

Pakistan Halaal Authority

PHA: 2015

An Introduction and Synopsis of Our Efforts in the World of Halaal

Indeed, a Muslim is one who rises to the occasion and bears the burning desire in his heart for every command of Allah ﷻ to be established throughout the world. The issue of Halaal and Haraam is a command of Allah ﷻ and has been directed towards every believing man and woman and, therefore, it is of fundamental importance.

As the great Sufi Scholars, would say: “A true believer is one who seizes the moment” – one who grabs every opportunity to serve Allah ﷻ and His Deen with both hands and makes every possible effort to see that his efforts come to fruition.

This treatise contains a detailed account of the efforts made by Moulana Fazlur-Rahmaan chairman The Jamiat-e-Ulamaa-e-Islam, (JUJIF), and his entire team. SANHA Halaal Associates Pakistan, and all his associates to ensure that the Proposed Halaal Authority Bill represents the true sentiments and rulings of Islam, as well as all the supporting ‘Ulamaa bodies of every recognized school of thought within Pakistan. It also serves as a lesson and example for each Muslim around the globe of how Allah ﷻ helps those who help His Deen.

By:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On November 25, 2015, The Jamiat-e-Ulamaa-e-Islam, Fazlur-Rahmaan Group, presented some concerns regarding the proposed Halaal Authority Bill (PHA Bill) (by the Ministry of Science to the parliament of Pakistan) with purely religious and national interests at heart. The purpose of these concerns was to offer correct and beneficial counsel to the government regarding religious matters, so that a strong and consolidated Halaal department could be established – a department that conforms strictly to the Shari'ah, represents the principles of Pakistan and, relying on which, the Muslims of Pakistan would be able to consume all forms of beverages and food stuffs without any fear or concern. Together with this, the aim was for this department to encourage and promote the local industry and to serve as an example and guide, not only to Pakistan, but the international Muslim community in its entirety.

There were a number of clauses in the bill related to religious and technical matters. However, from the very onset, there were two contentious points raised in the assembly:

1. Opening the door to mechanically slaughtered meat products and its import in accordance with the Halaal standards of the OIC¹/SMIIC², is extremely detrimental.
2. The bill makes no mention of the aspect of importing food products, whereas this is essential for the PHA Bill.

From an economic point of view, a Halaal authority has great potential, as the Halaal industry amounts to approximately PKR300 Billion annually (according to one estimate) of which 85% is in the hands of Non-Muslim countries. Of the 15%

¹ OIC: The Organisation of Islamic Cooperation (OIC; Arabic: منظمة التعاون الإسلامي; French: Organisation de la Coopération Islamique, OCI) is an international organization founded in 1969 consisting of 57 member states. The organisation states that it is "the collective voice of the Muslim world" and works to "safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony."

² The Standards and Metrology Institute for Islamic Countries: The SMIIC also aims at achieving uniformity in metrology, laboratory testing and standardization activities among Member States, ensuring education and training and providing technical assistance to the OIC Members in the domain of standardization and metrology.

which is in the hands of Muslim countries, Pakistan barely manages to make up 0.24%.

A Brief Introduction to SANHA PAKISTAN

We can never forget the religious services rendered by the Madaaris³ of Pakistan. In 1996, South African 'Ulamaa, who qualified in Pakistani Madaaris, started an organisation called SANHA⁴ as a subsidiary of the Jamiatul Ulamaa of South Africa. The only objective of this organisation was to ensure that all the Muslims living in South Africa eat Halaal food products and to protect them from consuming anything Haraam.

In 2005, a Pakistani company wished to obtain Halaal certification from SANHA South Africa. Prior to this incident, such certification had never occurred to anyone and, as a result, no such organisation existed in Pakistan. Looking at these prevailing conditions, SANHA came to Pakistan, certified the company in question and, upon their return, recruited two local 'Ulamaa – Mufti Yusuf 'Abdur-Razzaq and Mufti Salmaan Nadeem – to accompany them back to South Africa in order to teach them the trade and prepare local individuals to continue this effort in future. We remained in South Africa for three months, learned the Halaal and Haraam industry and, in 2006, we returned to Pakistan where we have continued this service on both a national and international level ever since.

How We Got Involved in the PHA Bill

When this bill was presented to the assembly, Mufti Ahsan Zafar From our Lahore office immediately contacted our Karachi office and informed us that the Halaal Authority Bill had been presented and that the Jamiat-e-'Ulamaa-e-Islam, Fazlur-Rahmaan Group, had proposed certain concerns. We were aware of the fact that the OIC standards (which are not only incomplete, but also extremely weak when scrutinised from a religious point of view) formed part of the bill, bearing in mind that the OIC has posed various questions to the Fiqhi Academy of Jeddah which have still not been answered or resolved.

³ Islamic, non-secular universities.

⁴ South African National Halaal Authority

We immediately studied the guidelines and standards of the OIC and noted some points which we sent to Hazrat Moulana Fazlur-Rahmaan Saheb via my elder brother, Dr Mufti Sa'eed Khan. Hazrat Moulana Fazlur-Rahmaan Saheb contacted us telephonically regarding the bill at the same night. We understood Moulana t's sentiments clearly from both his words and his tone of voice.

Accordingly, we wasted no time in procuring a copy of the bill from Islamabad via email. I was in Karachi, and remained in contact with Mufti Ahsan Zafar in Lahore, via Skype, from 11 pm until Fajr (5 o clock). We noted a number of fundamental points regarding the bill and prepared a summary which was to be presented later that morning.

On the morning of November 26, I boarded a flight from Karachi to Islamabad early in the morning. At 10:30 am, I met with Hazrat Moulana Fazlur-Rahmaan who had clear signs of worry and concern written all over his face and had probably spent the entire night in anxiety. We discussed a number of issues during our meeting – including the fact that the matter of Halaal and Haraam is an aspect of 'Ibaadat and Diyaanat (worship and a strictly religious matter) as far as The Shari'ah is concerned and that it is thus something which is reserved solely for the Muslims and should be handled exclusively by the 'Ulamaa.

Pakistan currently has its own Halaal and Haraam standards which have been prepared by a team of 'Ulamaa who are well versed in the Halaal and Haraam industry, together with experts from various other departments. I had taken a copy of the Halaal standards of Pakistan with me and, during our meeting, I presented it to Hazrat Moulana Fazlur-Rahmaan Saheb. Moulana made note of some essential points and it seemed as though he intended discussing his view on the matter at the assembly.

Incidentally, the Federal Minister of Science and Technology, the honourable Mr Tanweer Raanaa Saheb, met Moulana at the entrance of the national assembly and spoke to him about the concerns that were discussed the previous day. He assured Moulana that it was only, and solely, the opinion of the 'Ulamaa that would be accepted in matters of Shari'ah and that Moulana should present his proposal at a meeting that was scheduled to be held on December 07, 2015.

When Moulana returned that afternoon, he told me that I had two weeks and that I should prepare thoroughly so that the matters of Shari'ah could be presented before the Federal Minister during the meeting.

The Work Begins

I returned to Karachi the very same night and started my research the following morning. In the meantime, I found out that the honourable Justice(R) Khaleelur-Rahman Saheb had assisted in preparing the Halaal Bill. Allah ﷻ inspired me with the thought that I should contact him directly in this regard. If one prepares the foundation correctly, the building will automatically be erected correctly. Hence, I contacted him directly, placed my case before him and expressed my desire to meet him personally. All praise is due to Allah! The respected Justice (R) was gracious enough to accept my request and booked an appointment.

We met in Lahore on December 02,2015 at the Panjab Halaal Development Agency's offices and our meeting lasted from 12 noon until 6 pm. It was evident from our meeting that the Justice had very good intentions.

The Meeting in Lahore

During the meeting, we bore the Shari'ah, State and the public in mind so that we do not lose sight of the pleasure of Allah ﷻ, the esteem of State or the dignity of the general masses at any point in time. The following sections were discussed from various angles, following which they were stream-lined, edited and presented in an acceptable and practical manner. The details are mentioned hereunder:

- Section 5, Clause XIII: Add explanation to this clause as mentioned hereunder:

Explanation: The (Shari'ah Scholars) should either hold a Shahadat ul Aalmia Degree (Dars-e-Nizami) from any recognized board of Madaaris or Post Graduate Degree in Islamic Jurisprudence/Usooluddin with 4 years of experience in issuing Shari'ah rulings, including the period of Takhasus fil ifta. **Alternatively,** they should have experience in application of Shari'ah principles

and Islamic Jurisprudence extending over 15 years and recognized expertise in Shari'ah matters.

In this section, the definition of "Shari'ah Scholars" has been taken from the prerequisites stipulated by the State Bank's Shari'ah Committee.

- Section 10, Clauses "B" and "C", the following amendments were suggested:

Clause "B": Add the following words at the end of the proviso after the word "schedule": "as adopted by the Authority."

Clause "C": The current clause should be substituted with the following: "Develop and recommend mechanism for accreditation of Halaal Certification Bodies and obtain Halaal accreditation from the Halaal Accreditation Body.

Under clause "B" there were certain guidelines enforcing adherence to the Halaal Standards of the OIC which have been bypassed by adding the words "as adopted by the Authority." Since the Pakistan Standards already include the OIC Standards and the Pakistan Standards were rightfully prepared in view of national interests as well as the tendencies of the general masses, the addition of this clause will now mean that we are not 100% compelled to determine our own laws according to the OIC's rules.

Under clause "C" we have forced organisations to adhere to rules and regulations by adding the clause "and obtain Halaal Accreditation from the Halaal Accreditation Body." These regulations demand that the Pakistan Standards will be given priority and that, where necessary, the OIC standards will be used.

- Section 17: Add the following words towards the end, after the word "Authority":

"Having been accredited by the Authority or by an accredited Halaal Certification Body."

This section is related to the subsequent one, which requires that all food products in Pakistan should bear the same logo. Take into account that other organisations working in the same field had long since started to close down and this had caused harm to both the industry and the Halaal organisations. By adding this clause, these other Halaal organisations will remain operational. Together with this, the Halaal logo will still remain one single logo but it will display the registration number of the specific organisation that certified it.

- Section 18: The following should be added:

“Import of Halaal Articles and Processes: No article or process shall be imported into Pakistan with the description or representation of being a Halaal article or process, unless it bears the logo of The Authority or the logo of an Accredited Body of the country of import, which is recognized by The Authority.”

This is an entirely new clause which has been added. By adding the word “recognized” to this clause, we have made an impossibility a possibility. It was virtually impossible for millions of products and hundreds of thousands of factories to be certified by us. By adding this clause, we will be allowed to import the products which have been certified by the exporting country’s Halaal Authority merely by making an agreement with them. Where this is not possible, we will be able to enter into agreements with established Halaal organisations within the exporting country and, if necessary, register those organisations according to our rules and regulations.

General Remarks:

- The question was asked as to why the PSQCA⁵ Halaal Standard had not been attached to the proposed law whereas both the OIC and the SMIIC guidelines had been included in the schedule.

It was explained that the National Law was only to be referred to in the subsequent law, which suffices for all legislation. However, the Rules, Guidelines and Instructions for Foreign Entities had to be included in the

⁵ Pakistan Standards & Quality Control Authority: A National Standard Body of Pakistan under the administrative control of Ministry of Science & Technology.

schedule in order to provide a full explanation of such Rules, Guidelines and Instructions. In this manner, the exclusion of the PSQCA Halaal Standard and the inclusion of the Guidelines for Foreign Entities were explained to the satisfaction of all the participants.

We posed the abovementioned question (i.e. why the OIC standards had been included and not the PSQCA) because it was a question which disturbed everyone present. The answer which we were given basically means that the National Law is only used as a reference, as has been explained in clause “L” of Section 2. However, since the OIC Standards are new and are being implemented into the system externally, the purpose of including them into the schedule was actually to familiarize the audience with them.

- Certain observations were made regarding the following clauses of the OIC / SMIIC guidelines:

05.1.2 Aquatic Animals

05.2.5 Stunning

05.2.6.2.3.1 Mechanical Slaughtering

05.7 Beverages

It was explained that the treatment of these matters in the Halaal Standard of the PSQCA is explicit and accepted by all the Mazaahib (schools of thought) of Pakistan and, as such, this point of view will be placed before the SMIIC/OIC for adaptation. Hence, these issues may be discussed at a later stage, once the guidelines are adopted by The Authority. The SMIIC may even finalise its guidelines accordingly.

According to the OIC Standards, all aquatic animals are Halaal, stunning is allowed, mechanical slaughtering is permissible and all beverages containing any form of natural alcohol are prohibited. Regarding these issues, it was explained to the Justice that we already have opposing and contradictory sections in our own Halaal Standards which have been agreed upon by scholars from every school of thought. Hence, we should first include these sections of the Pakistani Standards and, thereafter, we will be in a position to advise the OIC to seek our guidance regarding these matters.

All these sections were noted and signed, the Justice (R) sent it to the Ministry of Science and was kind enough to forward a copy to us as well.

The Trip to Islamabad

After the meeting, I went to the Lahore airport to catch a flight back to Karachi. I was waiting to board my flight when, 30 minutes before the scheduled departure time, I received a call from the Ministry that they had received our email and would like to meet me in order to discuss it. From the tone of voice, it seemed that our suggestions had been considered. Hence, I requested for my luggage to be off-loaded and took a bus from Lahore to Islamabad. I reached Islamabad at 3 am the following morning.

That morning I wanted to convey the glad tidings to Moulana Fazlur-Rahmaan Saheb, but he was away on a journey. I phoned him that night but he had already retired for the night as he was exhausted after his journey. My meeting at the Ministry of Science was set for 11 am the following morning – December 8, 2015. Before departing, I tried calling Moulana again in order to ask for guidance and request his Du'aas. I was informed that Moulana had a fever and that he had left the following message:

“We trust you. Proceed in the Name of Allah ﷻ, our Du'aas are always with you.”

The First Meeting

Coincidentally, the person I was supposed to meet at the Ministry was no stranger to me. In May 2015, SANHA had hosted a one-day Halaal workshop at the Ministry of Science with purely religious interests at heart. Four individuals from South Africa had attended and four local individuals had assisted. Hence, we were not strangers to each other. Moreover, the Ministry realised that the objections which Moulana (Fazlur-Rahmaan Saheb) had raised at the assembly were raised solely for religious reasons. They had also been awaiting assistance in this regard.

The Ministry immediately conceded that, from a Shari'ah point of view, my views were valid. They thanked me and promised to amend the bill forthwith.

However, they wanted to discuss some guidelines which they wished to implement regarding my views on some of the administrative issues. They explained that they had discussed the matter already and, therefore, we headed for the secretary's office.

The Second Meeting

May Allah ﷻ reward the respected Secretary for Ministry of Science and Technology Mr. Fazal Abbas Maken for giving me the opportunity to present the Shari'ah proofs for my views on the two contentious points regarding administration. He told me that the proofs presented by the two opposing parties were reasonably substantiated and, therefore, scheduled a meeting for 4 pm in which we could discuss the matter at length.

As it was also the day of Jumu'ah, we all busied ourselves in preparing for the prayer and gathered again at 4 pm. After the Jumu'ah prayer, I read my copy of the bill again and some proofs came to mind that did not occur to me before. Nevertheless, we met at the appointed time.

The Third Meeting

The following points were discussed at length during our meeting:

We started discussing my objection regarding the OIC. The secretary said that their statements were correct. However, the word "shall" appears in their statement and this imposed a restriction upon us. He suggested that we should either completely remove this section from the bill or, if there is a necessity for it on an international level, we should replace the word "shall" with the word "may." In this way, we will not be obligated to adhere to their guidelines, but we will reserve the full right to disregard any section of the OIC Standards that is in conflict with our own National Law.

The original text read:

Provided that the Halal Standard for any article or process shall be in accordance with OIC Guidelines if any issued for such article or process from time to time,

including in particular, the OIC Standards – General Guidelines for Halal Food in Schedule – I; AS ADOPTED BY THE national standards body

The amended text reads:

In this context, the Authority may consider the OIC Guidelines in Schedule – I, relating to Halal food and other articles or processes and modified by the Organization of the Islamic Cooperation from time to time, as a reference point;

All parties present agreed that there was no way in which Pakistan could allow mechanically slaughtered animals as we were all aware of the fact that no scholar of any school of thought within Pakistan supported this form of slaughter. We also agreed that the constitution of Pakistan should leave no scope for it whatsoever so that it could not become a source of concern at any point in future. Furthermore, they thanked me for drawing their attention to such an important issue that turned out to be of benefit to one and all.

Subsequently, we discussed the issue of importing foreign products. They expressed their gratitude for my input in this regard as well. However, at this juncture we came to a deadlock over the conditions under which we would import the products. Bear in mind that this was an administrative issue, but a very important one.

1. While discussing this point during the assembly, an objection was raised that there would be no real benefit to this entire bill if there was no import policy in place.
2. During the meeting, the point was raised that there were only two conditions in the current proposed import policy:
 - a. They should be registered with us (Pakistan);
 - b. They should be registered with an authority in their own country.

We proposed a third condition, viz. we will import products from countries that have an agreement in place with us. This was achieved by adding the word “Recognized” as a clause. As an example to my argument, I explained that the Malaysian Government had established an

Organisation which has been supervising Halaal and Haraam matters since 1967 ... would it be appropriate to expect them to register with us? Since last year, Dubai had withdrawn their condition that imported Pakistani products had to be Halaal certified in the respect of an Islamic Republic, would it be appropriate to expect them to register with us now? However, we are in need of imports.

Alhamdu Lillaah! Our proposal was approved and accepted.

3. The Government only thought of establishing an organisation now. This means that the Government does not yet have the amount of knowledge and expertise regarding Halaal matters that other organisations have who have been operating in this field for a number of years. Hence, we should not look down upon the Government at all, nor should we consider ourselves better.
4. It was of utmost importance to meticulously and accurately mention the definition of “Shari’ah Scholars” so as to avoid a situation arising in which the self-acclaimed talk-show scholars could use this word as a doorway into this very delicate system and, as a result, declare that which is Haraam to be Halaal. A perfect example of this is the permission of music by some of these so called “scholars.”

The Ministry agreed that this post could only be filled by a reliable, learned Mufti. I thought that the objective would be achieved by the definition I provided for “Shari’ah scholars.” The Ministry thanked me for drawing their attention to this very important matter. However, to my surprise, they mentioned that they felt that the definition should be such that all the scholars of all schools of thought would agree with it. I responded that this definition was taken from the criteria of the State Bank’s Shari’ah Committee and that it had also been recorded in PS4992 (the Pakistan accreditation Standard). They were satisfied with this response.

5. One of the clauses stipulates that there should be a single logo on all Pakistani products. The fact that so many Halaal logos existed and that it would be better if there was only one, was something that had been a

topic of discussion in the world of Halaal for a long time. I also support the view of having a single logo.

However, I had an idea: place your (single) logo on if you like, but there should be a code underneath to indicate which Halaal organisation had certified the company or product. If this is not done, we will face another problem: If the only condition is that the Pakistan Halaal logo should appear on the products (and many companies only seek Halaal certification for export purposes), all those Halaal certification organisations which have been rendering this service in the food industry for the last decade will be forced to close down. Thus, honour the veterans in the field and they will, In shaa Allah, support you in future.

Alhamdu Lillaah! They accepted this proposal as well. Alhamdu Lillaah and again Alhamdu Lillaah, the meeting ended with the utmost respect and geniality.

A Summary of the Third Meeting

The following fundamental points were agreed upon in all the meetings:

1. Pakistan will not be constrained to follow the OIC's Halaal Standards. As a result, the following sections of the OIC's Halaal Standards will not be adhered to:
 - a. Machinical Slaughter;
 - b. Stunning the animal prior to slaughtering it;
 - c. All aquatic animals are Halaal;
 - d. All beverages will be considered Haraam if any form of alcohol is present in it;
 - e. All doubtful and Haraam meat has been permanently disallowed; and
 - f. Local meat production will be protected (imported chicken has destroyed the local poultry market of Pakistan).
2. The import policy section was added
 - a. So as to prevent any Haraam product from entering the country.

3. The definition of “Shari’ah Scholars” was added and it was decided that it will be written as a footnote
 - a. So as to prevent ignoramuses from ever attempting to have a say in these matters.
4. The definition of “Halaal Certificate” was made more comprehensive so that any organisation affiliated to a registered/recognized Halaal certification organisation could also be included in the definition.
 - a. This has protected those organisation that provide the services needed for Halaal certification.
5. The Halaal Authority itself will operate according to a fixed system and structure
 - a. So that no-one can object to this organisation at any time in future.
6. There will only be one Halaal logo for Pakistani products. However, other organisations will also be allowed to render this service and their registration code will either be reflected underneath this logo, or both the Pakistan Halaal Logo and the certifying body’s logo will appear on the item – the structural dynamics of this will be discussed at a later stage.
 - a. This has been done in honour and recognition of the services rendered, thus far, by other Halaal organisations.
7. Kindly refer to the amendments to this Bill:

1. The original text:

“Halal Certificate” means the certificate issued by an Accredited Halal Certification Body to the effect that an article or process is in conformity with the Halal Standard pertaining thereto, and authorizing use of the Halal logo in respect thereof;

The amended text:

“Halal Certificate” means the certificate issued by the Authority or by an Accredited Halal Certification Body to the effect that an article or process

is in conformity with the Halal Standard pertaining thereto and authorizing use of the Halal logo in respect thereof;

2. The original text read:

Provided that the Halal Standard for any article or process shall be in accordance with OIC Guidelines if any issued for such article or process from time to time, including in particular, the OIC Standards-General Guidelines for Halal Food in Schedule – I; AS ADOPTED BY THE national standards body

The amended text reads:

In this context, the Authority may consider the OIC Guidelines in Schedule-I, relating to Halal food and other articles or processes and modified by the Organization of the Islamic Cooperation from time to time, as a reference point;

3. The clause “(a) issue, renew, suspend or cancel a Halal Certificate;” was added to the text:

“May operate as a certification body after obtaining due accreditation from the National Accreditation Body;”

4. The clause “(a) levy fees for issue or renewal of the Halal Certificate;” was added in the text:

“levy fees for issue or renewal of the Halal Certificate and/or authorizing the use of Halal Logo;”

5. The original text:

17. Export of Halal articles and processes. No article or process shall be exported from Pakistan with the description or representation of being a Halal article or process unless it bears the Halal logo of the Authority.

The amended text:

17. Export of Halal articles and processes. No article or process shall be exported from Pakistan with the description or representation of being a Halal article or process unless it bears the Halal logo of the Authority, having been affixed after the requisite certification by a duly accredited Halal certification body.

6. The following section was added:

“17A - Import of Halal articles and processes. No article or process shall be imported into Pakistan with the description of being a Halal article or process unless it has been certified as such by an Accredited Halal Certification Body in Pakistan or the exporting country, recognized by the National Accreditation Body.”

7. The original text:

18. Marketing of Halal products. No food or non-food product shall be marketed or offered for sale with the description or representation of being a Halal article or product within the Islamabad Capital Territory unless it bears the Halal logo of the Authority, having been certified by the Authority or by an Accredited Halal Certification Body.

The amended text:

18. Marketing of Halal products. No food or non-food product shall be marketed or offered for sale with the description or representation of being a Halal article or product within the Islamabad Capital Territory unless it bears the Halal logo of the Authority or is certified to be Halal by a duly accredited Halal Certification Body.

Briefing Moulana

After concluding all the aforementioned activities, I had the opportunity to meet with Hazrat Moulana Fazlur-Rahmaan Saheb to present a report on what had transpired. The more I told him, the more his face lit up and I could clearly see the signs of relief in his expression. He made a lot of Du'aa for me and, by Allah, all my fatigue disappeared and it seemed as though Allah ﷻ had granted me the reward for all my efforts in this very world in the form of all the Du'aas which I received together with the pleasure of the pious friends of Allah ﷻ.

Moulana asked me if I would brief the parliamentarians if a meeting could be arranged for it the following day. I replied that I would do whatever Hazrat instructed. Thus, a meeting was arranged for the briefing at 11 am the following morning.

Briefing the parliamentary members of the JUIF⁶

Apart from a few, all the members of the JUIF availed themselves for the briefing. Hazrat introduced me as warmly as one would introduce his own son, which is surely indicative of a spiritual bond. Allah ﷻ gave me Taufeeq to present the entire matter before the members. In the meantime, the amended bill had also been completed and it was presented to the members during the very same meeting.

Meeting with The Ministry

A meeting with the Honourable Minister of Science and technology, Mr Tanweer Raanaa Saheb, was scheduled in Moulana Fazlur-Rahmaan Saheb's chamber at 3 pm. He arrived with his five-member delegation and met with our group of ten individuals. Firstly, Moulana spoke on the importance of this bill, from a Shar'ah perspective, and thanked The Ministry for all the assistance and support they had offered in this regard.

The Minister responded by thanking Moulana from the bottom of his heart for all his efforts, because the points which Hazrat had brought to their attention

⁶ Jamiat-e-Ulamaa-e-Islam, Fazlur-Rahmaan Group.

had been extremely pertinent and important. He further prayed that Allah ﷻ would reward Moulana abundantly. Thereafter, each amendment was read out and agreed upon. The meeting lasted for approximately 20 minutes and was adjourned with the utmost appreciation, reverence and respect.

The Condition of the Parliament

The bill was going to be presented to the parliament and was listed as item number 8 on the itinerary. I was also granted the honour of sitting in the gallery so that I could listen to the proceedings and be a witness to the completion of this great and historic accomplishment.

When I entered, Federal Minister of finance Mr. Ishaq Daar Saheb was addressing the assembly and I kept my heart connected to Allah ﷻ, begging Him: O, Allah! Let this task be accomplished today so that no fitnah can rear its head. I just continued praying and pleading in this way.

The bill was presented to the parliament, the amended sections were read out on behalf of the JUIF and all the members agreed to each amendment. Afterwards, the remaining sections were read out to which the entire house agreed and, thus, the historic Halaal Authority Bill of 2015 was unanimously passed.

I had this little hope in my heart that Moulana would say something so that the world could get this message. Due to the fact that Moulana Fazlur-Rahmaan Saheb is a master of Meta politics, he was able to oppose the Government on a governmental platform and give them extensive guidance. Alhamdu Lillaah! Moulana stood up and, in a brief but comprehensive address, thanked Mr Tanweer Raanaa Saheb and congratulated all those present.

It is an undisputed fact that respect begets respect. Mr Tanweer Raanaa Saheb also thanked Moulana from the bottom of his heart and gave a short talk on the importance of this bill.

In this way, this great task was completed in the way Allah ﷻ had willed. All praise is due to Allah ﷻ and we express our gratitude to Him.

Vote of Thanks

من لم يشكر الناس لم يشكر الله

“Whoever is not grateful to people, can never be grateful to Allah.”

Finally, after praising and thanking Allah ﷻ, I would like to thank all those individuals who had made this journey and responsibility easy.

1. My parents, family, friends and teachers.
2. SANHA, who introduced me to this effort and enabled me to do it.
3. Especially, the leader of the JUIF, Hazrat Maoulana Fazlur-Rahmaan Saheb (دامت بركاتهم) and the entire JUIF, specially the JUIF female parliamentarians Mrs. Naimah Kishwar Saheba, Mrs. Shahida Akhtar Khan Saheba. Had it not been for a leader as great, insightful and as concerned about the Deen as Moulana, there may not have been a single person to hear my plea.
4. The respected Mr Tanweer Raanaa Saheb and his entire team.
5. All the members of the PSQCA Committee who taught me how to draw up the Standards.
6. The respected Nadeem Naseem Saheb who taught me how to read, understand and use the Standards.
7. Mufti ‘Aarif ‘Ali Shaah Saheb and Mufti Shu’ayb ‘Aalam Saheb who assisted me in juristic aspects.
8. Mufti Ahsan Zafar Saheb who first told me about the entire situation and supported me right until the end.
9. Both Moulana’s secretaries who guided me every step of the way.
10. Moulana Na’eem Shaahid Saheb who provided the information regarding the OIC.
11. Respected Mr Aafaaq Shamsi Saheb who assisted me with the Fatawa.
12. Respected Anas Ilyas and Respected Raashid Saheb who assisted with my travel arrangements and accommodation.

Wassalaam,

Yousuf ‘Abdur-Razzaaq

12-12-2015