



**MUSLIM STUDENTS ASSOCIATION (MUSA)
OTAGO MUSLIM ASSOCIATION (OMA)**

AlHuda

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Announcement:

Brothers Welcoming Gathering:
Date: 10/March/2007
Time: Dzuhur-Asr
Place: Kettle Park/ Mosque
Fees: \$2 (MUSA members)
\$5 (non-MUSA members)

South Island Brother Camp:
Date: Easter Break
*further information will be available soon.

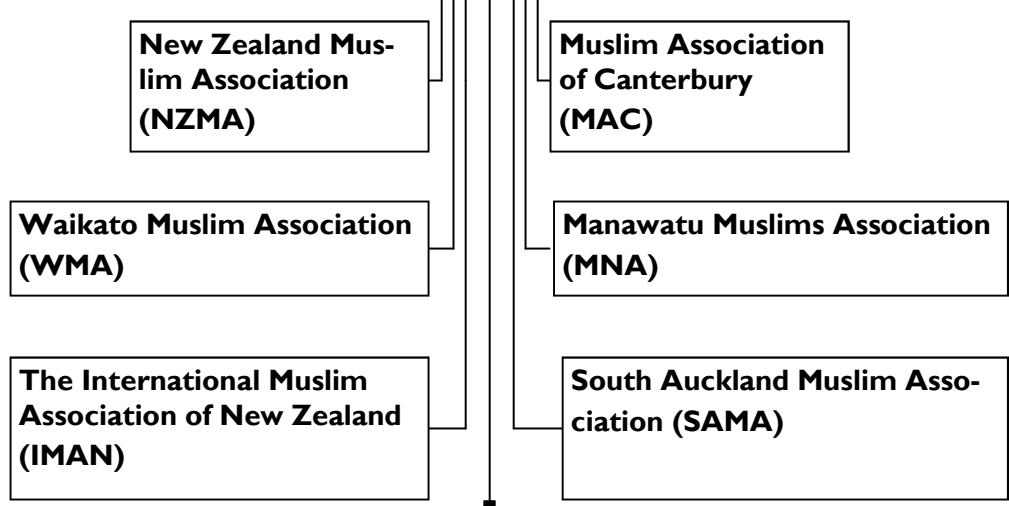
Brotherhood

"The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah so that you may receive Mercy "

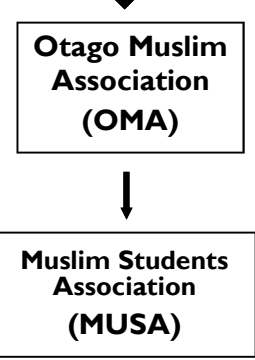
Al-Quran, Sura Al-Hujurat, 49:10



The Federation of Islamic Associations of New Zealand



The world has seen countless harsh treatment that the muslim countries have received - wars, alienation, and humiliation. Many are speechless to see big muslim countries are just keeping mum when their neighbours, their brothers and sisters, being showered with bullets and rockets. Where is the brotherhood? Most of them possess enormous fossil fuel resources, thus colossal



economic power. But none stood up and confront.
The question sometimes lies within the nation. A house made of bricks stands still. A cracked brick can be a major problem that puts the foundation at risk. It is only the matter of time before the whole house crumbles onto the ground, pathetically. Let's pray old wound will never bleed again. Amen.

FIANZ AND US

The Federation of Islamic Associations of New Zealand (FIANZ) is a federation of several regional Muslim Associations of New Zealand. It is registered as an Incorporated Society with the Government of New Zealand. It was established in 1979. It aims to establish and maintain the highest standard of Islamic practice in accordance with the teachings of the Holy Qur'an and Sunnah, to undertake Daw'ah, education, welfare and other Islamic activities, to strengthen Islamic unity and assist in the development of the Muslim community of New Zealand, to establish and foster good relationship with Muslim countries and International Muslim organisations and institutions, and to promote and explain the message of Islam to the wider New Zealand community.

The first Muslims arrived in 1874. They were of Chinese origin involved in the mining industry but when the industry declined they left. The first permanent Muslim residents settled in the 1900s in and around the city of Auckland. During the Eidul Adha in 1950 these migrants and their sons formed the first Islamic organisation in the country, the New Zealand Muslim Association (NZMA) in the city of Auckland (NZMA is a member of FIANZ). These early Muhajjirun (migrants) began to organise themselves and gather in their private homes to observe salaah, Qur'an classes and religious celebrations. As their numbers grew the need for a larger, fixed place of worship and education became more pressing. Thus an ordinary house was bought and converted into Islamic Centre in Auckland in 1957.

The New Zealand Muslim Association was soon followed by other Islamic organisations in other regions - in Wellington in 1962 as the Wellington Muslim Association, which later became the International Muslim Association of New Zealand (IMAN). The choice of this name was a reflection of the situation in Wellington where the majority of Muslims were students on the **Colombo Plan**, from many different countries. Subsequent associations were established in Christchurch (1980), Hamilton (1981) and Palmerston North in (1982). The most recent, the Otago Muslim Association, was established in Dunedin (1994).

Muslims' Modern-Age Role Model

Mazhar Shukri Krasniqi



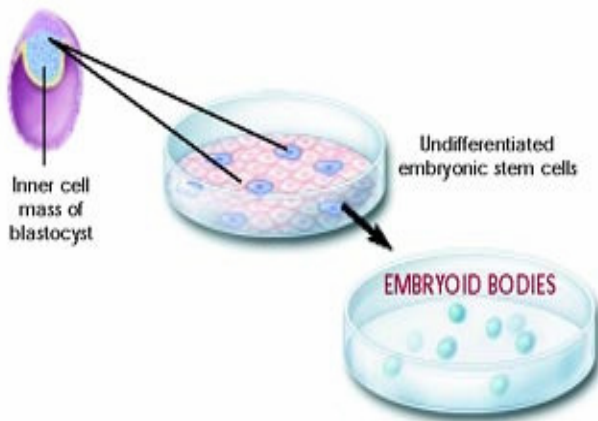
- He was born on 17 October, 1931 in Pristina Kosovo.
- He is of Kosova-Albanian descent.
- He was the first president of FIANZ.
- He served as a president of NZMA twice, in 1975 and again in 1987.
- In 1960, he set up a restaurant named 'Albania' in Panmure and later became a prosperous businessman.

- He set up the 'New Zealand Middle East Export Company' and also a waterbed business.
- In 1965 Krasniqi attended an important international conference in Mecca, Saudi Arabia, as the NZMA delegate and brought back a 38 page document entitled the "Resolutions by General Islamic Conference; Second Session" as a souvenir.
- Late in 1980, Hajji Muhammad Ali Hrakani, General Secretary of the authoritative Muslim World League granted 'Rayes' (literally Arabic for 'commander') to him the right to issue halal certificates to export meat and food to Saudi Arabia.
- He was appointed the first FIANZ North Island Halal Supervisor on 16 September 1985.
- On 1 April 1999 the New Zealand Albanian Civic League, of which Krasniqi was president, organised a march and demonstration in central Auckland to express their support for the US-led NATO bombing of Serbia.
- On 31 December 2002, Queen's Service Medal for public service was bestowed on him.

STEM CELL RESEARCH

The debate over funding and regulation of stem cell research has grabbed the headlines. But, in actuality, it is really a small sub-issue in the broader field of medical ethics, becoming a proxy battle over the issue of abortion, when it should really be a take-off point for a discussion of how one balances other cherished values against the value of promoting - even saving - lives in the future.

The first thing we must acknowledge before even starting the debate is that benefits from stem cell research will come some time in the future. It may be decades before we see practical commercial applications that will help victims of Alzheimer's Disease, Parkinson's Disease, and strokes, or before we see the disabled gain the ability to get out of their wheelchairs and walk (although when it comes to scientific progress, things usually come to fruition far sooner than most people guess).



So what is a stem cell? "A stem cell is any cell that can give rise to more than one kind of cell." The easiest way to obtain such cells is from human embryos, that is, fetal tissue that has not yet differentiated. Cells in that state would eventually develop into differentiated cells appropriate to the creation of different organs of the human body. It is their versatility for which they are prized.

For Muslims the debates that drive Catholic and Evangelical concerns are not pertinent. Ensoulment, the moment at which a fetus receives a soul, according to the Qur'an and sunnah (way of the Prophet Mohammad [SAW]), does not occur until the fourth month of pregnancy. Thus, the use of embryonic stem cells, in itself, does not violate Islamic law. Even if the termination of a pregnancy is involved, there can be no question that the dictum "abortion is murder" can be applied, since the embryo is not a person. Nonetheless, the question of whether the creation of an embryo by a husband and wife specifically for the purpose of creating stem cells for the medical treatment of the couple or their children, or other relatives, should be prohibited, remains controversial in Muslim circles.

The fact is that those who complain that federal funding of stem cell research is necessary because commercial institutions won't fund research on their own, miss the fundamental point of economic calculation. If the market decides that funding of research through halal means cannot be economically justified, then perhaps the market is telling us that the costs outweigh the benefits. To try to solve this "problem" by injecting government money, especially when some taxpayers have religious objections as to how their money shall be used, is to assert that politicians are better arbiters of how to balance the morality of protecting the weak (e.g., embryos) against advancing the quality of life for the rest of society.

Inter'l Recipes

Qatayef, an Egyptian sweet:

Batter:

Pancake mix

Filling:

1/2 cup grated coconut

1/2 cup chopped walnuts

1/2 cup raisins

Syrup:

1 cup sugar

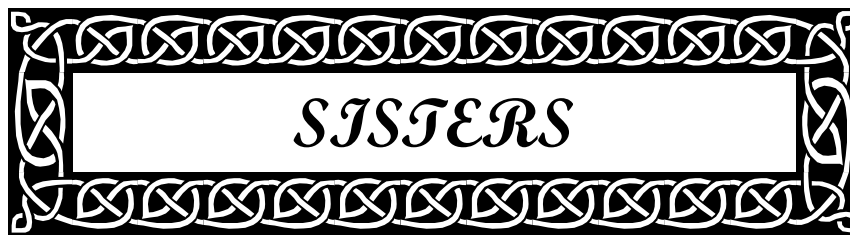
1/2 cup water

1/2 cup honey

Mix ingredients for the batter together. Cover and leave to rise in a warm place for a few hours. Mix well. The batter will be thin. Heat pancake griddle/frying pan to medium setting. Pour batter onto griddle and remove as soon as the batter begins to form bubbles. Do not turn over. The bottom should only be slightly brown. Combine all ingredients for the filling. Place one tea spoon of filling mixture in center, fold over, and pinch edges closed. Deep fry in hot oil until both sides are golden brown. In a sauce pan, combine syrup ingredients. Over medium heat, stir syrup until sugar is dissolved. Dip qatayef in hot syrup. Serve warm.

Any critics/opinions/suggestions related to the publication of Al-Huda Newsletter can be forwarded to "The Editor" at:

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"When I Covered My Head, I Opened My Mind"

As a non-Muslim living in Western society, the idea of modesty was not exactly foremost in my mind. Like all other women of my generation and mind-set, I thought such ideas were antiquated and excessive. I felt pity for the poor Muslim woman who had to "wear all that junk," or "walk around in bed - sheets" as I used to call it.

I was a modern woman, educated and liberated. Little did I know the awful truth. I was more oppressed than any Muslim woman in the most culturally oppressive village in the Muslim world. I was oppressed not by an inability to choose my clothing or to choose my life-style, I was oppressed by an inability to see my society for what it really was. I was oppressed by the idea that a woman's beauty was public, and that lustful admiration was equal to respect.

It was when Allah guided me to Islam, and I put on the hijab, that I was finally able to step out of the society in which I lived and see it for what it really is. I could see how the highest paid women were those who exposed themselves to public display, like actresses, models and even strip-tease dancers. I was able to see that the relationship between men and women was unfairly stacked in the man's direction. I knew I used to dress to attract men. I tried to fool myself by saying I did it to please myself, but the painful reality was that what pleased me was when I was admired by a man I considered attractive.

I am grateful to Allah that He allowed me to recognize that when I covered my head, I was taking away from people any means for judging me other than my mind, my soul and my heart. When I covered my head, I took away the incentive for exploitation based on beauty. When I covered my head, I made people respect me because they saw that I respected myself, and when I covered my head, I finally opened my mind to the truth.

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*Check out islamicity.com to enlighten and rejuvenate your soul.

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