



EID'UL FITR 2007 MESSAGE FROM THE PRESIDENT OF FIANZ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, The Most Gracious, The Most Merciful)

*Brothers and Sisters in Islam,
Assalaam Alaikum Wa Rahmatullahi Wa Barakatoh*

On behalf of the Council and Executive Members and Staff of FIANZ, I am pleased to convey my heartiest Eid Mubarak Greetings on this auspicious occasion of Eid'ul Fitr.

Alhamdulillah, we have successfully completed the Holy Month of Ramadhan. This month was observed by all Muslims with religious sincerity and piety. This fasting month also provided an opportunity for all of us to reflect on our relationship with one another and with the society we live in. Ramadhan also inculcated in us the virtues of patience, perseverance, care and compassion.

We praise Allah Almighty and thank Him for blessing us to successfully complete our fasting and offering yet another opportunity to celebrate this Eid with our beloved families and friends. This is a joyous occasion for thanksgiving and forgiveness. It is, undoubtedly, an occasion for family and friends to partake in the good food and to strengthen our friendship and bond.

In celebrating the Eid, we are reminded that success in any endeavour requires sacrifice, effort and discipline. The Muslim community in New Zealand is relatively small which is made up of more than 42 different nationalities. Despite our diverse ethnicity and culture, we are bound by our religion and Muslim brotherhood. Over the years, we have developed our community spirit and helped each other in times of need. This is definitely a positive development for our community and indeed the wider society of New Zealand.

I believe our community has shown much progress. It will not be exaggerating to assert that our community is more optimistic now to uplift itself and to contribute well to the progress of New Zealand. Besides FIANZ, other Muslim organisations are increasingly involved in running programmes which benefits the community in one way or another. This community spirit that is prevalent in us certainly bodes well to show that the Muslim community in New Zealand is able to live in peace and harmony with the other communities in New Zealand.

The Eid'ul Fitr celebration takes place in an atmosphere of continued prosperity and social harmony in New Zealand. Our community has taken advantage of this situation to strive for better progress in the fields of education, employment and in the general standards of living. However, there are challenges ahead of us. These challenges are too numerous and we should not allow the luxury of engaging in continuous polemics.



Br Javed Khan, President of FIANZ

Instead, we must face those challenges together with our combined will, resources and energy.

Our community should work diligently to lead a decent but meaningful life. We must capitalize the spirit of working together to effect transformation at the individual, family and community level. We need to rise above parochial interests and see the bigger picture and aim to build a progressive and a model Muslim community in New Zealand with Islam rooted strongly in us. Our Islamic beliefs coupled with our commitment to a rational outlook in life are sources that can immensely help us to build a community of excellence.

The New Zealand Government's multi-racial policy accords full freedom to every community to maintain its own religious and cultural beliefs. In New Zealand, all of us live in peace and harmony. It is the responsibility of our community that we do not take this peace and tranquility for granted. We must appreciate and exercise this freedom wisely and avoid falling into chauvinism, bigotry and intolerance. We must, therefore, continue to maintain and strengthen our fundamentals. We need to put into practice the Islamic teachings that urge us to seek the truth, to promote dialogue and consultation, to be moderate, to strike a balance between secular and spiritual needs, to be tolerant and to promote mutual respect among communities.

All Muslims in New Zealand must strive for our community to be one that is admired by other communities in New Zealand.

Let us seek Allah Almighty's guidance to lead us on the right path, the path of peace and brotherhood. Let us once again pray that a sincere effort will be made by all Muslims to come closer together and closer to God. A'meen.

Wasalaam.

Javed Khan, President of FIANZ





HALAL & HARAAM FOOD

In the Name of Allah, the Most Gracious, the Most Merciful.

All Praise be to Allah, Who said in the Quran, “O you who believe (in the oneness of Allah) Eat of the lawful things that we have provided you with, and be grateful to Allah, if it is indeed He whom you worship. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is oft-forgiving, Most Merciful”. (Al-Baqarah 172-173).

Peace and salutation to our beloved Prophet Muhammed (Sal’lal’laahu Alaihi Wasal’lam).

Allah commands His believing servants to eat from the pure that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating impure sources prevents the acceptance of supplications and acts of worships. Abu Hurayrah narrated that Allah’s Messenger Sal’lal’laahu Alaihi Wasal’lam said: “O people! Allah is Tayyib (Pure and Good) and only accepts that which is Tayyib. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said: “O (you) Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am well-acquainted with what you do” (23:51), and: “O you who believe! Eat of the lawful things that We have provided you with”. He then mentioned a man, “who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, “O Lord! O Lord!” Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?” recorded by Muslim 2:703, no: 1015 and others.

Islamically, it is very essential for us to consume only what is acceptable. Halal and Haraam food issues are certainly vital in a person’s life. Some practical events of our beloved Prophet Sal’lal’laahu Alaihi Wasal’lam’s life and His sayings will enlighten the subject more. Once, one of his grandchildren when eating from the dates of charity unknowingly, was seen by the Prophet Sal’lal’laahu Alaihi Wasal’lam. He took it out of his mouth while admonishing him that charity is not allowed for His family. On the other hand, when His companions were eating dab (a kind of lizard found in middle east), which is Halal, He allowed them to eat it though He did not eat it Himself. When Abu Bakr Radhiyallahu Anhu, upon knowing that his servant had fed him from the wealth acquired by illicit means, he vomited out the food.

Any verdict regarding food being haraam will fall in one of the two categories:

- 1 Haraam by itself such as dead flesh, swine etc.
- 2 Haraam by some outside factor such as stolen food, through interest etc.

This article relates to only the first category and something very specific which is “the acceptable Islamic slaughtering method”. Muslims around the world have taken one of the three approaches to this issue:

- 1 Eating every kind of meat without any regards to Islamic protocol.
- 2 Restricting themselves only to meat slaughtered in traditional style.
- 3 Accepting any method of slaughtering if it meets Islamic standard.

In deliberating on the subject, we have to bear in mind the advancement in modern technology, continued improvement and sophistication of machinery, differences in the application methods and the differences of opinion about its validity.

In discussing this core issue, I pray to Allah that He will enable me to write what pleases Him and benefits the Ummah. May it be the source of inspiration, unity, education and acceptance instead of division and confusion, Amen.

(To be continued in the next Newsletter issue, Insha Allah).

Sheikh Dr Mohammad Anwar Sahib, PhD (Quranic Exegesis)

SHARE YOUR VIEW WITH US

FIANZ invites members of the Muslim community in New Zealand to share with us your views regarding any matters that concerns our Muslim communities living here. You may wish to write to us at FIANZ, PO Box 1415, Wellington, or send us an email to fianz@xtra.co.nz. If deemed necessary, your views may be printed in our future issues of FIANZ Newsletter.



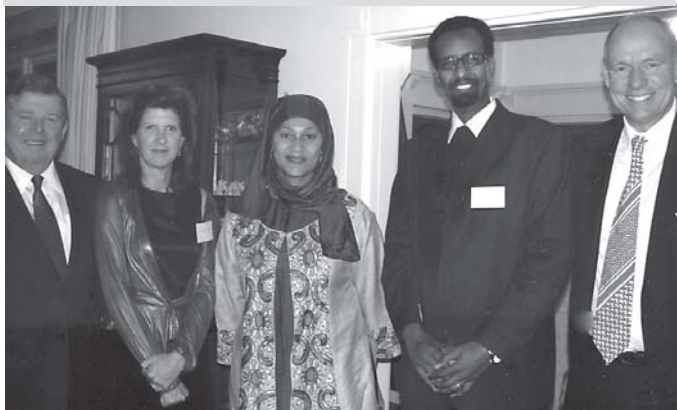
FIANZ ENDORSEMENTS

The Council of the Federation, in its recent meeting held in Wellington, unanimously endorsed the recommendations of the United Nations Report on the Alliance of Civilization and the outcome of the AOC Symposium held in Auckland on 24 May 2007. The Council further endorsed the Waitangi Declaration and recommendations which were the outcome of the Third Asia/Pacific Interfaith Conference held in Waitangi on 29-31 May 2007.

The Council of the Federation also unanimously endorsed the Statement on Religious Diversity which has been produced by the New Zealand Human Rights Commission with the support of the New Zealand Commission for UNESCO.



ISLAM AWARENESS WEEK 2007



HE William P McCormick, Ambassador of USA, Mrs McCormick, Sister Tayyabah Taylor, Adam Awad, Secretary of FIANZ and Hon Chris Carter, Minister of Ethnic Affairs. Photo taken at dinner hosted by the Ambassador and Mrs McCormick at their residence, in honour of Sister Tayyabah Taylor.

This year, Islam Awareness Week was observed from 13-19 August 2007.

Islam Awareness Week is a week of information and activities organised by the Federation of the Islamic Associations of New Zealand to increase New Zealanders' awareness of their beliefs, values and practices, and to tackle misinformation about their religion in a positive way. The aim is to achieve greater understanding between us all, by promoting communication and new relationships. It's also hoped to reduce ignorance and misconceptions about the world's second largest religion: prejudices about Islam often result from misinformation through news media reporting on world events involving Muslims. Most provide little or no perspective as to what Islam's take is on the issue or the position of the other 1.4 billion Muslims. Negative reporting has been a major cause of the ignorance of Islam we see today.

The Islam Awareness Week was coordinated by Br Sadiq Nicolson, Coordinator of the Muslim Students and Youth Associations of New Zealand (MSYANZ). Activities during the Week such as Mosque Open days, talks, video screenings and information displays allowed people an insight into the Islamic way of life and the Muslims who follow it.

This year, the Office of the Ethnic Affairs and the Embassy of the United States of America, jointly hosted the visit of Sister Tayyabah Taylor, Founder and Editor of Azizah, a Muslim Magazine published in the United States. Sister Tayyabah had busy speaking engagements in Wellington, Hamilton and Auckland.

An important highlight of the Week was the Harmony Awards ceremony held at Masjid Al-Mustafa in Otahuhu which took place on Sunday, 12 August 2007. The Supreme Harmony Award was presented to Annette Mortenson, Project Manager, of the Northern DHB Support Agency who had contributed a lot to the welfare of the Muslim Migrant and Refugee community in the Auckland region.

The goal of the Islamic Awareness Week is to increase the awareness of both Muslims and wider New Zealanders of our respective beliefs and values and to show how Islam can be positively anchored to initiate, develop and sustain the good society in New Zealand so that we can live in peace and harmony with the wider New Zealand community, for our common destiny is bound together in Aotearoa.



EID'UL FITR GREETINGS FROM THE ULAMA BOARD



The Ulama Board of FIANZ sends its Eid'ul Fitr Greetings to the Muslims of New Zealand and congratulates all of them for having had this opportunity to fast in Ramadhan, the most blessed month. May Allah SWT accept our prayers and fasting. May He also bless you with all the happiness and prosperity on the most auspicious and happy occasion. Ameen.

The Fitra sum for this year is \$5.00 per person. It must be paid by every Muslim guardian for young and old, male and female by the end of Ramadhan or latest on the day of Eid before commencing Eid prayers. "The Messenger of Allah (PBUH) enjoined Zakat-ul-Fitr on the one who fasts, to purify oneself from any inappropriate act or speech during the fasting period, as well as to provide food for the needy".

The most deserving persons to receive this Zakat are poor relatives and the needy people living around you. This to make sure that everyone in the community has the means to celebrate a joyful Eid. Our beloved Prophet has specifically advised us "Free the needy" from their wants on this day". This is the reason why the Zakat-ul-Fitr is more appropriately given nearer to the Eid day, or before proceeding to the Salat-ul-Eid, even though it can be given earlier.



SHEIKH MOHAMMAD AMIR
IMAM OF JAME' E MASJID (WELLINGTON)
and CHAIRMAN, ULAMA BOARD of FIANZ



MECHANICAL SLAUGHTER OF POULTRY

In August 2003, the FIANZ Ulama Board after carefully observing the procedure concluded that the process of Mechanical Slaughter by Turks Poultry in Foxton can be accepted as “Halal” provided the following conditions are fulfilled:

Conditions

The machine should be manually operated by Halal slaughtermen.

The processing speed should be maintained at such level, so the Halal slaughterman can easily say the prayer on each chicken.

The electric knife must be sharp.

For each chicken the slaughterman must press the button and must say the Tasmiah (Bismillahi Allahu Akbar) at the time of pressing the button.

It is the throat that is cut ensuring the severance of the esophagus and jugular veins.

There should always be two Muslim slaughtermen, one on the mechanical knife and the other one to inspect each chicken and to make sure that it has been slaughtered properly. He should slaughter manually any chicken that is missed by the mechanical knife, provided that the chicken is alive. If it is dead, then it must be declared non-Halal and should be removed from the chain and put aside.

In case if the current speed increases, then more Halal slaughtermen are required to be able to manually check and slaughter the chicken missed by the mechanical knife operated by the first Halal slaughterman.

Stunning

Electrical stunning of poultry is allowed using water bath stunners only, and it should only be head stunner. The voltage of stunner should be monitored frequently to make sure that the voltage continuously remains on the required level. High voltage may cause death of the chicken, and the slaughtering then will become meaningless.

These are very basic requirements which must be fulfilled during the slaughter, failure to do so will result in non-Halal product.

At present, Turks Poultry in Foxton adheres strictly to the above requirements and as such, have been issued with a FIANZ Halal Accreditation Certificate. Therefore, the community is informed that chickens slaughtered by Turks Poultry are acceptable as “Halal”.

The Ulama Board would like to take a cautious step as this issue has been controversial among contemporary scholars. It would like to advise that manual slaughter is preferable as this is the safest and the most satisfying method.

CHAIRMAN, FIANZ ULAMA BOARD



REVIVING THE ROLE OF THE MASJID

In the early Islamic period, the Masjid served many purposes. It was not only a place of worship, learning and prayer, but it also functioned as a community’s political and social centre. It was where believers assembled for prayers, where the Prophet delivered his addresses to deal with issues surrounding the social life of the community, where he educated his followers, where he explained revelations, where he met envoys and discussed the merits of his message, where he dealt with internal and external political activities.

In fact, in Islam, Masajid are not just places for prayers. Masajid are - in modern terminology - community centers. In fact, the role of the Masjid in Islam is one of the major things that have to be reformed before the Muslim nation is capable of recovering from its present status.

How do we Muslims judge what the role of the Masjid is from what is not? The answer is clear: by referring to the Sunnah (tradition) of the Prophet saw. A quick survey reveals the following roles for the Prophet’s Masjid during his lifetime:

1. A place for prayers for all

The Masjid of the Prophet (peace and blessings be upon him) was the main place for the believers to meet for collective prayers five times a day. Sadly, this is the one and only role that the Masajid are playing these days.

2. A place for socialisation:

The Musallies (praying community) used to connect in the Masjid. It is reported that the Prophet (peace and blessings be upon him) used to ask about any Companions whom he missed from the Masjid for a day or two. The Prophet (peace and blessings be upon him) used to assist the Companions if they needed help and visit them when they were sick.

3. A place for da’wah (calling to Islam)

There are several authentic hadiths that demonstrate that the Masjid of the Prophet (peace and blessings be upon him) was the normal place for those who wanted to know about Islam. Non-Muslims were not banned or discouraged from the Masjid.

4. A place for celebration: The Prophet (peace and blessings be upon him) advised the Companions to “announce the wedding ceremonies, hold them in Masajid, and make them known by beating the drums,” and the Masjid is the place for all that. `Eid day was also a celebration day when the “Ethiopians used to play with their spears in the Masjid,” as the Prophet’s wife `A’ishah RA narrated. She also reported that she watched them while standing beside the Prophet (peace and blessings be upon him) in the Masjid.

5. A place for meetings and deliberations

The Prophet (peace and blessings be upon him) used to gather his Companions in the Masjid to discuss serious matters, and come up with decisions about them. The Masjid was also the gathering place for the Muslim soldiers, from which they started their march for wars and to which they returned when they came back.



6. A place for medical care

Before the Islamic civilization developed hospitals a couple of centuries later, the Masjid of the Prophet (peace be upon him) was a place for care of the wounded in wars and similar crises.

7. A place for education

The illiterate used to learn how to read and write in the Masjid of the Prophet (peace be upon him). Muslims developed their whole Islamic civilization based on the education they got in Masajid.

The only activity that was forbidden in the Masjid - in addition to the forbidden immoral acts - was buying and selling and related things. The Prophet (peace and blessings be upon him) made it a point that Masajid are not to be used for material gains. Otherwise, there is much evidence that the Masjid of the Prophet (peace and blessings be upon him) was simply a "community place" that was full of all sorts of activities.

Throughout the history of Islam, the Masjid has always played an important social role. It has been a place of prayer, a centre of political activities, an educational institution, and a focal point of communal life.

From the very advent of Islam, the Masjid was the main centre of worship and other activities of the Muslim community.

The Masjid combines religious and social activities that encourage active faith and strong community life. Because Islam preaches unity of the spiritual and the worldly aspects of life, community gatherings and Masjid-related activities include both social and spiritual elements. Friday prayer, at the Masjid, is the most important socio-religious activity of the community.

We should know the vital role that the Masjid plays, and the lofty position it holds in the hearts of all Muslims. The Masjid was and still is the school of this nation, the university and the source of all virtues. Students are taught in it and children are brought up in it, and scholars graduate from it.

Today we are in a dire need to reaffirm the role of the Masjid and its message, because the Masjid is the house of Allah in which his faithful slaves are honoured, and the spiritual enlightenment and honour and dignity emit. It fills our hearts with joy to see the Masjid crowded with young people who represent the bright future of our community.

Ibnul Qayyim recorded in his book *Zadul Ma'ad*, that when a Christian delegation of Njran came to Prophet (peace and blessings be upon him), they entered the Masjid, and that was the time when the Asar Prayer ended. Later, when it was time for the Christian delegation to pray, they stood up to offer their prayer in the Masjid. Some people intended to stop them but Rasulullah Sallallahu Alaihi Wasallam told them not to interfere and allowed the Christian delegation to offer their pray. They faced towards East (Baitul Maqdis, Jerusalem), and offered their prayer according to their way.

If Non-Muslims requested to enter the Masjid so that they could observe the Muslim prayers and as long as they would not dirty the Masjid or jeopardize the sanctity of the Masjid, there is nothing wrong allowing them to enter the Masjid.

Sheikh Mohammad Amir

Upcoming Events

Eid Celebrations in Parliament
Wellington 23 October 2007

Ulama Conference in Auckland
27-28 October 2007



اتحاد الجمعيات الإسلامية النيوزيلندية
The Federation of Islamic Associations
of New Zealand (Inc.)

A United and Progressive Community

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Front row: *Khalifa Al-Hassi (MAC), Sheikh Amir (Chairman Ulama Board), Dr Ghazi Hawwari (OMA), Umarji Mohammed (Legal Adviser).*
 Back row: *Taoufik Eldrissi (MMA), Dr Mustafa Farouk (WMA), Adam Awad (IMAN), Javed Iqbal Khan (SAMA), Firoz Haroon Patel (NZMA).*

New Team in NZ Islamic Federation

The 29th Annual General Meeting of the Federation of Islamic Associations of New Zealand (FIANZ) was held on 16th and 17th June 2007 in Wellington. A new team of officials was elected to the Executive Committee to manage the affairs of the Federation.

The new team comprises:

President:	Javed Iqbal Khan
First Vice President:	Dr Mustafa Farouk
Second Vice President:	Taoufik El-Idrissi
Secretary:	Adam Awad
Treasurer:	Firoz Haroon Patel
Assistant Secretary:	Dr Ghazi Hawwari
Assistant Treasurer:	Khalifa Al-Hassi

A delegation from the Gulf Cooperation Council (GCC) Secretariat and GCC Food Safety Committee visited the FIANZ Office on 3 September 2007.

Br Javed Khan, President of FIANZ and Dr Anwar Ghani, Chairman, Meat Negotiating Team and Dr Mohamed Elamien, UAE Meat Control Advisor in New Zealand, were at hand to welcome the delegation to our office in Wellington. In his address, Br Javed thanked the delegation for visiting New Zealand and to witness for themselves the high standards and practices FIANZ has maintained as far as the Halal integrity of meat exports is concerned. Br Javed also mentioned that the State of Kuwait (since 1984), the United Arab Emirates (since 1985) and the Kingdom of Saudi Arabia (since 1986) have chosen FIANZ to be their sole Halal Certification Organisation from New Zealand in respect of the Halal meat exports from here. The trust and confidence that the authorities from these countries have placed in FIANZ is greatly appreciated.

Dr Anwar Ghani gave a Power-Point presentation and a brief explanation of the structure of FIANZ as a community-based organisation in leading the Muslim community of New Zealand. The highlight of the presentation was the FIANZ Halal Slaughtering and Certification process. Dr Ghani gave an overview of the standards and procedures for Halal certification process adopted by FIANZ. The important role played by members of the Ulama Board in our Halal certification process and the community-orientation and focus of FIANZ was also stressed.

President Javed Khan who has been the President of FIANZ since 2003, while welcoming the other Executive members who are relatively new, highlighted the need for the Federation to show its commitment towards working for the cause of Muslims and Islam in New Zealand. He stressed the importance of projecting NZ Muslims as an integral part of this nation and in maintaining harmony and peace in the country.

President Javed Khan also assured the members who attended the AGM and the community on his continued dedication and commitment towards seeing the unity and progress of the Muslim community here, to strengthen the on-going interfaith dialogues between Muslims and people of other faith and belief and to strive for excellence in building a united and a more dynamic Muslim community. "We will always play a positive role in maintaining New Zealand as a strong, healthy, peaceful, progressive and vibrant country", Javed Khan said.

VISIT OF DELEGATION FROM THE GCC SECRETARIAT AND GCC FOOD SAFETY COMMITTEE TO FIANZ OFFICE ON MONDAY 3 SEPTEMBER 2007



A group photo with GCC delegation and NZ officials from MFAT, MIA and NZ Food Safety Authority

The visitors were advised that FIANZ was largely run by voluntary workers, with only the administration staff, which oversaw the Halal process, being paid for full-time work.

The visitors thanked FIANZ for its kind hospitality in receiving the delegation and acknowledged the excellent services provided by the Federation as the national body representing Muslims of New Zealand. They also emphasized that presently, the GCC members are looking into creating a single standard for all the GCC countries.

Later in the evening, FIANZ hosted the visitors together with officials from Meat Industry Association and New Zealand Food Safety Authority with a sumptuous dinner at Istana Malaysia Restaurant which was heartily enjoyed by all.

It is pleasing to note the GCC delegation visit was a grand success.