www.theguardian.com/world/2014/oct/31/zilzar-com-islamic-answer-amazon-halal-products-services> )
4. Halal meal kits, a new trend for Muslims in the UK
5. HALAL, (<https://www.euromeatnews.com/Article-Halal-meal-kits,-a-new-trend-for-Muslims-in-the-UK/691> )
6. The Halal Aspect of an E-Commerce Business, (<http://www.gulf-times.com/story/586741/The-halal-aspect-of-an-e-commerce-business> )
7. Zilzar Trade: Connecting Halal Trade, (<http://www.zilzar.com/> )
8. DagangHalal e-Commerce Solution: Get yourself visible to your customers. Start accepting online payment. (<http://www.daganghalal.com/e-commerce/eCommerceSolution.aspx> )
9. New E-Commerce Sites Specialize in Halal Products for Muslims, (<https://blogs.wsj.com/digits/2016/02/17/new-e-commerce-sites-specialize-in-halal-products-for-muslims/> )
10. E-commerce for the halal market, (<https://www.todayonline.com/lifestyle/e-commerce-halal-market> )

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<sup>35</sup> [https://www.salaamgateway.com/en/story/overviewhalal\\_b2b\\_ecommerce\\_market\\_landscape\\_and\\_challenges\\_-\\_salaam11062016012851/](https://www.salaamgateway.com/en/story/overviewhalal_b2b_ecommerce_market_landscape_and_challenges_-_salaam11062016012851/)

## Appendix E: Halal water – Islamisation through drinking water!

*“On a flight from Tokyo to Sydney with Japan Airlines, I was given a bottle of water that was certified halal? ... Do Muslims consider water as being potentially halal or haram, or was this a case of certification going overboard? (I can spot four other certifications on the bottle).”*<sup>36</sup> These questions suggest the fact that there is an enormous halal water market. Here is a small sample of links on this issue:

1. Images of Halal Water in the UK,  
(<https://www.google.com/search?q=halal+water+in+UK&authuser=1&tbm=isc&itbo=u&source=univ&sa=X&ved=0ahUKEwi1tj6R-L7bAhUK84MKHSFQDLgQsAQIOw&biw=1087&bih=629> ) . Here is a sample. On the website, there are many different pictures of halal water bottles being sold in the UK.



2. INVESTIGATION REVEALS THAT 84% OF UK'S TAP WATER IS HALAL,  
(<http://southendnewsnetwork.net/news/investigation-reveals-that-84-of-uks-tap-water-is-halal/> )
3. Westminster Water Company Introduces Halal Certified Water Purifier to the UK,  
(<http://www.mynewsdesk.com/uk/pressreleases/westminster-water-company-introduces-halal-certified-water-purifier-to-the-uk-1666612> )
4. WATER COOLERS AND OFFICE COFFEE MACHINES: A TAILORED PACKAGE RIGHT FOR YOUR BUSINESS!  
([https://www.edensprings.co.uk/?gclid=EA1a1QobChM1l5Skkfi-2wIVg7jACh1SAAgxEAMYASAAEgJNe\\_D\\_BwE](https://www.edensprings.co.uk/?gclid=EA1a1QobChM1l5Skkfi-2wIVg7jACh1SAAgxEAMYASAAEgJNe_D_BwE) )
5. 'IT'S LIKE A DICTATORSHIP' Anger as Oxfordshire school bans packed lunches and offers kids Halal meat, water and salad,  
(<https://www.thesun.co.uk/news/6434019/aureus-school-oxfordshire-bans-packed-lunches-halal-gluten/> )
6. UK: BRUNEI HALAL WATER FOR WORSHIPPERS,  
(<https://thehalaljournal.wordpress.com/2013/07/26/uk-brunei-halal-water-for-worshippers/> )
7. Man Dehydrates After Discovering Water Is Halal Certified,  
(<https://www.sbs.com.au/comedy/article/2014/11/11/man-dehydrates-after-discovering-water-halal-certified> )
8. BOTTLED WATER, by Halal Consultants,  
(<http://www.halalconsultations.com/2018/01/23/bottled-water/> )
9. Costa Rica's "Halal" Certified Spring Water, (<http://costaricawater.com/costarica-halal-certified-spring-water/>). We quote from this source, "Costa Rica's

<sup>36</sup> <https://islam.stackexchange.com/questions/8579/can-water-be-halal-or-haram>



Halal Certified Spring Water is done correctly following Halal, Haram and Musbooh.”

10. Amazon in the UK markets Halal water, ([https://www.amazon.co.uk/Water-Halal-Drinks/s?ie=UTF8&page=1&rh=n%3A359916031%2Cp\\_n\\_feature\\_browse-bin%3A413161031](https://www.amazon.co.uk/Water-Halal-Drinks/s?ie=UTF8&page=1&rh=n%3A359916031%2Cp_n_feature_browse-bin%3A413161031) )