

## LAMPIRAN TEMUBUAL

### Temubual 1

Soalan temu bual bersama En Lokman Bin Abd Rahman di JAKIM, Putrajaya.

1. Boleh En. jelaskan secara ringkas realiti isu-isu produk makanan yang berada di Malaysia?
2. Sejauhmanakah peranan JAKIM dalam penentuan halal haram sesuatu produk makanan?
3. Boleh En. jelaskan serba sedikit berkaitan dengan makanan Kosher dan perbezaan dengan makanan halal?
4. Adakah JAKIM telah membuat garis panduan dan fatwa tentang hukum makanan Kosher kepada umat Islam?
5. Apakah pandangan En. tentang tentang kewujudan Ahli Kitab di dunia pada hari ini?
6. Pada pandangan En. mengapakah wujud segelintir masyarakat islam yang menerima makanan Kosher dengan alasan ia adalah makanan bagi Ahli Kitab?
7. Berdasarkan pengalaman En. dalam Bahagian Hub Halal, JAKIM, apakah cabaran dan masalah yang dihadapi dalam menangani isu sesuatu produk yang bercampur dengan makanan yang haram seperti makanan Kosher?
8. Bagaimanakah saya boleh perolehi dapatan kajian, jurnal, artikel dan seumpamanya yang telah dijalankan oleh pihak JAKIM bagi membantu kajian saya ini?

Sekian, terima kasih.

En Lokman Bin Abd Rahman

Penolong Pengarah Kanan,

Bahagian Hub Halal,

Jabatan Kemajuan Islam Malaysia (JAKIM),

Putrajaya, Malaysia

## **Temubual 2**

Soalan temu bual bersama En Mohammad Aizat Bin Jamaludin di IPPH, UPM Serdang.

1. Boleh En. jelaskan secara ringkas realiti isu-isu produk makanan yang berada di Malaysia?
2. Sejauhmanakah peranan IPPH dalam penentuan halal haram sesuatu produk makanan?
3. Boleh En. jelaskan serba sedikit berkaitan dengan makanan Kosher dan perbezaan dengan makanan halal?
4. Adakah IPPH telah membuat kajian produk-produk Kosher yang telah memasuki pasaran di Malaysia?
5. Apakah pandangan En. tentang tentang kewujudan Ahli Kitab di dunia pada hari ini?
6. Pada pandangan En. mengapakah wujud segelintir masyarakat islam yang menerima makanan Kosher dengan alasan ia adalah makanan bagi Ahli Kitab?
7. Berdasarkan pengalaman En. dalam bidang penyelidikan di IPPH, apakah cabaran dan masalah yang dihadapi dalam menangani isu sesuatu produk yang bercampur dengan makanan yang haram seperti makanan Kosher?
8. Bagaimanakah saya boleh perolehi dapatan kajian, jurnal, artikel dan seumpamanya yang telah dijalankan oleh pihak IPPH bagi membantu kajian saya ini?

Sekian, terima kasih.

Mohammad Aizat Bin Jamaludin,  
Pegawai Penyelidik Halal,  
Institut Penyelidikan Produk Halal,  
Universiti Putera Malaysia,  
Serdang, Selangor.

### **Temubual 3**

Temubual melalui e-mail kepada Prof. Dr. Joe. M. Regenstein, Profesor Sains Pemakanan di *Cornell University College of Agriculture and Life Sciences in Ithaca, New York*.

Alamat Email : [jmr9@cornell.edu](mailto:jmr9@cornell.edu)

Pada Hari Rabu 1 Sep, 2010 Jam 1:30 AM

#### ***Question***

1) *During Jewish slaughter Kosher animal. What the name of God they invoked?*

***Answer\*\*****A blessing is said before beginning a slaughter session. It is not said over every animal. However, senior rabbis in America have ruled that the Jewish religious slaughter man can say the “Bismillah Allah Akibah” over every animal if this is desired.*

2) *It's true Kosher Food accept Pork gelatin ? if accept..Which are Kosher Certification body Accept Pork Gelatin? can u share me..*

***Answer\*\*****Pork gelatin is accepted by some of the more lenient certifications – they almost all use the generic K. The only gelatin used by the mainstream certifications are Glatt Kosher Beef gelatin or fish gelatin, so the OU, OK, Kof-C, Star-K, CRC, VH etc. are all NOT using any questionable gelatins.*

#### **Temubual 4**

Temubual melalui e-mail kepada Rabbi Yisroel Cotlar Pendeta Yahudi di Cary, North Carolina, United State of America.

Alamat Email : <Yisroel Cotlar, Chabad.org> [mail\\_co1382682\\_691622@chabad.org](mailto:mail_co1382682_691622@chabad.org)

Pada Hari Rabu, 1 Sep, 2010 Jam 10:18 PM

#### ***Question***

- 1) During Jewish slaughter Kosher animal. What the name of God they invoked?*
- 2) It's true Kosher Food accept Pork gelatin ? if accept..Which are Kosher Certification body Accept Pork Gelatin? can u share me..*

#### ***Answer***

*It is the beginning of every Jewish blessing.*

*The translation of this particular blessing is "Blessed are you Hashem, our G-d, King of the Universe, who sanctified us with his Mitzvos and commanded us in this Mitzvah of ritual slaughter."*

*Let me know if this helps.*

*Yours truly,*

*Rabbi Yisroel Cotlar*

## **Temubual 5**

Temubual melalui e-mail kepada David J. Rose, *Executive Director, National Council of Shechita Boards* di United Kingdom.

Alamat Email : [ncsb@shechita.co.uk](mailto:ncsb@shechita.co.uk)

Pada Hari Rabu 1Sep, 2010 Jam 6:17 PM

### ***Question***

- 1) *During Jewish slaughter Kosher animal. What the name of God they invoked?*
- 2) *Kosher accept Pork gelatin or not in food? if accept..Which Kosher Certification body Accept Pork Gelatin? can u tell me..*

### ***Answer***

*Dear Mr Nurdeen*

*Thank you for your inquiry*

*In answer to your questions:*

*1) Our understanding is that according to the Sharia, one who pronounces the "Tasmiah" before slaughter has fulfilled his religious obligation. Thereafter there is no such thing as an improper slaughter for Halal; even if the vital organs are not properly cut it is still considered Halal. There are no extensively detailed and precise laws such as are applicable with the correct procedure of Shechita. Furthermore, there is no actual blessing upon each animal, rather the Halal slaughterman just makes a simple affirmation that "G-d is Great".*

*The procedure before each Halal slaughter is: Face toward Mecca, knife in hand and say "Bism'illahi, Alahu Akbar". There is no need to check the knife and no other qualifications are required other than to be a male Muslim. If the animal subsequently has its throat cut but is not killed then and there, the affirmation still stands no matter what, and the meat is Halal.*

*According to the Jewish Laws of Shechita, one blessing (see below) is said by the Shochet (the qualified and licensed Jewish slaughterman) to cover all the animals, assuming more than one, being slaughtered at a session. It is not allowed for the*

*Shochet to make a blessing for each repetitive act, in case the animal becomes or is found to be treipha (forbidden) and the blessing will retrospectively have been inappropriate.*

*The blessing is for the spiritual elevation of the Shochet, who must first concentrate on the spirituality of his duties before making the blessing; thereafter he must concentrate on his work. If the Shochet is interrupted in his work, then he must say the blessing again before re-commencing, since there is a completeness in the whole process.*

*A free translation of the blessing is: "Blessed art Thou, G-d our Lord, who has sanctified us through his commandments, and blessed us with the instructions on the proper performance of Shechita." (Jews are not allowed to make blessings repeatedly for the same on-going activity or in any other inappropriate way that would detract from the sanctity or decrease the sincerity of the prayer, such that it becomes a mindless activity)*

*Humane slaughter by the Jewish religious method of Shechita provides the spiritual elevation for the animal; the animal is blessed by its demise for a higher purpose as food for Man who was given dominion over animals – with strict conditions safeguarding their welfare. (Jews are only permitted to slaughter certain non-carnivorous animals, only in a prescribed humane manner, and only for food and not for sport.)*

*Original Judaic law laid the imperatives on humans rather than on animals, and that the appropriate blessing is therefore not on each animal (because they are already serving a higher cause) but on the actions of the responsible human. Indeed were one to bless an animal and then fail to slaughter it properly, the blessing would have been in vain and improper. So the original prescribed manner of blessing is the one adhered-to, and consumers are free to rely upon that, obviously, according to the dictates of their conscience.*

*Most Muslim enquirers are happy to accept that G-d's wishes are being thus fulfilled.*

*2) Kosher Gelatin cannot be sourced from the product of non-permitted animals, or even from permitted animal which have not been slaughtered by the humane method of Shechita. Kosher gelling agents are usually obtained from artificial or vegetable sources including seaweed and fruit pectins and also from by products of kosher fish,*

*e.g."Aquagel". Gelatin manufactured from pork would not be acceptable to Jews as kosher.*

*David J Rose*

*Executive Director*

*National Council of Shechita Boards*

*Tel: 020 8349 9160*

*Mob: 07973 540 395*

## **Temubual 6**

Temubual melalui e-mail kepada Haider Z. Khattak, Pengarah *Islamic Food and Nutrition Council of America (IFANCA)* Canada

Alamat Email : [H.Khattak@ifanca.org](mailto:H.Khattak@ifanca.org)

Pada Hari Jumaat, 7 Aug, 2009 Jam 1:53 AM

### ***Question***

*I have one question, what the diffrent between kosyer and halal? do you accept kosyer for muslim?,*

*If you have any information or article, can you share with me?*

### ***Answer***

*Dear Br. Muhammad Nurdeen,*

*As-Salaamualaikum wr. wb.,*

*Thank you for your email. Please find enclosed an article and a brief power point presentation on Halal and Kosher.*

### ***IS KOSHER REALLY HALAL?***

*Often times Muslim consumers tend to assume 'Kosher' is similar to 'Halal'. Although the slaughtering rituals of Jewish people resemble those of Muslims; Kosher and Halal are two different entities carrying a different meaning and spirit. Muslims, therefore, are provided with the following basic information about Kosher so that can exercise care in distinguishing Halal from Kosher.*

*Kashrut (in Hebrew) is the system of Jewish dietary laws. Kosher (Kashur in Hebrew) means 'fit, or proper for use' according to Jewish law. Examples of Kosher are: the meat of the 'fore quarter\*' of the cattle slaughtered ritually, fruits, vegetables, all fish that have fins\*, all wines\*, all cheeses\*, gelatin\*.*

*The opposite of Kosher, as applied to food is Treif (in Yiddish), or Trefah (in Hebrew) meaning 'not suitable for use', or 'forbidden'. Trefah literally means 'torn by a wild beast' (Exodus 22:30). Examples of Trefah are: blood, swine, rabbit\*, all shell fish\*, wild birds such as wild hen\*, wild duck\*, and the birds of prey.*

*Caution to Muslim Consumers*



*Halal is a comprehensive Islamic term encompassing not only the matters of food and drink, but all other matters of daily life. Islam being the final and perfect Deen (religion) for mankind, it supersedes all the previously revealed religions including Christianity and Judaism. The rituals in all matters were perfected by Islam (Al-Qur'an 5:3).*

*According to Islamic Jurisprudence, no one except Allah (SWT) can change forbidden (Haram) things into lawful (Halal) or vice versa. It is forbidden for people to change the lawful (Halal) things into unlawful (Haram), or vice-versa.*

*Halal is a unique Islamic concept and eating Dhabaha or Zabaha (Islamically slaughtered) meat is a distinguishing part of a Muslim's identity as expressed by Prophet Muhammad (Peace be upon him).*

*Salient differences between Kosher and Halal are:*

*a) Islam prohibits all intoxicating alcohols, liquors, wines and drugs. Kashrut regards all wines Kosher. Hence food items and drinks showing the Kosher symbol containing alcohol are not Halal.*

*b) Gelatin is considered Kosher regardless of its source of origin. If the gelatin is prepared from swine, Muslims consider it Haram (prohibited). Hence food items such as marshmallows, yogurt, etc., showing Kosher symbols are not Halal.*

*c) Enzymes (irrespective of their sources, even from non-Kosher animals) in cheese making are considered mere secretion according to some Kashrut organizations, hence all cheeses are considered Kosher. Muslims look for the source of the enzyme in cheese making. If it is coming from the swine, it is considered Haram (forbidden). Hence cheeses showing Kosher symbols may not be Halal.*

*d) Jews do not pronounce the name of God on each animal while slaughtering. They feel that uttering the name of God, out of context, is wasteful. Muslims on the other hand pronounce the name of Allah (SWT) on all animals while slaughtering.*

*"Thou shalt not seeth the kid in its mother's milk". This passage appears three times in the Torah and is therefore considered a very serious admonition. The meat side of the equation has been rabbinically extended to include poultry. The dairy side includes all*

*milk derivatives. To keep meat and milk separate in accordance with kosher law requires that processing and handling of all materials and products fall into one of three categories:*

- i. Meat product*
- ii. Dairy product*
- iii. Pareve (parve, parev), or neutral product*

*The pareve category includes all products that are not classified as meat or dairy. All plant products are pareve along with eggs, fish, honey, and lac resin (shellac). These pareve foods can be used with either meat products or dairy products. However, if they are mixed with meat or dairy, they take on the identity of the product they are mixed with; for example, an egg in a cheese soufflé becomes dairy.*

*There are no restrictions about cooking in Islam, as long as the kitchen is free from Haram foods and ingredients. There is no need to keep two sets of utensils, one for meat and the other for dairy, as in Kosher.*

*The salient differences between Kosher and Halal have been illustrated so that Muslim consumers can distinguish Halal from Kosher.*

*Islam is a complete way of life providing infallible guidance to all its followers in all walks of life. Halal brings immense satisfaction to the Muslim life both now and in the Hereafter. Muslims, therefore, do not have to depend on any other set of laws for want of convenience. The final, divine laws of Islam are indeed perfect and the best for all its followers for all time to come.*

*Muslims in non-muslim countries should strive to follow the Islamic injunctions in their diet (as well as in every walk of life) and establish their own businesses and institutions to cater to the needs of the Muslim ummah. By doing so, not only the identity of the Muslims will be preserved, but they will be recognized and respected for their beliefs and practices.*

#### *KOSHER IS NOT HALAL – A Malaysian Perspective*

*The Government of Malaysia does not recognize slaughter of animals as carried out by the people of the book (Ahlul Kitab which includes Jews) as being Halal. This was*

*announced to the Malaysian students by Ustaz Mohamed Murni, Secretary, Halal/Haram Committee of the Islamic Affairs Division, Prime Minister's Department. Malaysian government's ruling is based on a decision made by Muftis' Muzakarah committee on April 11-12, 1984 in Kuala Lumpur.*

*(\*): These food items exhibit a marked difference between Kosher and Halal as well as Trefah and Haram.*

*For inquiries, please send email at: [h.khattak@ifanca.org](mailto:h.khattak@ifanca.org)*

*Jazak'Allah Khair*

*Wassalaam,*

*Haider Z. Khattak*

*IFANCA*

## **Temubual 7**

Temubual melalui e-mail kepada Masood Khawaja, President Halal Food Authority,  
109 Fulham Palace Rd, London, W6 8JA, England

Alamat Email : [info@halalfoodauthority.co.uk](mailto:info@halalfoodauthority.co.uk)

Pada Hari Rabu 30 Jun, 2010 Jam 11:33 PM

### ***Question***

Assalamualaikum...

*I have one question, what the diffrent between kosyer and halal? do you accept kosyer for muslim?,*

*If you have any information or article, can you share with me*

### ***Answer***

*Dear Mr Muhamad Nurdeen,*

*Your email of the 8th of June refers and, do please accept apologies for a delayed response.*

*Kosher is permissible for the Jewish community, just like halal is for the Muslims.*

*Likewise Zibah makes (for meat) it halal and Shachita make (meats) Kosher. Since Kosher is form Ahle -Kitab Muslims are allowed to eat it. However, if same items are available in halal, it would be preferable to consume halal rather than Kosher.*

*Allah only knows best!*

Ma'assalam,

Masood Khawaja

President Halal Food Authority

## **Temubual 8**

Temubual melalui e-mail kepada Professor Madya Dr. Muhammad Azizan Sabjan, Pensyarah Bahagian Pengajian Islam, Pusat Pengajian Ilmu Kemanusiaan, Universiti Sains Malaysia, Pulau Pinang Malaysia.

Alamat Email : [mazizan@usm.my](mailto:mazizan@usm.my)

Pada Hari Isnin, 10 Jan, 2011 pada 10:04 PM

### **Soalan**

Assalamualaikum Dr Azizan,

Pada pandangan ustaz, adakah kita sebagai umat islam kini boleh memakan sembelihan ahli kitab, kerana terdapat pandangan yang mengatakan ia boleh, berdasarkan ayat 5 surah al-Maidah. Bagi saya, saya mengambil pandangan mazhab syafiee yang menyatakan tiada lg ahli kitab pd masa kini. Maka sembelihan mereka adalah tidak sah kerana mereka tidak lagi berpegang dengan kitab mereka yang asal. Mohon penjelasan dan pandangan dari ustaz.

Setakat kajian saya juga, penganut yahudi juga ada menyebut nama Allah ketika menyembelih. persoalannya yang saya timbulkan adakah mereka menyebut nama Allah yang suci(tidak disekutukan) memandangkan mereka percaya bahawa Uzair adalah anak Tuhan.(Taubah:30). jika kita soroti akidah islam yg terdapat dlm surah al-ikhlas adalah berlainan dgn akidah mereka. Boleh saya dapatkan penjelasan akidah mereka kini, adakah masih ada lagi sebahagian dari mereka yang beriman sepertimana yang dinyatakan dalam surah al-baqarah 121.

Saya berharap agar ustaz dapat berkongsi pandangan ustaz kepada saya, banyak lagi yang saya perlu pelajari. moga-moga usaha kita untuk agama Allah ini diberkati...

### **Jawapan**

Salam...

Lebih selamat berpegang dgn pandangan imam shafiee yg sentiasa berhati2 dalam byk perkara. sememangnya terdapat syuhbat dalam sembelihan mereka maka kita dilarang untuk makan sembelihan mereka.

Biarpun mungkin ada yahudi yg menyebut nama Allah ketika sembelih..tapi mengambilkira kejahatan yahudi sekarang yg giat menipu orang islam, bagi saya akidah mereka sudah jauh lari dari ajaran islam yg sebenarnya. sebaik-baik penjelasan seperti yg diberikan oleh imam al-ghazali dalma bukunya faisal tafriqah...huraiannya ada dlm buku saya tentang pembahagian ahli kitab. nak cari yg betul2 beriman susah. nak cari yang sengaja menyembunyikan keimanan kerana takut kpd ancaman pun susah. banyaknya yang kafir mulhid yg tahu kebenaran islam tapi masih menentang. so jawapan saya mungkin masih ada seperti yg dlm surah al-Baqarah tu tapi bilangannya mungkin terlalu sedikit dan tersembunyi.

wassalam. Tq

Associate Professor Dr. Muhammad Azizan Sabjan  
Philosophy and Civilization Section  
School of Humanities  
Universiti Sains Malaysia  
11800 USM  
Penang, MALAYSIA

## **Temubual 9**

Temubual melalui e-mail kepada Ir. Lukmanul Hakim, Pengarah Majlis Ulama Indonesia, Jl. Proklamasi No. 51 Menteng Jakarta Pusat, Indonesia

Alamat Email : [lukmanulhakim@halalmui.org](mailto:lukmanulhakim@halalmui.org)

Pada Hari Isnin 14 Jun, 2010 Jam 1:49 PM

### **Soalan**

Boleh saya dapatkan pendapat dan pandangan MUI terhadap makanan kosher kepada penganut Islam, Kerana terdapat sebilangan penganut Islam yang menerima makanan kosher atas alasan makanan ahli kitab di luar negara, boleh tuan berkongsi bahan2 ilmiah dan kajian yang telah dilakukan oleh pihak MUI sendiri, saya harap kerjasama dari pihak tuan dapat membantu lagi kajian yang saya sedang lakukan.. sekian

terima kasih

Muhamad Nordin

### **Jawapan**

Assalamu'alaikum

Terima kasih atas email yang dikirimkan.

Kami tidak menerima makanan yang disertifikasi Kosher sebagai makanan yang dapat dikonsumsi oleh Ummat slam. Kami menilai, mereka (Yahudi saat ini) tidak sesuai sebagai Ahli Kitab sebagaimana kami fahami. Demikian yang dapat kami sampaikan.

Wassalam

Ir. Lukmanul Hakim, M.Si.

Pengarah Majlis Ulama Indonesia