

Supreme Court ruled that the military takeover was “justified”. The coup-de-grace to Pakistan's democracy came in the form of the Legal Framework Order, which fully absolved the person holding office from any responsibility to the people or being answerable to Parliament. It transformed the status of the 1973 Constitution into a quasi-presidential-cum-quasi-military form of government. Pakistan's original Constitution developed in a consultative process had a major influence from the efforts of Muslim reformers, such as Maulana Abu'l 'Ala Maududi, who was himself a close friend and mentored by Allama Iqbal. Maududi, who chided Muslims for having eliminated politics from religious life, established the Islamic political movement Jama'at-i-Islami in 1941, the pre-eminent Islamic political organization in the world today.

Pakistan's current constitution, the Constitution of 1973, is the closest to Islam. The aspects displaying its 'Islamic' credentials include that Sovereignty of the state belongs to God (rather than 'the people' in a western democracy), laws of the country cannot conflict with the Qur'an and Sunnah, laws repugnant to Islam must be changed, a democratically elected Parliament has members representing the people, Parliamentary members are authorized to make ijihad and through ijma can pass laws not conflicting with Islam, riba is banned, and hudood laws apply. Although the situation is far from perfect, the outline of an Islamic Constitution is clearly evident.

Iqbal pointedly criticized Kemalism in Turkey for assimilating the idea of a separation of church and state from Europe, without realizing that “it suggested a dualism which does not exist in Islam.” Of all Pakistan's leaders, Musharraf most explicitly reiterated the vision of Pakistan's co-founder, Jinnah, a Shi'a, who held secular, albeit democratic views. Musharraf however, abused his trust by arrogating all power to himself. He admires Kemalist Turkey and aspires to turn Pakistan into such a secular autocracy controlled by a faceless elite. As reported

by Javed Paracha, a former MP, “People look at Musharraf and they see a U.S. puppet who's willing to declare war on fellow Muslims to satisfy America.” Qadi Hussain Ahmad, the now detained leader of Jamaat-i-Islami, in addressing a crowd of 20,000 in Lahore on 4th November, condemned Musharraf for treason against the Muslim nation. The military in Pakistan is the most formidable political actor capable of influencing the direction of political change and over the years has penetrated civilian state institutions, the economy and society. Partly in civilian guise, they have ruled Pakistan for over half its history. Its senior personnel have come to enjoy the financial and other spoils of political power, but have become increasingly ineffective as a military force.

Musharraf's recent emergency declaration and attack against civil institutions is eroding respect for the military and promoting a broad alliance of opposition groups. Support for Muslim parties rose since the US intervention in Afghanistan. They won 11% of the national vote in the 2002 elections and took control in the Northwest Province and in Baluchistan with the PML(Q). The Jamaat itself has a major role at this critical juncture and can gain wide support by highlighting the importance of democratic institutions in an Islamic society and by initiating social reform by calling on the nation to help the poor and underprivileged by promoting education for them to break their shackles from feudal landlords who support Musharraf's regime. Hopefully, Chief Justice Iftikhar Chaudhry will be offered the reins as acting President after Musharraf's demise, to ensure corruption-free national elections, and the Supreme Court will rule all Musharraf's constitutional interventions null and void. All political leaders should join a Council of National Unity to stabilise the country. Preservation of the Ummah's pre-eminent constitutional model in the form of the Islamic Republic of Pakistan is seriously at stake. Concerned Muslims everywhere wish Pakistanis well and pray that Allah Z'il Jalali wa-l Ikram may grant a peaceful resolution to their current crisis.

AFIC SCHOOLS ENROLMENTS FOR 2008

The Australian Federation of Islamic Councils is committed to provide educational facilities to all Australian Muslims that will enable these Australian Muslim children to be schooled at the highest level in an Islamic environment which would then enable them to take their rightful place in the Australian society.

Our Schools provide a centre of educational activities, which will provide a high quality and standard of education in an Islamic environment and thus produce good citizens, imbued with Islamic spiritual values;

Our Schools are designed to create a harmonious and stimulating community atmosphere in which staff are mutually supportive and care for the pupils and in which the pupils can grow as persons developing a feeling of self-worth, a high level of personal integrity, a sincere respect for others, and increasing sense of individual responsibility and competence to form mature value judgements and an ability to establish constructive relationship.

AFIC Schools encourage each pupil to develop self-appreciation, social awareness, reverence of life, integrity and responsibility;

Each pupil is, further encouraged to develop the highest possible level of academic and cultural attainment of which he or she is capable, with excellence as a goal in all activities.

AFIC Schools provide an environment in which education is a happy experience.

Our School aims to involve each pupil in a range of experiences which will enable him or her to participate effectively in society; to develop religious understanding and to provide an environment in which each pupil can make a commitment to Islamic values.

For further information and enrolment details please contact the Schools below:



MALEK FAHD ISLAMIC SCHOOL

405 Waterloo Road, Greenacre NSW 2190

Phone: 02 9642 8766

Fax: 02 9642 5479

Email: mfis@ihug.com.au



LANGFORD ISLAMIC COLLEGE

Knowledge, Faith & Discipline

Lot 176 Southgate Road, Langford WA 6147

Tel: (08) 9458 5206 **Fax:** 08 9258 5661

Email: principal.lic.wa@bigpond.com



ISLAMIC SCHOOL OF CANBERRA

In Knowledge Lies Strength

Block G, 49 Phillip Ave, Watson ACT 2602
GPO Box 45, Canberra ACT 2601

Tel: (02) 6241 9554 **Fax:** (02) 6241 5448

Email: iscat@bigpond.net.au



ISLAMIC COLLEGE OF SOUTH AUSTRALIA

22 Cedar Avenue, West Croydon, SA 5008
PO Box 147, Kilkenny, SA 5009

Tel: (08) 8349 7799 **Fax:** (08) 8340 9988

Email: admin@icosa.sa.edu.au
www.icosa.sa.edu.au



ISLAMIC COLLEGE OF BRISBANE

PO BOX 1769, SPRINGWOOD, QLD 4127
45 ACACIA ROAD, KARAWATHA, QLD 4117

PHONE: (07) 3841 3645 **FAX:** (07) 3841 4320

EMAIL: islb@bigpond.net.au

www.islamiccollegeofbrisbane.com.au





green farmhouse



Producers of Australian Native seasonings & salts.
Give your BBQs, roasts, stir-fries an extra flavour boost.

- Drovers Salt - aromatic
- Salt with Attitude - yes it has character
- Corroboree Dust - red hot
- Boobialla Seasoning - mild & flavoursome
- Coolamon Herbs - for seafood
- Pepper Power Lemon - a new pepper taste



- Halal accreditation was granted last year.
- All of Green Farmhouse products won medals at Sydney Royal Fine Food in 2006.
- Runner up in the 'Create' Packaging Awards in Melbourne in 2006.
- The spices are packaged in jars, or resealable sachets - great for posting overseas.
- Two salts and the lemon pepper are available in jars, sachets, and new stainless steel shakers which are so convenient for outdoor cooking or table use.
- A gift pack of two shakers is also available.



All enquiries are welcome

PO Box 92, Millicent, South Australia 5280
PHONE +61 8 8735 2043, FAX +61 8 8745 2090 MOBILE 0408 080 006
EMAIL gfh@seol.net.au



www.greenfarmhouse.com



hudsonscopy

print . design . copy .

business cards | flyers | brochures | letterheads |
envelopes | catalogues | menus | logos |
photocopying | signage | stickers + more.

Shop 1, 15-17 Hudson Circuit
Meadow Heights VIC 3048

tel 03 9302 3355
fax 03 9302 3455
mob 0405 0207 22
email hadrami@ummahdirectory.com.au

Life's sweet with sweetlife®



Perfect for taste.
Perfect for good health.
Perfect for tea, coffee, cooking and baking

PerfectSweet™

- 100% Natural Xylitol
- Very Low GI 7

GLUTEN FREE SUGAR FREE

sweetlife dental™ gum

- Sugar Free
- Fructose Free
- Gluten Free



- Gluten Free
- Sugar Free
- Very Low GI



sweetlife® bake mix
Chocolate Fudge Brownies

Also available in
packs of 100 pieces in
Peppermint and Fruit Flavour

Available from health food stores
Please contact 1300 768 783 for samples and information
or visit www.sweetlife.com.au



Malek Fahd Islamic School Year 12 Graduation Ceremony



The graduation ceremony for the class of 2007, held on 10th September, was a most moving and rewarding event. The evening's proceedings took place in our elegantly decorated school hall where graduates (who donned graduation gowns and caps), their parents and teachers were treated to a variety of items including: Quranic recitations and Nasheed; *The Australian National Anthem* sung by our school choir; words of wisdom imparted by our school leaders, Dr. I Ali and Sk. Fawaz, on *akhlaq* and *adab*; and humorous yet stirring speeches by our school captains and other student representatives.

Graduates shone with pride and satisfaction as they praised their teachers and school and acknowledged the importance of their parents' support throughout their 13 years of schooling. There was an overwhelming feeling of gratitude and accomplishment shared by all 250 guests.

The ceremony ended with a superb buffet dinner and an enormous graduation cake. Students were so elated by the experience of graduating that the celebrations continued at the local ice-creamery!

Every member of our school community is always immensely proud of our year 12 graduates. They are products of intense effort and dedication on all fronts parents, teachers and school administrators. *Insha'Allah* each and every student will qualify for university entry. May Allah bless and guide them in all their future pursuits. Ameen

Sabina Mahmic
MFIS



THE AUSTRALIAN FEDERATION OF ISLAMIC COUNCILS INC.

A.R.B.N. 002 757 155

HEAD OFFICE - 932 BOURKE STREET, ZETLAND, SYDNEY NSW 2017
PO BOX 7185 SSBH, Alexandria NSW 2015

Tel: (02) 9319 6733 Fax: (02) 9319 0159 Email: admin@afic.com.au www.afic.com.au

19 November 2007.

To All Islamic Societies in Australia
All Mosques and Islamic Centers in Australia
All Imams in Australia
State Islamic Councils

Dear Brothers and Sisters in Islam,
Assalamu' alaikum wa Rahmatullahi wa Barakatuh

AFIC APPEAL FOR BANGLADESH CYCLONE

We have all witnessed on our television screens the calamitous cyclone that devastated rural areas of Bangladesh with much loss of lives and the destruction of cattle, crops and dwellings. The tragedy suffered by many fellow human beings cannot but touch all humanity.

As Muslims and as an integral part of the world community, it is our duty and obligation to show compassion in such circumstances of tragedies. Islam teaches us to care for our neighbours and fellow human beings.

Therefore, in the spirit of caring, I appeal to all member Islamic Societies and Mosques and Imams, in particular, to collect donations for this Appeal. I request that each Mosque or Society target at least \$1000 for this Appeal and to forward the contributions to AFIC as soon as possible.

Let us demonstrate our humanitarian duty in these difficult times of our fellow human beings, who are suffering the ravages of the natural disaster.

Let us also pray to Allah swt for His Mercy and Protection for all humanity from such calamities, for the relief of those who have lost everything and for the victims.

Please send your donation to the above postal address or directly deposit in the following account:

AFIC Refugee & Humanitarian Account
Westpac Bank
BSB# 032 010
A/C # 130 964

Your brother in Islam,

Ikebal Adam Patel,
President.





Fiji Islamic Society Eid & 21st Anniversary Dinner - 2007

The Society held its **Annual Dinner Night** on the 27th October 2007 at the Hungarian Community Centre in Boronia, Melbourne, Victoria.

This year's celebrations also coincided with the Society's "Coming of Age" 21 years since its formation. Guests included:

- The Mufti of Australia - Sheik Fehmi Naji El-Imam
- Senator Steven Fielding (Family First)
- Hon Shaun Leane - representing the Premier of Victoria
- Maulana Gul Saeed Shah - Imam of United Muslim Migrants of Australia (UMMA) Centre, Doncaster
- Brother Mohammed Masoud - Australian Federation of Islamic Council

The program included speeches and children's contributions. About 450 people attended the function. It was a very enjoyable evening with lots of delicious food & sweets. Awards for community services were presented by Senator Steven Fielding.

The Society on the occasion of its 21st anniversary issued a magazine which highlighted some events over the years. The magazine was launched by Hon Shaun Leane. Medals and gifts were also distributed to mark the occasion.

Griffith Islamic Research Unit 2008 Conference

The Challenges and Opportunities of Islam in the West: The Case of Australia

3-5 March, 2008 - Brisbane, Queensland, Australia
Brisbane Convention and Exhibition Centre, Cnr Merivale and Glenelg
Streets, South Bank, Brisbane.

The main objective of this symposium is to bring international and national experts together with local community leaders, decision makers and the media to raise awareness, improve understanding and discuss policy developments concerning Islam in the West, and Muslims as minorities of Western countries

Numbers are strictly limited, so register early.

The keynote speaker will be Professor Tariq Ramadan, President of the European Muslim Network, based in Brussels. Professor Ramadan holds MA in Philosophy and French literature and PhD in Arabic and Islamic Studies from the University of Geneva.

Bookings are necessary. registration form is available at:

http://www.griffith.edu.au/__data/assets/pdf_file/0004/36571/registration.pdf

Proudly sponsored by the Queensland Government
through Multicultural Affairs,
Queensland, & Griffith University



Sydney's Biggest Christmas Parade Celebrates in True Multi-Cultural Style!

This year, people of all cultures, nationalities and religions are invited to celebrate a special time of giving with their families at the biggest public spectacle since the Sydney Olympics the Sydney Christmas Parade!

The diversity of Australian culture will be seen with a kaleidoscope of colors representing vivid landscapes, colourful people, rich cultures and festivities. The floats, representing various ethnic groups, will bring diversity of a different kind to Sydney's biggest event of the year. The vibrancy of cultures will ring throughout the parade with Chinese dragons, a Bollywood themed float and Christmas carols sung in a variety of languages, to name but a few of the many cultural themed floats.

"Families from all walks of life are invited to enjoy the festivities and live entertainment of Sydney's biggest festive spectacle," says Parade Organiser Anthony Mead. "We're thrilled to be bringing together the community, commemorating a collection of festivals, raising funds for charities and giving Sydney the joyous celebration it deserves!"

A variety of multi-cultural floats will dazzle onlookers, including Aboriginal groups and performers from Italy, France, Sweden, Scotland, India, New Zealand, Lebanon, Turkey, Brazil and China, as well as corporate participants Incredible India, China Travel and El Cabello Blanco.

The Parade will start at 11:30am, stretching from Wynyard down George Street and culminating at 2:30pm in Tumbalong Park, Darling Harbour.

"The Australian community celebrates many other major festivals that occur around the same time as Christmas, such as Hanukkah, Ramadan, Kwanzaa and Tai Chiu," says Mr Mead. "The Sydney Christmas Parade will reflect this diversity by welcoming everyone and promoting a safe, friendly atmosphere."

For more information, visit
www.sydneychristmasparade.com

For all media enquiries please contact:

Catherine Moloney OR Denise Coughlan @ Beyond The Square Communication
T: 02 9810 8522 M : 0432 405 155 (Catherine) ; 0420 824 757 (Denise)
catherinem@beyondthesquare.com.au
denisec@beyondthesquare.com.au

AFIC HALAL SERVICES INGREDIENTS: THEIR SOURCES AND USES

Continued from October Edition

Calcium Disodium (EDTA) - Source: synthetic. Use: flavor retention in canned soda and canned white potatoes, as a preservative in dressings, egg products, oleomargarine, potato salad, lima beans, mushrooms pecan pie filling and spreads.

Calcium Propionate - Source: synthetic. Use: preservative.

Calcium Stearate - Source: a compound of calcium and stearic acid. Use: anti-caking ingredient in some spices (especially garlic salt and onion salt) and extensively in tablets.

Calcium Sorbate - Source: synthetic. Use: preservative.

Calcium Stearol Lactylate - Source: chemical reaction of stearic acid and lactic acid. Use: as a dough conditioner, whipping agent and as a conditioner in dehydrated potatoes.

Capyrylic Acid - Source: palm oil, coconut oil. Use: preservative and flavoring.

Carbon Black - Source: synthetic. Use: black coloring in confectionery.

Carmine (Cochineal) - Source: insect. A crimson pigment derived from a Mexican species of scale insect (coccus cacti). Use: coloring in red apple sauce, confections, baked goods, meats and spices.

Carrageenan - Source: seaweed and Irish moss. Use: as a substitute for gelatin (an emulsifier, stabilizer and food thickener).

Caramel - Source: sugar or glucose. Use: coloring foods, beverages and confectionery items.

Casein - Source: milk. Use: stabilizer for confectionery, texturizer for ice cream and sherbets, or as a replacement for egg albumin. It is precipitated by acid or by animal or vegetable enzymes.

Catalase - Source: cow liver. Use: coagulant.

Cholic Acid - Source: animal bile. Use: emulsifier in dried egg whites.

Choletsorol - type of fat always of animal origin. If extracted from Zabihah animal, it is Halal.

Choline Bitartrate - Source: animal tissue. Use: nutrient (B-complex vitamin).

Citric Acid - Source: fruits and vegetables, molasses and grain. Use: antioxidant, sugar solubilizing in ice cream and sherbet, fruit juice drinks, and canned and jarred products, including jelly, cheese, candy, carbonated beverages, instant potatoes, wheat, chips, potato sticks and wine.

Civet, Absolute - Source: cats. Use: flavoring for beverages, ice cream, ices, candy, baked goods and chewing gum.

Cocoa Butter - Source: cocoa bean. Use: chocolate coatings.

Coconut Oil - Source: coconut. Use: in the manufacture of edible fats, chocolate, and candies, in baking in place of lard.

Cream of Tartar (Tartaric Acid) - Source: argol, the stony sediment of wine casks. Once the liquid residue has been removed from the argols by aging one year and drying, the argol are permissible. Use: in a variety of confections and in the preparation of baked goods.

Look out for the next edition when we present more ingredients for your consideration.



AFIC HALAL CERTIFICATION SERVICES

The Australian Federation of Islamic Councils Inc AFIC is the oldest and longest serving government recognised Halal certification service provider.

AFIC's Halal service has been established over 40 years ago as the first formally structured Halal Meat certification service in Australia. This service has progressed into provision of Halal certification services for meat and non meat products.

For further information on how to obtain Halal Accreditation for your products contact our Sydney office on (02) 9319 6733 or AFIC's Melbourne office on (03) 9329 1228.

Visit AFIC: www.afic.com.au

Or come in for a chat: 932 Bourke Street, Zetland, Sydney
and 66-68 Jeffcott Street, West Melbourne.

Email: halal@afic.com.au, aficmelb@bigpond.com

حلال

Dua of Gratitude

Oh Allah, I thank You for this day. I thank You for my being able to see and to hear this morning. I'm blessed because You are Most Forgiving, Oh Allah! You have blessed me with so much and Your blessings continue. Forgive me this day for everything I have done, said or thought that was not pleasing to You.

I ask now for Your forgiveness. Please keep me safe from all danger and harm. Help me to start this day with a new attitude and plenty of gratitude. Let me make the best of each and every day to clear my mind so that I can hear from You. Please broaden my mind that I can accept all things. Let me not whine and whimper over things I have no control over.

And it's the best response when I'm pushed beyond my limits. Continue to use me to do what You will, Oh Allah!

Continue to bless me that I may be a blessing to others. Keep me strong that I may help the weak... Keep me uplifted that I may have words of encouragement for others. I make dua for those that are lost and can't find their way. I make dua for those that are misjudged and misunderstood. I make dua for those who don't know You. I make dua for those that don't believe.

But I thank You that I believe. I believe that Allah (Swt) changes people and Allah (Swt) changes things. I make dua for all my sisters and brothers. I make dua for peace, love and joy in their hearts and all their lawful needs are met. I make dua that every eye that reads this knows there is no problem, circumstance, or situation greater than our Rabb. Every dua is in Your Hands for You to answer, and for us to be patient to acknowledge Your answer.

I make dua that these words be received into the hearts of every eye that sees it, Inshallah.

(Ameen)

Best Times to make Dua (Supplication)

There are certain times dua (supplication) is more likely to be accepted by Allah (SWT) as mentioned by Prophet (SAW). These times are as follows:

1. The Last Third of the Night

Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said: *'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; 'Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?.'* [Sahih al-Bukhari, Hadith Qudsi]

Amr ibn Absah narrated that the Prophet said: *'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.'* [at-Tirmidhi, an-Nasa'i, al-Hakim - Sahih]

2. Late at night

When people are sleeping and busy with worldly pleasures Allah (SWT) gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allah (SWT) for whatever they need. The Prophet (SAW) said: *'There is at night an hour, no Muslim happens to be asking Allah any matter of this world or the Hereafter, except that he will be given it, And this (occurs) every night.'* [Muslim #757]

3. Between Adhan and Iqamah

Anas (RA) narrated that Allah's Messenger (SAW) said: *'A supplication made between the Adhan and Iqama is not rejected.'* [Ahmad, abu Dawud #521, at-Tirmidhi #212, Sahih al-Jami #3408, an-Nasai and Ibn Hibban graded it sahih (sound)]

4. An Hour on Friday

Narrated Abu Hurairah (RA): *Allah's Messenger (SAW) talked about Friday and said: 'There is an hour on Friday and if a Muslim gets I while offering Salat (prayer) and asks something from Allah (SWT), then Allah (SWT) will definitely meet his demand.'* And he (the Prophet (SAW)) pointed out the shortness of that particular time with his hands. [Sahih al-Bukhari]

Some have said that this hour is from the time the Imam (prayer's leader) enters the mosque on Friday's prayer until the prayer is over (I.e. Between the two khutbahs), whereas others have said that it is the Las hour of the day (I.e. After the Asr prayer until the Maghrib prayer).

5. While Drinking Zamzam Water

Jaber (RA) narrated that Allah's Messenger (SAW) said: *'Zamzam water is for what it is drunk for.'* [Ahmad 3: 357 and Ibn Majah #3062]. This means that when you drink Zamzam water you may ask Allah (SWT) for anything you like to gain or benefit from this water such as healing from illness.... Etc.

6. While Prostrating

Abu Hurairah (RA) narrated that Allah's Messenger (SAW), said: *'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it.'* [Muslim, abu Dawud, an-Nasa'i and others, Sahi al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time. It is said that while in prostration, one should not ask for worldly needs (I.e. A nice car, a new job, etc), but for the Hereafter.



INTRODUCTION TO HALAL

Islam is not a mere religion. It is a way of life with rules and manners governing every facet of life. Since food is an important part of daily life, food laws carry a special significance.

Muslims are expected to eat for survival, to maintain good health and not to live for eating. In Islam, eating is considered to be a matter of worship of God like prayer, fasting, alms-giving and other religious activities.

A Muslim eats to maintain a strong and healthy physique in order to be able to contribute his knowledge and effort for the welfare of the society. Muslims are supposed to make an effort to obtain the best quality nutritionally.

It is mentioned in a Hadith that the Du'aa (prayer) of a person is rejected by Allah if his food is haraam. Another Hadith states that Jahannam (hell-fire) is more deserving of the flesh which has been nourished with haraam.

The basic principle is that all things created by God are permitted, with a few exceptions that are specifically prohibited. To make lawful and unlawful is the right of God alone. No human being, no matter how pious or powerful, may take this into his hands. Falsely representing unlawful as lawful is

prohibited. It is unlawful to legalise God's prohibitions by excuses.

Prohibiting what is permitted by God and permitting what is prohibited by God is similar to ascribing partners with Almighty Allah. The reasons for the prohibition is due to impurity and harmfulness. Good intentions do not make the unlawful acceptable.

What is permitted is sufficient and what is prohibited is then harmful, God prohibited only things that are harmful while providing better alternatives.

Australia is a multicultural and multi-religious country. The problem of Halal-Haraam with respect to food thus becomes an issue because some non Muslims may not understand the problems and sensitivities of the Muslims. This is compounded by the fact that Australian manufacturers are either unaware of Muslims requirements or choose to ignore them as insignificant.

It is therefore in this situation that the Australian Federation of

Islamic Councils is endeavouring to establish the highest standards in the sanctioning of foods as Halal.

The Australian Federation of Islamic Councils Inc is the Peak Islamic Organization in Australia which is the National Umbrella Organization representing the majority of the 800,000 Muslims of various backgrounds in Australia, also responsible for Halal certification.

Eat of that over which the name of Allah hath been mentioned, if ye are believers in his revelations (Chapter VI Verse 119).

And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! The devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters (Chapter VI Verse 122).

Now coming to the question, Are we all eating Halal?

The answer is maybe NOT. The meat you are eating maybe contaminated with pork while transporting or the seller might be

