



Joint Standing Committee on Migration
Enquiry into Multiculturalism
Committee Chair Ms Vamvakinou
By Email jscm@aph.gov.au

Supplementary Material to Submission No 335

28 June 2012

Dear Ms Vamvakinou,

Thank you for the recent opportunity to address the Committee in Melbourne. In response to your invitation to submit further information pertaining to

- **Halal Certification Schemes funding Islamic Terrorism**
- **Islamic Sharia Law in Australia**

we attach two short papers with examples to validate our assertions, as well as references and recommendations the committee may wish to consider for policy developments.

As it stands, Australia is giving the green light for Islamic supremacists and self-styled community leaders to establish a parallel society, which many Muslims in this country may not necessarily support. However, in the absence of a positive Western lead culture, with which Australians from all religious groups including young Muslims can identify, we invite extremists to fill this cultural value vacuum. If we do not halt the spread of sharia soon, we will experience the same balkanisation of communities along the religious fault lines and growing social unrest now spreading across Europe. Minister Bowen is mistaken in believing our form of multiculturalism is any different or better. The same socio-political and psychological forces operate here as there. We are merely 10 to 15 years behind.

Community information and education in this area is critically important and we provide:

- International and local speakers
- Resource and reference materials
- Continued research and publications
- Audio visual presentations
- Panel and group discussions Australia wide

Please contact us if you require more information.

Thank you once more for your attention.

Sincerely Yours

Andrew Horwood
VP Community Relations and Media

Debbie Robinson
Deputy President



1.) Halal Certification Schemes funding Islamic Terrorism

At the recent hearing in Melbourne some members of the Joint Standing Committee on Migration expressed an interest in the links between halal certification schemes and Islamic terrorism, and invited additional submissions to this end. We offer for your consideration the following examples:

i.) In 2004, French researchers of the Simon Wiesenthal Centre documented ties between one of the largest certification organisations UOIF (Union des Organisations Islamiques de France) and the Muslim Brotherhood as well as radical clerics involved in jihad campaigns. The report states: “Furthermore, the UOIF participates directly in the financing of HAMAS, through a French-registered charitable organization, the CBSP (Palestinian Charitable and Relief Committee)”. See attached report from the Simon Wiesenthal Centre Europe (“SWCE_trueUOIF.pdf”) and reference (1a) in appendix 1 of this document.

ii.) The 2007 US landmark court trial against the Holy Land Foundation (HLF) uncovered numerous links between US-based Islamic organisations and the prescribed terrorist organisation Hamas. ISNA (Islamic Society of North America) is a major halal certifying body. ISNA was listed by the government in court documents as unindicted co-conspirator with links to the Muslim Brotherhood and their various front groups. The judge’s ruling reads: “The Government has produced ample evidence to establish the associations of CAIR, ISNA and NAIT with HLF, the Islamic Association for Palestine (“IAP”), and with Hamas”. References (1b) (1c) (1d).

iii.) In 2011 Canadian investigative journalists documented how funding flows from the Canadian halal certifier MAC (Muslim Association of Canada) to IRFAN Canada (an Islamic charity), which in turn contributed to the terror organisation Hamas. References (1e) (1f).

Please see Appendix 1 for references and recommendations to protect Australia.

2.) Islamic Sharia Law in Australia

The committee members invited supplementary material to validate our verbal assertion that Islamic sharia law is already practised in Australia. We offer the following examples, but also point to appendix 2 where we outline what we understand under ‘Islamic sharia law’.

i.) Islamic sharia law or ‘legal pluralism’ is practised and growing in Australia according to research published in 2011 by Ann Black and Kerrie Sadiq through the Law Institute at the University of NSW. We do not agree with the ‘sugar coating’ that the researchers have applied to certain aspects of sharia, but we believe their findings confirm in principle that sharia law is practiced in Australia. (2a)

ii.) Sharia law is applied with encouragement of and under supervision of the Australian government in our supply chains for food and other consumer products. This includes discrimination at the work place, inhumane slaughter practices and de-facto imposition of an Islamic religious tax on the wider, non-Islamic community. We have documented these sharia-compliant halal schemes under item 1.)

iii.) Sharia-compliant finance is permitted to permeate Australian financial markets. Ministers of the federal government officially visited and welcomed key protagonists of sharia finance and in 2011 initiated an investigation by the Australian Tax Board as to how perceived impediments in our taxation laws could be removed to make sharia finance more attractive. (2b)

Sharia finance advocates paint a picture of ‘more ethical’, ‘innovative’ and even ‘sustainable’ banking products by claiming moral superiority based on the prohibition to invest in, and provide loans for, business activities Islam regards as forbidden (haram). However, this one-sided concept does not merely repackage interest payments under a different label. In practice, sharia-compliant banks would be required to discriminate against perfectly legal Australian businesses such as wineries, breweries, pig farmers, butchers using pork meat, restaurants serving wine and beer, lotteries, Western defence industry, and even certain forms of art.



On close observation, sharia finance is neither ethical nor innovative, and certainly not free of interest-equivalent fees and charges. Whether one is charged 'administrative fees', 'cost of borrowing' or a 'surcharge on capital' is irrelevant when the end result for consumers and businesses is not just the same, but often worse compared to ordinary bank products. This is because sharia finance products not only replace normal interest with artificial mechanisms, but sharia finance providers must use extra administrative layers for otherwise simple business transactions to avoid charging interest overtly. Sharia finance also requires Islamic religious control boards, contracting or employment of clerical sharia advisors, and extra payments to Islamic charities. We have covered the problematic nature of these charities under the halal certification schemes (refer item 1.).

One of our associates, who has years of professional experience working in this sector in the Middle East, has written a comprehensive statement for the ATB sharia finance enquiry in 2010 to explain the complex mechanisms of sharia finance products (2c).

iv.) Australia's submission to sharia law is further evident when gender and religious apartheid is officially tolerated in our communities. Sharia is openly discriminatory and assigns different values to human beings depending on gender and religious orientation. Consequently a number of Islamic lobby groups and activists demand and receive special Muslim-only facilities at work, in universities, in hospitals and public spaces like airports and sport stadiums. This is often backed by the claim that Islam prescribes prayers at certain times. It is typically not disclosed that Muslims travelling or residing in non-Muslim lands may defer and catch up on prayers at a suitable time. (2d)

Often these facilities are first proclaimed as 'interfaith' prayer rooms. However, once permission is given and funding made available, demands are very soon made and granted which turn these once public facilities into Muslim-only facilities. The operators then proceed to uphold gender segregation in such facilities on 'cultural grounds': Women and men often must enter through different entrances, women are made to sit at the back, and menstruating women at the back of the back. According to Islamic scripture menstruating women, donkeys or [black] dogs passing before the eyes of the believer invalidate his prayer. (2e)

v.) Practical application of sharia law and its mandated apartheid structure are manifest also in the disproportional high number of Islamic mosques and other Islamic facilities. While the count of Hindu (2f) and Buddhist (2g) temples and places of worship in Australia combined stands at 112, Islamic mosques and prayer facilities in Australia already exceed 300 (2h). Considering that Australians following the Hindu and Buddhist religions outnumber Muslims in Australia almost 2:1, this discrepancy clearly shows the application of the sharia-based avoidance of integration into a non-Islamic society. Otherwise we would see much more of general community facilities and common interfaith prayer. Especially since at interfaith meetings Islamic apologists insist that Allah is also the Jewish and Christian deity; a clear disconnect between conciliatory words and separatist reality.

Anecdotal evidence points to charitable community organisations like Lions, Red Cross and SES being shunned by most members of the Islamic community in favour of Muslim-only charities. We further note, again on anecdotal evidence, that while Saudi Arabia, the rich Gulf States and the Islamic Republic of Iran spend billions in Western countries each year to fund mosques, Koran schools and university chairs for Middle Eastern studies; it is typically Western charities which have to come to the rescue when natural disaster and man-made catastrophes strike in the Islamic regions of North Africa, the Middle East and Southeast Asia. All of this points to systematic segregation, not integration, as mandated by the Koran.

vi.) Practical application of sharia law is also reflected in the fact that Muslim girls and women are often pressured not to marry non-Muslims or partners of their own free choice. In matters of sharia family law, we point to the widely publicised cases of under-age and forced marriages to which the Commonwealth is only now passing legislature. These laws validate the actual sharia practice and the need to deal with it. First-cousin marriages and polygamous mosque-only marriages are also performed and sanctioned on 'cultural grounds'.



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Islamic activists are keen to follow the English example and seek the installation of sharia courts in Australia, which can then handle such 'family matters' quietly within the Islamic community. While in theory women and girls may still have formal recourse to the secular court system, in practice this path is often closed due to family and community pressure, if not outright violence and so-called 'honour killings'.

We point to a submission made by the Australian Federation of Islamic Councils (AFIC) in May 2011 in which AFIC openly suggests that the Commonwealth should be open to 'legal pluralism'— that is Islamic Sharia law.

vii.) One last example is the successful campaign by Islamic organisations to enforce a prohibition on speaking about Islam in what they regard as disrespectful, critical, humorous or even satiric ways. Any such attempt is met not only with verbal outrage and often physical intimidation, but now also by pressuring Western politicians to pass so called 'hate speech' laws and 'religious tolerance' acts. These bills are designed to enforce sharia's blasphemy law and in every practical sense end our freedom of expression. Transgressors have been dragged before courts or simply killed. The most recent example is the visit to Australia in February 2012 by Professor Ekmeleddin Ihsanoglu, the Secretary General of the Organisation of Islamic Cooperation(OIC), who was welcomed by both the current Prime Minister and Foreign Minister. The OIC has embarked on a campaign to lobby governments in Washington, Brussels and Canberra for the suppression of critical debate and to criminalise criticism of Islam.

Please see Appendix 2 for references and recommendations to protect Australia.



Appendix 1 (Halal Certification Schemes funding Islamic Terrorism)

References

- (1a) <http://www.cbn.com/cbnnews/world/2011/January/Muslim-Halal-Food-Sales-Supporting-Terrorism/>
- (1b) http://www.investigativeproject.org/documents/case_docs/423.pdf (see VII/3)
- (1c) <http://www.shariahfinancewatch.org/blog/2011/10/17/correcting-the-new-misinformation-on-islamic-charities-funding-jihadist-terrorism/>
- (1d) <http://www.legal-project.org/910/judge-ruling-on-islamic-groups-as-unindicted-co>
- (1e) <http://pointdebasculecanada.ca/actualites/10002592-muslim-association-of-canada-a-contributor-to-hamas-fund-collector-controls-halal-certification-in-quebec.html>
- (1f) http://www.youtube.com/watch?feature=player_embedded&v=fHwpzLiNcfg
- (1g) Over 50% of Australian beef, 85% sheep and lamb and nearly 100% of goat meat in Australia are halal slaughtered (figures from January 2011 supplied by Australian Meat Industry Council) Our own research has shown that the two largest Australian poultry suppliers with at least 60% market share as well as a number of smaller poultry companies, now slaughter under halal certification schemes. We estimate at least 70% of poultry meat in Australia to come from halal-certified sources. We also found that all major dairy firms in Australia and New Zealand are halal-certified; likewise our multi-brand food conglomerates like Unilever, Simplot, GWF, Nestle and Kraft are also paying for halal certification.
- (1h) <http://www.aic.gov.au/publications/current%20series/rpp/100-120/rpp114.aspx>

Recommendations relating to ‘Halal Certification Schemes funding Islamic Terrorism’

- i.) Recognise that halal certification schemes are not mandated by Islamic scripture, but are recent business constructs. Millions of observing Muslims ate halal before the invention of these commercial schemes. Now, more than half of fresh beef, lamb and chicken meat in Australia comes from suppliers who pay for halal certification. All of our major dairy suppliers are halal certified. From crackers and chocolate to cosmetics and pharmaceuticals, these schemes are designed to permeate our supply chains and fund their Islamic stakeholders. Halal certification is now an international multi-billion dollar business – solely based on unscientific superstitions and partisan interpretation of Islamic religious text. (1g)
- ii.) Mandate as a short-term measure clear labelling of all products from halal-certified suppliers at the retail level, so that consumers can make a conscious decision. The funding of Islamic religious organisations, inhumane halal slaughter methods and discriminatory labour practices should be a free choice.
- iii.) Require halal-certifiers to implement, within reasonable time, a ‘user pays’ model, ensuring that those who seek this type of religious food preparation also pay for the associated cost. Disallow halal certification fees as a tax deductible compliance cost levied on the whole community through the supply chain.
- iv.) Require all kitchen and canteen operators who are wholly or partially funded through federal sources to mark all food from halal-certified producers accordingly, and provide at least 50% of their menu as non-halal certified alternatives.



v.) Request ASIO and ATO to investigate and monitor the money trails from Australia's halal certification organisations and the charities they fund. The agenda, modus operandi and community footprint of UOIF, ISNA and MAC are very similar to Australia's AFIC. It is often a small number of individuals populating the board seats, management positions and advisory roles of those associations, councils and boards. Note in particular the recent report by the Australian Institute of Criminology "Money laundering and terrorism financing risks to Australian non-profit organisations" (1h).

vi.) Recognise that halal certification schemes constitute the practical application of Islamic sharia law in Australia. By cooperating with and formally authorising the operators of those schemes through AQIS and other federal bodies, our government validates discrimination on gender and religious grounds, submits to Islamic sharia, and potentially alienates a large section of the Australian community by allowing the imposition of a religious tax on food and other products.

Appendix 2 (Sharia Law in Australia)

References:

(2a) <http://www.austlii.edu.au/au/journals/UNSWLJ/2011/17.html>

(2b)

http://www.taxboard.gov.au/content/content.aspx?doc=reviews_and_consultations/islamic_finance_products/default.htm&pageid=007

(2c) http://qsociety.org.au/CD_ATB_Submission_Dec2010.pdf

(2d) The following sura and hadiths validate Islam's flexibility when it comes to deferring prayers under different circumstances. This is usually not disclosed when demands for extra prayer breaks and special facilities are made.

Koran Sura 4:101

"And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you."

Hadith narrated by al-Bukhaari (571) and Muslim (631):

"O Messenger of Allaah, I could hardly pray 'Asr until the sun had almost set." The Prophet said: "By Allaah, I did not pray it either." We went to Bat-haan and he did wudoo' for prayer and so did we, then he prayed 'Asr after the sun had set, then he prayed Maghrib after that.

Hadith narrated by al-Bukhaari (572) and Muslim (684):

"Whoever forgets a prayer or sleeps and misses it, the expiation for that is to pray it when he remembers."

(2e) Narrated hadith by Muslim, Book on Salah, chapter 510

(2f) http://www.hindunet.com.au/australian_temples.html

(2g)

http://www.buddhanet.info/wbd/search.php?keyword=temple&search=Search&country_id=18&province_id=0&offset=75

(2h) <http://www.islamiaonline.com/masjidfinder/>

(2i) Koran Sura 5:51

"O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people."



Recommendations relating to Islamic Sharia Law in Australia

i.) Assemble a specialist advisory group of Australian non-Muslim scholars of Islam to inform federal politicians on questions of Islamic sharia law. We suggest that the following people be considered for this advisory group: Dr Mark Durie (Melbourne), Dr Bernard Powers (Melbourne), Dr Mervyn F Bendle (Townsville), Pastor Daniel Scott (Brisbane) and Samuel Green (Sydney). Advice from Muslim scholars in such questions is prone to lack of objectivity and they may not have the interests of our secular state and civil society at heart.

ii.) Request Islamic councils, clerical boards and Islamic community organisations which seek public funding, federal grants or other forms of subsidies to sign the “Charter of Muslim Understanding” or an equivalent undertaking.

iii.) Withdraw governmental recognition and licensing from Islamic bodies applying aspects of sharia law in Australia. This includes sharia law in the meat industry and food processing (halal certification bodies), sharia finance boards as well as educational and social facilities.

iv.) Validate the verbal assurances of successive Federal Attorneys General by legislating that no aspect of Islamic sharia or other foreign law may find consideration before Australian courts and tribunals. This would follow the positive example set by at least 13 US states which have now enacted or introduced similar bills. One secular law for all.

v.) Withdraw not-for-profit and/or charity status from any Islamic organisation which transfers money to Islamic sharia boards, Islamic clerics and Islamic charities which have not received formal clearance for terror funding by ASIO or similar security services from friendly countries.

vi.) Replace the failed policy of divisive multi-culturalism with a unifying vision of a uniquely Australian multi-ethnic society based on Western values. We are all members of the one human race, and should share the same rights and responsibilities. However, we are not all the same and not all cultures and ideologies are equally suited to form the basis of a democratic, open and civil society. There is no need for Australia to suffer the same multi-kult malaise as Europe; we still have a window of opportunity to avoid socio-political balkanisation.



Appendix 3 - Defining Islamic Sharia Law

Sharia (sometimes shari'a or shariah) is an Arabic term used to describe Islamic doctrinal law as ordained directly by the Islamic deity Allah through revelation to the prophet Muhammed. As such, sharia law is not a man-made law, but God's will and beyond human discourse; sharia is immutable, indivisible and has over centuries permeated the culture of the invaded and converted civilisations. Sharia covers all aspects of life and beyond, from how to conduct one's business in the toilet to criminal and civil law, treatment of non-believers and obligations between husband and wives.

Islamic clerics typically have influence over the members of their community today, which finds its only comparison in the pre-Reformation medieval state church. Following the reformation and enlightenment, from the 18th century on Westerners came to view religion as part of their life, like family, work and play being other parts of this same life. This contrasts starkly with the Islamic view that life is but one part of Islam.

According to Islam a man-made state and man-made laws are inherently deficient and must be repaired. This includes the establishment of the Islamic State with unification of the executive, judicial and legislative under Allah's will, as revealed by the prophet Muhammed and taught and interpreted by the Islamic clerical class. Any comparison between the Koran and the Christian Bible or Jewish TaNaKh can only fail as these texts have completely different origins, meanings and purpose. While much of Jewish and Christian scripture is the recounting of events at the time the witnesses lived, the Koran is in large sections similar in gravity to the Ten Commandments: God's eternal law.

Recognisable elements and practical aspects of Islamic sharia law:

- Limited or no freedom of expression, religion and thought
- Limited or no gender equality and persecution of homosexuals
- Limited or no separation of legislative, executive and judicial powers
- Limited or no separation of religion and state, pressure on religious minorities to convert
- No concept of a free, democratic society with equal rights and obligations for all
- Special privileges and freedoms for Muslims, reduced rights and less freedom for non-Muslims
- Mentality of God-given entitlements in relation towards women and non-believers
- Theocratic, paternalistic and misogynistic model for state, society and family
- Many forms of art, critical questioning and humour in relation to religion prohibited
- Emphasis on avoiding personal shame and upholding perceived family honour at all cost
- Encouragement of fatalistic 'Inshallah' (if God wills it) approach to life
- Sever and/or corporal punishment for seemingly minor transgressions

While the various Islamic law schools and sects may differ as to the interpretation of certain aspects of sharia, the most widely accepted sharia law compendium can be found in the book 'Umdat as-Salik wa 'Uddat an-Nasik' – in the West commonly known by the short title 'The Reliance of The Traveller'. The 1991 translation by Nuh Hamim Keller of this 14th century compendium is the first and major Islamic legal reference work in English and certified as authentic by the leading Al-Azhar University, Cairo.

A scanned copy of The Reliance of the Traveller can be downloaded from here:

http://www.mediafire.com/file/8hofja243dhh2g1/The_Reliance_complete_full_scan.pdf

The much smaller, text-only copy from here:

http://www.mediafire.com/file/4dse8auzcb18ge1/The_Reliance_text_version.pdf

For further reading we recommend the introduction "Sharia Law for Non-Muslims" by Bill Warner from the Centre for the Study of Political Islam which was given to committee members in Melbourne. For background study on the socio-political and security-relevant implications of sharia on Western society we suggest the comprehensive report *Shariah: The Threat to America* by the US-based Centre for Security Policy. The book can be downloaded from <http://shariahthethreat.org/>