



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The hajj is a unique journey. As the fifth pillar of Islam and as part of the fardhu 'ain - the personal responsibility - of a Muslim, it is the ultimate supreme journey here on earth.

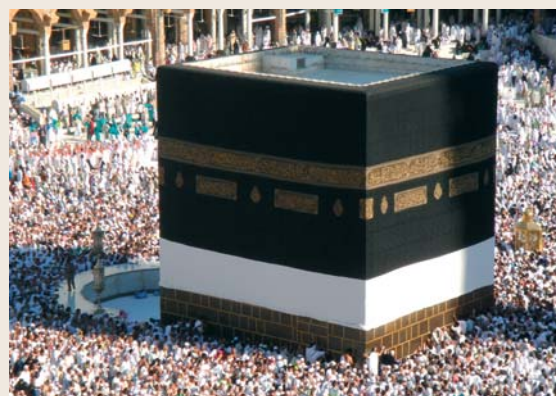
The hajj is an obligation for all Muslims who are able to make the journey - that is, those whose health and financial situation makes it possible for them to do so. Considering the millions who now are able to make this journey we can well give thanks to Allah Subhanahu Wa Ta'ala that He has made it possible for so many to visit His House in Makkah, and to carry out the sacred rites.

The hajj is a powerful example of the beauty and truth of Islam. It has the potential to work for the great good of the ummah and of mankind. The circumambulation of the hajj pilgrims is a symbol of monotheism. It means that all the activities, endeavours and goals of Muslims should revolve around monotheism and divine unity.



Back row: Br Taoufik El-Idrissi, Second Vice President,
Dr Mustafa Frouk, First Vice President, Adam Awad, Secretary,
Javed Khan, President, Firoz Patel, Treasurer

Front row: Khalifa Al -Hassi, Assistant Treasurer, Sheikh Mohamed Amir, Chairman, Ulama Board, Dr Ghazi Hawwari, Assistant Secretary, Umarji Mohammed, Legal Adviser



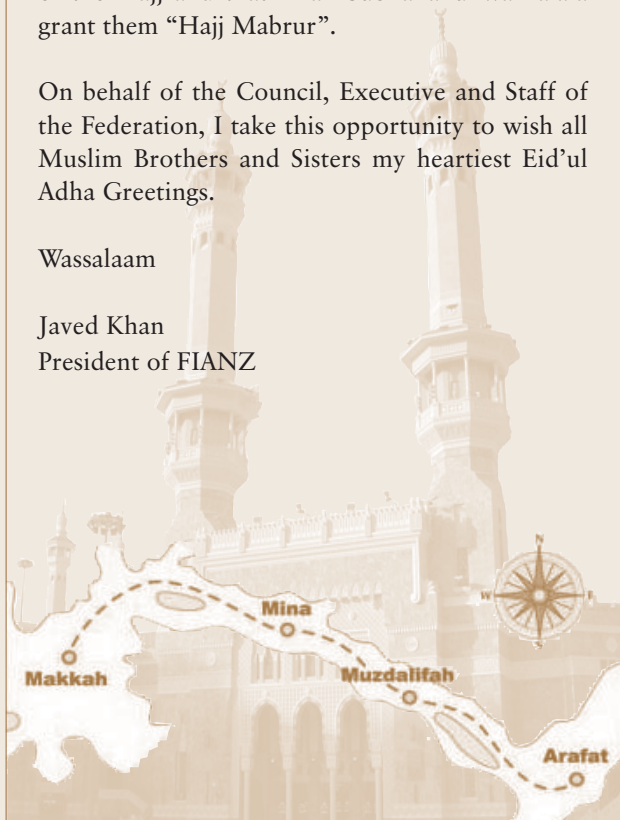
It is heartening to note that annually, there are approximately 300 pilgrims from New Zealand who make their journey to perform the Hajj. I am sure with increasing Islamic knowledge and affluence, we will see an increase in the number of pilgrims from New Zealand in the coming years. The hajj pilgrimage to Makkah is a supreme occasion and an ultimate goal for all Muslims.

While we celebrate Eid’ul Adha here, let us pray to Allah Subhanahu Wa Ta’ala that He makes it easy for our relatives and friends in their performance of the Hajj and that Allah Subhanahu Wa Ta’ala grant them “Hajj Mabruur”.

On behalf of the Council, Executive and Staff of the Federation, I take this opportunity to wish all Muslim Brothers and Sisters my heartiest Eid'ul Adha Greetings.

Wassalaam

Javed Khan
President of FIANZ





VISIT BY ALGERIAN AUDIT OFFICIALS 10 -15 DECEMBER 2007

An Algerian Audit Team visited New Zealand from 10-15 December 2007 to have meetings with the Meat Industry Association (MIA), New Zealand Food Safety Authority (NZFSA) officials and the Halal Certifiers. The team also visited selected Halal plants for inspection.

The members of the Algerian Audit Team were Dr Rachid Bouguedour, Director of Veterinary Services and Mr Ould Hocine Mohamed Cherif, President of Algerian National Chamber of Agriculture.

The Auditors, accompanied by officials from the New Zealand Food Safety Authority and the Meat Industry Association were received warmly at the FIANZ Office in the evening of 10 Dec 2007. They were welcomed by Sheikh Amir, Chairman of Ulama Board, Br Sultan Eusoff, Executive Manager and Br Yusuf Koshin, senior community member of Wellington.

After the Quran Tilawat, Br Sultan Eusoff formally welcomed the guests and gave a brief introduction of FIANZ followed by PowerPoint/DVD presentation on FIANZ Halal process and procedures.

Several questions from the Auditors ranging from the type of Halal Certificates issued by FIANZ to the selection process of the Halal Slaughtermen were answered clearly. The Auditors were extremely satisfied with our responses and spoke highly of our community structure and the Halal systems and standards.

At the end of the presentation, they enjoyed afternoon tea with us.



Siobhan Ryan, Management Executive, MIA, Sultan Eusoff, Executive Manager, Mr Ould Hocine Mohamed Cherif, President of the Algerian National Chamber of Agriculture, Dr Rachid Bouguedour, Director of Veterinary Services of Algeria, Dr Peter Golan, Programme Manager (Market Access), Animal Product Group, New Zealand Food Safety Authority, Sheikh Mohammed Amir, Chairman, FIANZ Ulama Board.



Hajj Training Program

We are delighted to inform you that this year the Ulama Board of FIANZ organized a Concentrated Hajj Training Program for the benefit of general public as well as for those who intended to go for Hajj this year, to educate about this basic aspect of Islamic.

The program included a PowerPoint presentation and projection of the latest images of Haramain and the Islamic historical places, and it had also been highly interactive. Every effort was made to make the program informative as well as interesting. The PowerPoint presentation and the images from Haramain had really helped a lot to understanding of the practical elements of the Hajj. The program was organized and presented by Sheikh Mohammad Amir - Chairman of Ulama Board, and assisted by various members of the board.

The Hajj training took place in three cities, (1) Auckland - Masjid Umar, (2) Hamilton Masjid, (3) Wellington Islamic Centre. This was well organized and well presented, this was one of its kind which was well received by the community. From now on it will be a yearly event which will take place in various cities of New Zealand. We would like to extend our thanks and appreciations to every one who assisted to make this valuable program a successful one, may Allah Almighty reward them manifold, (Amin).



Hajj Training Programme presented by Sheikh Mohammad Amir, Chairman, FIANZ Ulama Board

HALAL & HARAAM FOOD - continued from previous issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The name of Allah, the Most Gracious, the Most Merciful.

All praise due to Allah, and prayers and salutation on the messenger of Allah, Muhammad (Sal'lal'laahu Alaihi Wasal'lam).

An-Numan bin Bashir narrated : I heard Allah's Messenger Sal'lal'laahu Alaihi Wasal'lam saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honor. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any

moment he is liable to get in it. (O people!) Beware! Every King has a Hima and the Hima of Allah the Exalted on the Earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart". (Sahih Al-Bukhari 1/49).

Accepting any method of slaughtering if it meets Islamic standard should be the ultimate goal for us all. The Islamic Law has prescribed every aspect of our life for e.g. Prayers (Salaat) is a pillar of Islam which as Muslims we have to offer five times every day if all the conditions required are applicable. Whereas praying at any other time or occasional

prayers other than those five times mentioned, are not compulsory for a Muslim. Likewise for all eligible edible food, various Islamic laws are applied. Though there are so many issues worth knowing and highlighting but the nature of the article mandates me to adhere to the core of the matter.

There are many etiquettes, obligatory and optional associated with Islamic slaughtering. Firstly we will discuss Insha Allah about the actual method of slaughtering (zabih) and all its conditions, lawful weapons for the slaughtering, and then about modern systems adopted for the course and its acceptance Islamically.

Conditions of slaughtering (Zabih) Islamically

There are five conditions for an eligible animal to become lawful for consumption Islamically.

- 1) At- Tasmiya: To mention the name of Allah at the time of slaughtering, i.e. to say (Bismillahi Wallahu Akbar) .
- 2) Proper flowing of the blood, i.e. to gush forth.
- 3) The slaughter person has to be of sane mind.
- 4) The slaughter person has to be a Muslim.
- 5) The animal slaughtered shouldn't be sacred.

We will discuss each one of these conditions thoroughly and will provide with the conclusion, as it is the zenith of the analysis.

First condition: At- Tasmiya

To mention the name of Allah at the time of slaughtering, i.e. to say (Bismillah) (Starting in the Name of Allah). Allah said: the meaning of which is: "Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal)". (Al-An'am 121).

Rafi Ibn Khadeej reported that the Prophet Sal'lal'laahu Alaihi Wasal'lam said explaining the kind of eligible animal to be lawful for consumption: "If the blood is flowed properly (to gush forth) by slaughtering and Allah's name is mentioned eat it, (and the sharp weapon used for slaughtering) shouldn't be made of teeth or fingernails or toenails or claws". Narrated by Al Bukhari No: 5509 and Muslim no: 1968.

Anas reported that the Prophet Sal'lal'laahu Alaihi Wasal'lam sacrificed two beautiful lambs, I saw Him put His foot on its neck, He said Bismillahi Wallahu Akbar and slaughtered it with His own hands". Narrated by Al Bukhari No: 5558.

To say (Bismillah) is obligatory, and it is recommended to add (Allahu Akbar). There are many finer points on this condition which can be found in appropriate books such as those mentioned below.

(Refer: Al Fawzan, Saleh: Al At'imah 126, Alusaimeen: Assharhul Mumti 7/480-492, Assarakhsi: Almasboot 12/2-8, Azzuhaili: Alfiqhul Islami 3/658-665, Ibn Hajar: Fathul Bari: 9/638-640, 10/18, Muhammad Taqi Al usmani: Ahkaamuz zabih 12).

Second condition: Proper flowing of the blood, i.e. to gush forth

In the first condition some of the sayings of the Prophet Sal'lal'laahu Alaihi Wasal'lam have been mentioned which indicates the flowing of the blood.

After agreeing that the best is to cut the trachea (Hulqoom), the oesophagus (Maree) and the jugular veins (Wadhjaan), the eminent scholars have differed to the minimum of these parts to be cut for the animal to be deemed halaal. It can be comprised as follows:

- (i) All the four parts have to be cut, and it is not enough if only some of them are slit. This opinion is of Imaam malik and one of the views of Imaam Ahmad.
- (ii) Most of the four should be cut which is three, i.e. if any three of the four (trachea, esophagus and two jugular veins) are slaughtered it will be considered Halaal. This opinion is of Imaam Abu Hanifah.
- (iii) Trachea and esophagus must be cut, with preference that both jugular veins also to be cut. This opinion is of the scholars of school of thought of Imaam Shafie and Ahmad.
- (iv) Trachea, Oesophagus and one of the jugular veins should be slit. This view is of Abu Yusuf, a student of Imam Abu Hanifah.

Evidence

The evidences taken in support of the above discussion are all very similar and some of them are already mentioned, such as the narration of Rafi Ibn Khadeej. However there is no conclusive evidence on the issue outlining the exact number of these organs to be cut and thus leading to differences of opinion in the matter. The differences comes from reasoning the same sayings of the Prophet Sal'lal'laahu Alaihi Wasal'lam.

A very close scrutiny reveals only two things which are agreed upon:

- (a) The actual place in the body where the slaughtering process of cutting will take place (i.e. the neck).
- (b) Gushing forth of the blood.

This very vital point of discussion (i.e. gushing forth of the blood) which is being mentioned in the sayings of the Prophet (Sal'lal'laahu Alaihi Wasal'lam) many times, such as when slaughtering, or the kind of weapon used to do it. There is no mention of any specific organs in any authentic narrations. Keeping the above in mind lets see what is the minimum to be done with which this can be achieved after total agreement that cutting all four is the best. As we know that gushing forth of blood can only be achieved by cutting the jugular veins. Trachea and oesophagus cannot play this vital role. The Prophet Sal'lal'laahu Alaihi Wasal'lam said: "If the blood is flowed properly (to gush forth)", and He didn't state it to be trachea or oesophagus.

Based on practical facts and the wording of our Prophet Sal'lal'laahu Alaihi Wasal'lam, I believe that this opinion is correct -Allah knows best-, i.e. as per minimum requirement, slitting the two jugular veins will suffice. In support of this, I would also like to mention that the Prophet Sal'lal'laahu Alaihi Wasal'lam prohibited the slaughtering known as (shareetatus shaitan) where an animal's jugular veins is not cut at the time of slaughter. Compiled by Abu Dawood: 2826. This Hadith has been classified as weak by Sheikh Al Albany. There is no problem in mentioning this weak narration in support because already authentic reports have been used to validate the point.

Conclusion

As per above it is but clear that only jugular veins as a minimum is enough for Halaal slaughtering. This is the view of Sufyaanus Sawri and Sheikh Uthaimen.

(Refer: Alusaimeen, Assharhul Mumti 7/486-487, Azzuhaili, Alfiqhul Islami 3/654-655, Ibn Hajar, Fathul Bari: 9/638-642, Saleh Al fawzaan, Al Atima 119-123).

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

Sheikh Dr. Mohammad Anwar Sahib Al Madany, Phd (Quranic Exegesis).



اتحاد الجمعيات الإسلامية النيوزيلندية

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NZ IMAMS CONFERENCE, 27-28 OCTOBER 2007

The first conference of the New Zealand Imams was successfully held in Auckland on 27-28 October 2007 under the auspices of FIANZ and the Office of the Ethnic Affairs.

One the aim of the conference was to bring together the Imams and leaders of the New Zealand Muslim community to dialogue with government representatives and other Non-Governmental Organisations (NGOs) for the purpose of affirming the rights and responsibilities of New Zealand Muslims at large and their Imams and leaders in particular in fostering a harmonious co-existence and bridge building with the wider diverse communities in New Zealand.

The conference also provided the Muslim leadership with the knowledge of the government services available so that they can ensure the community utilise them when needed.

The Prime Minister of New Zealand, Rt Hon Helen Clark, some of the Cabinet Ministers including the Minister of Ethnic Affairs, Hon Chris Carter, Minister of Defence and Trade Hon Phil Goff, MP Dr Ashraf Choudhary, key government department officials, the New Zealand Imams and community leaders participated in the conference.

Before the Prime Minister's inaugural speech, the Chairman of the FIANZ Ulama Board, Sheikh Mohammed Amir, reiterated the peaceful nature of Islam and condemned any action by any individual – Muslim or not – that goes against the values and the teachings of Islam which guarantees peace as a right for all. Sheikh Amir also condemned all extreme acts perpetrated in the name of religion and decried those who associate extreme acts perpetrated by Muslims with Islam and called upon them to judge Islam by what it teaches and not by the actions of its followers.

Prime Minister Rt Hon Helen Clark, in her keynote address acknowledged the diverse nature of the Muslim community in New Zealand who are united in the belief of One God. She said that today, religious institutions face common issues: the position of women within societies, leadership roles, the position of diaspora communities who are minorities, the position of faith communities post 9/11 and the unity of faith communities that are made up of multi-cultural members worldwide. The Prime Minister also mentioned that in New Zealand, there are issues for Muslims fitting into the wider society and suggested the Muslim leaders including the Imams that they have a critical role to play in assisting Muslims, both young and old, to negotiate their way in such a context, and as both Muslims and Kiwis, and in directing their community members to be productive and engaged in the society.

The Prime Minister also mentioned a number of programmes and policy initiatives her government has embarked upon to respond to the issues around the Muslims and the wider community in New Zealand. She concluded her address by encouraging the conference participants to participate in interfaith work around New Zealand in mutual respect and tolerance. According to the Prime Minister, her government is "setting an example that respect for diversity and learning about each other's cultures and traditions is essential to a cohesive society; a society which is also stronger and richer through cultural exchange".

Br Javed Khan, President of FIANZ, also spoke at the conference. He emphasized the teachings of Islam on co-existence and extolled the Muslim community in New Zealand not to stand apart from the wider New Zealand society. Br Javed said that religious harmony in a multi-racial society such as New Zealand is crucial for peaceful co-existence among the various communities and that every one has a stake and a part to play in observing and promoting racial and religious respect and accord. He also urged the Muslim community, particularly the Imams, religious teachers, and community leaders in New Zealand to take in new ideas, seek out better methods and build capabilities that benefit the Muslim community and New Zealand as a whole.

Br Javed concluded the speech by reiterating that "our aim of developing a community that is religiously profound and socially progressive that thrives in a multi-racial society, secular state and globalised world can be realised only if all of us work together".



Prime Minister Rt Hon Helen Clark with a group of Imams

At the end of the 2-day conference, the participants including the Imams resolved the following:

- (1) The conference succeeded in achieving the main goals of bringing the Imams and the Muslim leaders together with relevant New Zealand government agencies to dialogue and to improve the understanding of each others responsibilities.
- (2) Endorse the various government initiatives towards building a more inclusive and tolerant society.
- (3) The Imams and community leaders will work hard to continue promoting the spirit of peaceful co-existence with the wider community of New Zealand.
- (4) The Imams will endeavour to deliver their sermons in both Arabic and English to improve their effectiveness in teaching Islamic values to their congregation and in passing the message of building bridges with the wider community.
- (5) Improve the access of women to the Masajids and facilities within what the religion allows in terms of separation of sexes.
- (6) Extend the roles of the Imams beyond their current traditional role and to work closer with the youth to prevent them from involving in risky behaviour and extreme acts.
- (7) Publish a book detailing the success and failures of New Zealand Muslim parents in raising a model New Zealand youth for new Muslim migrants to learn from.
- (8) Organise more workshops and "hui" in the future in order to continue their dialogues with stakeholders and to build capacities to serve the community and New Zealand better.
- (9) Provide facilities for Imams to get trained in counseling in order to improve their role in the community.
- (10) Improve the communications between the Imams in order to improve dialogue within the Muslim community.
- (11) Welcomed whole-heartedly the government's message delivered through the Minister of Ethnic Affairs that the New Zealand government is ready to assist the New Zealand Muslims in building stronger relationship with other communities and in allowing the leadership of New Zealand Muslims to conduct their religious affairs without interference from the government.



Prime Minister Rt Hon Helen Clark with Muslim community leaders