

16th Annual General Meeting (AGM) 2022-2023

Hosted by Board of Imams VIC

Sunday, 8th of October 2023

09.00am to 03.00pm (AEST)

BOIV Office - Melbourne

Uniting the Imams
Preserving Islam





AUSTRALIAN NATIONAL IMAMS COUNCIL

16th Annual General Meeting (AGM) 2022-2023

Hosted by the Board of Imams VIC

Sunday, 8th of October 2023 – 09.00am to 04.00pm (AEST)

The Board of Imams Victoria Office

10 Cliveden Ct, Thomastown VIC 3074

1st SESSION		16 TH ANIC AGM OPENING CEREMONY		
TIME	DURATION	AGENDA ITEM PRESENTER		
	5min	Official Opening by MC	Imam Saeed Warsamah	
	3min	The Holy Quran Recitation	lmam Abdullah Hawari	
	5min	ANIC Welcoming Speech by ANIC President	Imam Shadi Alsuleiman	
09.00 - 09.30am	5min	Welcoming speech by Grand Mufti of Australia	Dr Ibrahim Abu Mohamad	
	5min	Welcoming speech by the Hosting State and Chairman	Imam Esa Abdo	
	5min	Vote of Thanks and Conclusion	TBC	



16th AGM MEETING AGENDA						
2 nd SESS	2 nd SESSION REPORTS					
TIME	DURATION	AGENDA ITEM	AGENDA ITEM PRESENTER COMME			
	5min	Reminder of the Meeting Etiquettes	Imam Shadi Alsuleiman	Attached		
	5min	Confirmation and approval of the last ANIC AGM 2021-2022 Meeting Minutes, held on the 2 nd of October 2022 in Sydney.	Imam Majidih Essa	Attached		
	5min	President's Report:	Imam Shadi Alsuleiman	Attached		
	5min	Secretary's Report:	Imam Majidih Essa	Attached		
09:30 - 11:30am	5min	Treasury's Report: • Approving the Financial Report of 2022-2023 • Collection of the annual membership fee.	lmam Jalal Chami	Attached		
3min		State Imams Councils Reports:				
	3min	Council of Imams	Imam Ahmed Abdo			
	3min	Board of Imams	Imam Isse Musa			
	3min	Council of Imams QLD	Imam Yusuf Peer			
	3min	Council of Imams WA	Imam Feizel Ghafoor			
	3min	Council of Imams SA	Imam Amin Abu Samaha			
	3min	Council of Imams ACT	Imam Adam Konda			
	5min	Update on Annual General Meeting with all state Imams councils executive committee members.	Imam Shadi Alsuleiman			

16th ANIC AGM 2022-2023



3min		ANIC Sub-Committee Reports:		
5min 10min		Australian Fatwa Council	Dr Ibrahim Abu Mohamad	
		Centre for Arbitration and Resolution of Disputes (CARD) State: NSW – VIC – Other States	State representatives	
	3min	ANIC Halal Authority	Imam Anas Nadwi	
	3min	Muslim Chaplaincy	Imam Ahmed Abdo	
		Australian Islamic Education Services	Imam Shadi Alsuleiman	
		ANIC Islamic Finance Advisory	Imam Shadi Alsuleiman	
	10min	ANIC Women Advisory Council	Imam Shadi Alsuleiman	
		ANIC Advisory Committee	Imam Shadi Alsuleiman	
		Global Imams and Scholars Network	Imam Shadi Alsuleiman	
	10min	Comments and Feedback on the above reports	ALL	
11:30 - 12:00pm	30min	BREAK		
3 rd SESSION		OPEN DISCUSSIO)N	
TIME	DURATION	AGENDA ITEM	PRESENTER	COMMENTS
12.00 - 01.30pm	10min	Moving Motions on the Following: Imams to promote and advocate ANIC Support the VOICE TO PARLIAMENT	ALL	
	5min	Muslim Community Fund	Imam Shadi Alsuleiman	Attached



	5min	Determination of the beginning and end of the Month of Ramadan Forum	Imam Tahar Mechraoui	Attached
5min		Reinforcement of the ANIC Imams Code of Honor	ALL	Attached
	5min	National Zakat Foundation (NZF) and ANIC Partnership	Munir Abdella	
	5min	Resolution on the next ANIC Annual General Meeting for 2023-2024. • Sunday, 6 th of October 2024 • City	ALL	First Sunday of October every year
	5min	Reading out the final resolutions of ANIC's annual general meeting 2022-2023.	ALL	
4 th SESSION				
4 th SESS	SION	CLOSING CEREMO	NY	
4 th SESS	SION 5min	CLOSING CEREMO Statement by the President of ANIC and Vote of Thanks to all the attendees	NY Imam Shadi Alsuleiman	
4 th SESS 01.30 - 02.00pm		Statement by the President of ANIC and		
	5min	Statement by the President of ANIC and Vote of Thanks to all the attendees	Imam Shadi Alsuleiman Dr Ibrahim Abu	

END OF THE ANIC 16TH ANNUAL GENERAL MEETING 2022-2023

Thank you for attending and may Allah reward you greatly and keep us united. AMEEN



The Australian National Imams Council (ANIC) Annual General Meeting Program 2022-2023

Time	Program	Comments
08:00AM	Arrival of Imams to Melbourne	Imams must have their booking arrival before 7.30am in Melbourne
08.00AM - 09.00AM	Member Imams Registration & Breakfast	All Imams are to register their attendance at the registration table.
09.00AM - 09.30AM	Opening Ceremony	1 st Sessions
09.30AM - 11.30AM	1 st Sitting: 16 th AGM Agenda Meeting	2 nd Sessions
11.30AM - 12.00PM	Break	
12.00PM - 01:30PM	2 nd Sitting : 16 th AGM Agenda Meeting	3 rd Sessions
01:30PM - 02.00PM	Closing Ceremony Press Conference and End of the 16 th ANIC AGM	4 th Sessions
02.00PM - 04:00PM	Thuhur Prayer Lunch	Thuhur Salat at 2.15pm Lunch with Imams and VIC Community leaders
04.00PM	Departure of Imams from the Meeting venue	
05.00PM	Departure of Imams from Melbourne	Imams to have their booking departure after 4pm from Melbourne

We Appreciate your Cooperation and Understanding



Australian National Imams Council (ANIC)

16th Annual General Meeting (AGM)
2022-2023

Uniting the Imams in Australia

"واعْتَصِمُوا بِحِبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا" (سورة آل عمران – 105)

Australian National Imams Council AGM Etiquettes:

- 1. Sincerity to Allah the Almighty, in attendance, unity and giving opinions.
- 2. Have a positive outlook and optimistic sentiment at the AGM and thrive towards the prosperity and advancement of ANIC and all Imams.
- 3. The unity of the Imams under ANIC is of utmost importance.
- 4. Follow and keep to the discussion of the AGM Agenda.
 - NO discussions other than the items on the agenda will be entertained.
- 5. Due to the limited time, please make your suggestions and opinions short and concise.
 - Contributing Imams will be given a maximum of 2 minutes in the open discussions.
- 6. Due to the limited time, please avoid repetition of opinions, comments and statements made by others.
- 7. Please respect others while they are talking and refrain from interrupting anyone while speaking.
- 8. Please raise your hand if you wish to speak or give your opinion and wait for the chairman's permission.
- 9. Be respectful of the opinions of others. Although we may differ in our approach, we all share the same concerns and aim to achieve the same goals.
- 10. Please **SWITCH OFF** your phones or place them on silent during the meeting.
- 11. No public statements are to be made regarding the AGM, unless it's decided on by the Imams.
- 12. No distribution of any materials, pamphlets or flyers at the AGM.
- 13. Please refrain from taking photos of the AGM and the attendees.

 (One Dedicated brother will take photos and then later on share with everyone.)
- 14. Keep all discussions in the AGM confidential and not to be shared by anyone outside.
- 15. **ONLY** ANIC Members will be allowed to attend the AGM.

We appreciate your Cooperation and Understanding

JAZAKOM ALLAHU KHAIRAN FOR YOUR UNDERSTANDING AND COOPERATION





Australian National Imams Council (ANIC)

15th Annual General Meeting (AGM)
2021-2022

Uniting the Imams in Australia

Meeting Minutes

Sunday, 2nd of October 2022

At the ANIC Office In Sydney

Hosted by:

Council of Imams NSW

ANIC 15th AGM 2021-2022 Opening Ceremony

1. SESSION ONE - OPENING CEREMONY:

Official Opening by MC – Imam Anas Yaghmour

The 15th ANIC AGM 2021-2022 started with an official opening ceremony at 09.20am with a special welcome by the MC to all the Imams, Shaykhat and participants. Highlighting this AGM is the first AGM post-COVID and it is great to have the Imams meet face to face once again.

Followed by a recitation from the Holy Quran by Imam Imran Hussain from QLD.



Presdient of ANIC - Imam Shadi Alsuleiman - Welcoming Speech:

This was followed by the official ANIC 15th AGM welcoming speech by ANIC President Imam Shadi Alsuleiman on behalf of the Executive Committee and all members, who he had warmly thanked and welcomed each and every participant to the 15th ANIC AGM 2021-2022. Imam Shadi emphasised on the importance of coordination and unity among the Imams. He also reiterated that Imams and Scholars are the leaders and true guides of the Muslim community and Ummah and mentioned the unique nature and dynamics of the Australian Muslim community. In addition to this, ANIC's role in leading the Muslim community and Ummah and serving it in many ways and forms and the progressive and active nature of ANIC and its members and affiliates. Imam Shadi stressed that ANIC is not just one person or group but about a united and collective coordination and effort. He also emphasised on the importance of communicating freely and openly on any issue or topic and not to hold back in any way.

Imam Shadi also highlighted that now in ANIC there are members who are not only males and

Imam Shadi also highlighted that now in ANIC there are members who are not only males and Imams but also females and Shaykhas, which marks a milestone for ANIC and the community. Finally, Imam Shadi thanked the ANIC Executive committee for their efforts, unity and confidence in the leadership of the organisation, and hoped for a productive, constructive and fruitful discussion at the AGM.

Grand Mufti of Australia - Dr. Ibrahim Abu Mohamad - Welcoming Speech:

Dr Ibrahim commenced by sending praises to Allah and His Messenger, and sought blessings for the AGM and thanked all the participants for their attendance. Dr Ibrahim emphasised the importance of striving for the truth and working in a unified manner. He also mentioned that the member Imams have a great responsibility as well as rewards for being true guardians of the faith and the future of the Ummah locally and worldwide and the work that they do. He also stressed on the importance of everyone coming together and being united on all matters of concerns to the Muslim community. He also prayed for the success of the gathering and the AGM. Dr Ibrahim also mentioned the importance of remembering the recent passing of one of the world's great contemporary scholars, Sh Yusuf Qardawi, and he also highlighted the importance of Knowledge and the scholars and their role in developing the Ummah and defending Islam.

Chairman of the Council of Imams NSW – Imam Ahmed Abdo – Welcoming Speech:

Imam Ahmed welcomed all Imams and participants for their attendance and mentioned the blessings of having the Imams together in person and online. Importantly, Imam Ahmed mentioned that the physical gathering is not only the purpose, but the purpose is also to gather together for the goodness, which is the sunnah. Imam Ahmed also mentioned it is important to come together as true believers and true brothers and sisters. Finally, Imam Ahmed welcomed all the Imams and participants on behalf of the Council of Imams NSW to the 15th ANIC AGM 2021-2022 and hoped for an open discussion, productive day and a united outcome.



Meeting Agenda and Resolutions:

2. SESSION TWO - REPORTS:

- **2.1.** At 10.15am, SESSION TWO commenced after a quick reminder of the etiquettes of the Meeting and an overview of the AGM's program and agenda by the Chairman of the AGM, Imam Shadi Alsuleiman.
- 2.2. Confirmation and approval of the <u>meeting minutes</u> of the last 14th ANIC Annual General Meeting (AGM) 2020-2021 which was held on the 10th of October 2021, ONLINE.
 - **2.2.1.** Motion Moved to accept the meeting minutes by Imam Abdurahman Zyka and seconded by Imam Saeed Warsama Bulhan.
 - **2.2.2.** Unanimously voted to approve the 14th ANIC AGM Meeting Minutes 2020-2021.

VIEW Meeting Minutes

2.3. Reports

2.4. Executive Committee Reports:

- 2.4.1. President's Report: By Imam Shadi Alsuleiman: VIEW REPORT
- 2.4.2. Secretary's Report: By Imam Majidih Essa: VIEW REPORT
- 2.4.3. Treasury's Report: By Imam Jalal Chami: VIEW REPORT
 - **2.4.3.1.** ANIC 2021-2022 Financial reports were accepted and approved.
 - 2.4.3.1.1. Motion Moved to accept the financial report and agreed by all the attendees
 - 2.4.3.1.2. Votes: unanimous.

2.4.3.2. Comments:

- 2.4.3.2.1. Imam Shadi Alsuleiman encouraged the member Imams to contribute by devoting one Friday a year to donate to ANIC.
- 2.4.3.2.2. It was noted that ANIC aspires to be independent and self-sufficient, and less reliant on donations.
- 2.4.3.2.3. To allocate Friday **21st of October 2022**, as a week of Friday collections in support of ANIC.



- 2.4.3.2.4. It was suggested to produce a feasibility report and campaign for the community to support ANIC.
- 2.4.3.2.5. Imam Shadi proposed the project of the **Muslim Community Fund** to collect funds from the Muslim community in support of general projects and initiatives that benefit the whole Muslim community. This project was welcomed and supported by the participants. Imam Shadi will share a proposal and seek feedback from the Imams.
- 2.4.3.2.6. Dr Ibrahim mentioned the importance of coordinating financial resources across Muslim organisations and investing in local projects.

2.5. State Imams Councils Reports:

2.5.1. Council of Imams of NSW by Imam Ahmad Abdo (Chairman of the Council):

- **2.5.1.1.** Imam Ahmed spoke about the current activities of the Council of Imams NSW and focused on the ongoing respect and brotherhood amongst the Imams.
- **2.5.1.2.** He also noted that Currently, there are 104 Members of the Council from diverse centres and backgrounds.

2.5.2. Board of Imams VIC by Imam Khalil Hamed (Board Member):

2.5.2.1. Imam Khalil spoke about the different activities of the BOIV, including the Youth Programs, Sister Programs, Chaplaincy programs, CISP, CFAM (Arbitration), Ramadan Iftar dinner, and the Purchase of two sites in two different locations for the BOIV.

2.5.3. Council of Imams QLD by Imam Yusuf Peer (Chairman of the Council):

- **2.5.3.1.** Imam Yusuf mentioned that there are several positive initiatives taking place.
- **2.5.3.2.** The Council's primary focus is to work diligently with the rest of the Imams and ANIC.
- **2.5.3.3.** Have set several discussions that are challenging the community.
- 2.5.3.4. The activities of CARD and its progress in QLD.
- **2.5.3.5.** The Halal issues, Migrations Settlement, and other issues were raised and are to be looked into in the future.

2.5.4. Council of Imams WA by Imam Faizal Ghafoor (Chairman of the Council):

- **2.5.4.1.** Currently, the Imams Council in WA has 35 members and still growing.
- **2.5.4.2.** Council's meetings have been productive and emphasised the unity of all.
- **2.5.4.3.** Working on Establishing CARD in WA and engaging with other states to develop the program.



2.5.4.4. Halal supervision on behalf of ANIC.

2.5.5. Council of Imams ACT by Ustadh Mohammad Imtiyaz (Council Member):

- **2.5.5.1.** The number of member Imams and members has increased.
- **2.5.5.2.** Imams are facing several challenges in the local community and working on resolving them.
- **2.5.5.3.** The Council intends to connect more robustly with ANIC as well.
- **2.5.5.4.** More efforts are being made to unify the Imams and the community and to have regular meetings.
- **2.5.5.5.** Also, in coordination with AIES, the Council had established Scripture programs for local public schools under ANIC.

2.5.6. Update on Annual General Meeting with all state Imams councils executive committee members by Imam Shadi Alsuleiman:

- **2.5.6.1.** This Meeting was resolved at the last ANIC AGM 2021, to meet with all the State Imams Councils executive committees.
- **2.5.6.2.** Two meetings were held in the last year, attended by the Imams from all state Imams Councils.
- **2.5.6.3.** The meetings focused on the future of ANIC and the collaboration between the state councils.
- **2.5.6.4.** Another meeting took place with strategic planning and discussion.
- **2.5.6.5.** The aim is to have a minimum of two meetings with all state Imams councils executive committee members.

2.6. ANIC Sub-Committee Reports:

2.6.1. Australian Fatwa Council (AFC) by Dr Ibrahim Abu Mohammed (Chairman):

- **2.6.1.1.** The Council met several times in the past year.
- **2.6.1.2.** Topics varied from the beginning of Ramadan, Hajj season, Covid-related issues, HECS and other topics in current discussions.
- 2.6.1.3. Dr Ibrahim requested to open new nominations for Imams to join AFC.

2.6.2. ANIC Halal Authority by Dr Anas Nadwi (General Manager):

- **2.6.2.1.** It is a challenging and unregulated market with a lot of competition.
- **2.6.2.2.** ANIC Halal Authority currently has Singapore and Malaysian recognition.
- **2.6.2.3.** ANIC has been approached by a number of Halal certification bodies to provide Halal approval.



2.6.2.4. Imam Shadi has updated the Imams on the situation of the Poultry CAS - Gas stunning – and the concerns around this area. There are final matters to be resolved and an online national meeting will be held with all Imams for an update and discussion.

2.6.3. Australian Islamic Education Service by Mazen Fahme (Coordinator):

- **2.6.3.1.** Mazen gave a brief report on the current scripture program NSW and the plan to expand to different states.
- **2.6.3.2.** Special Religious Education (SRE), is a NSW-based program for scripture learning in NSW public schools.
- **2.6.3.3.** Roughly, there are 45,000 Muslim students in the public system in NSW.
- **2.6.3.4.** ANIC is playing a vital role with other faith communities and the importance of teaching religious education in the public system.
- **2.6.3.5.** The challenge with the scripture program is the lack of Muslim volunteer teachers and recourses.
- **2.6.3.6.** It is important that the Imams come on board and encourage their followers in their Masjids to volunteer for this program, particularly in areas where Islamic centres are located.

2.6.4. Muslim Chaplaincy by Imam Ahmed Abdo:

- **2.6.4.1.** Imam Ahmed updated the participants on the Australian Defence Force (ADF) chaplaincy services, primarily services towards the Muslims in the force.
- **2.6.4.2.** It was noted the progress and the presence of the service to the Muslims after it was initiated by ANIC few years ago, and the importance of the presence of such services for the Muslim community.
- **2.6.4.3.** The ADF had developed a charter for all faiths, including Islam.
- **2.6.4.4.** This service also benefited Muslim soldiers from Muslim countries who travelled to Australia and required religious and Islamic services.
- **2.6.4.5.** Including having a copy of the Quran in all chapels in the ADF bases around Australia.
- **2.6.4.6.** There are two full-time Muslim chaplains in ADF, one in the Navy and the other in the airforce and more to come in the future.
- **2.6.4.7.** Imam Ahmed urged the imams who are interested, to apply for a chaplaincy position in the ADF and to engage with him.



2.6.5. ANIC Islamic Finance Authority (AIFA) by Imam Shadi Alsuleiman:

- 2.6.5.1. ANIC established ANIC Islamic Finance Authority (AIFA).
- **2.6.5.2.** The purpose of AIFA is to support the Islamic financial services industry in Australia. It offers services on Shariah compliance certificate, accreditation, industry standardisation and advice.
- **2.6.5.3.** It also provides advocacy and research to promote Islamic finance for fulfilling the financial and banking needs of Australian Muslims.
- **2.6.5.4.** AIFA is informed and guided by the Shariah principles, Australian Fatwa Council and global industry standards. A group of subject matter experts from finance, law and accounting professions will assist the Shariah scholars in their certification and accreditation activities. This will ensure the delivery of contemporary advice, the highest standards of service, ethics, transparency and professionalism to consumers.
- **2.6.5.5.** AIFA will certify financial products issued by entities which are duly licensed by the relevant Australian regulatory authorities for the relevant products offered or duly delegated by a licensed operator.
- **2.6.5.6.** AIFA is a wholly owned subsidiary of the Australian National Imams Council (ANIC), the peak body of Imams and Muslim scholars in Australia.
- **2.6.5.7.** AIFA will be launched in the near future.

2.6.6. ANIC Advisory Committee by Imam Shadi Alsuleiman:

- **2.6.6.1.** Imam Shadi acknowledged the outstanding work of the advisory committee, the time and effort they put towards ANIC and serving the Muslim community, and the value that they had added to ANIC and changed the image of the Muslim community.
- **2.6.6.2.** There is a gap in coordination and unity in dealing with issues facing the entire Muslim community, and the ANIC advisory committee focuses on overcoming these gaps and challenges.
- **2.6.6.3.** The advisory committee is composed of a professional, multi-tasked team of brothers and sisters with a dynamic nature and diverse expertise.
- **2.6.6.4.** Imam Shadi offered special thanks to the Advisory Committee for their outstanding work and tireless effort.

2.6.7. ANIC Women's Advisory Council (AWAC) by Imam Shadi Alsuleiman:

2.6.7.1. ANIC Women's Advisory Council strives to maintain a stronger connection with the peak body Australian National Imams Council (ANIC), its member Imams and Australian Muslim Women leaders and prominent Muslim community members.



- **2.6.7.2.** The objective of the advisory Council is to proactively hear the concerns, feedback, and suggestions from the council members for what is in the best interest of the wider Australian Muslim community. This includes (not limited to) surrounding issues and affairs that concern Muslim women in the Australian community.
- **2.6.7.3.** The Council met for the first time in September and is scheduled to meet in November.
- **2.6.7.4.** It is encouraged to nominate more prominent Muslim women from other states who meet the criteria.

VIEW MORE DETAILS: ANIC Women's Advisory Council (AWAC)

3. SESSION THREE - OPEN DISCUSSION

3.1. Reinforcing the ANIC Imam's Code of Honor

3.1.1. The general members unanimously reinforced and agreed to the ANIC Code of Honor.

3.2. Reviewing and endorsing the new Amendments to the ANIC Constitution.

3.2.1. The new proposed amendments to the constitution were read, discussed and unanimously passed by all attendees.

PROPOSED AMENDMENTS

- 3.2.2. The participants raised some recommendations and considerations for some of the proposed changes. The ANIC constitution review committee will review and consider these recommendations.
- 3.2.3. The Australian National Imams Council (ANIC) adopted the new constitution.

 NEW ANIC CONSTITUTION

3.3. ANIC Muslim Youth Convention by Imam Ibrahim Dadoun:

- 3.3.1. The convention's primary objective is to give the youth a voice to raise their concerns and work with ANIC to solve problems that we face in the Muslim community.
- 3.3.2. The audience will be youth as a person between 20 35 years, and Muslim Youth who don't see ANIC as a representative body for the Muslim community.
- 3.3.3. Youth who are active in the Muslim community but can share critical ideas to resolve issues in the Muslim community.
- 3.3.4. A personal invitation will be extended to members of the public to join the Youth convention.
- 3.3.5. There will be a public call out to register interest in attending the convention.



3.3.6. Imam Ibrahim will be engaging the state Imams Councils to organise the convention in different states and aiming to hold these conventions in NSW, VIC and QLD in February 2023.

3.4. Motions Moved:

- 3.4.1. To support the general principles and objectives of Climate change.
- 3.4.1.1. Imam Saeed to develop a national proposal on clime change.
- 3.4.2. All Imams to promote and advocate the objectives of ANIC, the unity of Imams and the common interests of the Muslim community.
- 3.4.3. The ANIC general members endorse and support the **Global Imams and Scholars Network.**
- 4. Resolution on the next 16th ANIC Annual General Meeting (AGM) for 2022-2023.
 - 4.1. 16th ANIC AGM 2022-2023
 Sunday 8th of October 2023,
 At the BOIV in Melbourne.
- 5. Conclusion of the 15th ANIC AGM 2021-2022.
 - **5.1.** The 15th ANIC AGM concluded with a vote of thanks to all Imams, Shaykas and attendees for their participation and constructive and open discussion and their confidence in ANIC and its leadership.
 - **5.2.** The Imams were commended for their service to Islam and the Muslim community and for their ongoing support and solidarity with one another.
 - **5.3.** The 15th ANIC AGM ended with a Dua'a.

END OF THE 15TH ANIC ANNUAL GENERAL MEETING 2021-2022

"سُبْحَانَكَ اللَّهُمَّ وَكِمْدِكَ، نشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ نسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ"

We thank all the member Imams for attending, for their sacrifice and cooperation.



بسم الله الرحمن الرحيم

ANIC President's Report 2022-2023:

Imam Shadi Alsuleiman

All praise is due to Allah and peace be upon the Messenger of Allah.

Assalamu Alaikom Wa Rahmatu Allahe Barakatuh,

In 2022-2023, I was blessed by Allah SWT to serve Islam, the Muslim community, the Imams and the Australian National Imams Council (ANIC) in many ways and platforms.

I recognise that my position as the President of the Australian National Imams Council (ANIC) is both a responsibility and an honour to serve my fellow Imams and community. I also complement the ANIC Executive Committee members for their confidence, trust, effort and cooperation in their support and achievements of ANIC.

On behalf of the ANIC Executive Committee, I deliver this annual report.

Areas of Focus and Achievements in 2022-2023:

- Imams Network: ANIC has constantly communicated with all Imams in Australia; to maintain the bond and brotherhood and provide ANIC's updates and progress with the Imams. We worked tirelessly to ensure the Imams were constantly updated and included in all significant matters and concerns of ANIC and the Muslim community and kept an open forum for the Imams to communicate, and give their feedback and suggestions freely and openly.
- Local Community Engagements: ANIC has constantly engaged with key stakeholders from the Muslim community, in particular, the Imams, Dua'at, leaders, Islamic organisations and centres. We exerted all efforts to include community leaders in discussions and consultations on the affairs of the Muslim community and its future.
- Media and Public Statements: ANIC issued over 30 public statements in 2022-2023, reflecting the views of ANIC, Imams and the Muslim community. The statements issued varied in taking a strong stance on many religious, human rights and political issues on the Muslim community, preserving the Islamic and Muslim integrity in Australia and globally, and reinforcing ANIC's position at the forefront and its leadership of the Muslim community.



ANIC had made a positive shift in the media towards Islam and Muslims; with more to be done, ANIC will continue striving towards a more dignified, positive and respectful approach by the media towards Islam and Muslims.

- Social Media: Advancing ANIC's presence on social media and other platforms, in particular on Facebook, Instagram, Twitter and LinkedIn, and ultimately, resulting in a robust online presence. ANIC's social media presence on different platforms has reached over 60,000 followers and is still growing. As a result, we focused on ensuring that ANIC maintains and is up to date with any form of contemporary exposure and communication. We have also engaged with a social media company to assist with ANIC's ongoing growth and exposure.
- Public and Media Spokesperson: ANIC spokesperson, Br Bilal Rauf made numerous public and media statements on behalf of ANIC. Through these platforms, he succeeded in elevating ANIC to a strong position in the media space with a professional and eloquent fashion and manner. As a result, ANIC has made a positive shift in the media approach towards Islam and Muslims.
 - ANIC continues to engage with the media agencies, peak bodies and departments, particularly the Australian Communications and Media Authority (ACMA) and the Australia Press Council.
- Political Engagements: ANIC has and continues to meet and engage with senior political leaders from all political parties in Australia, major Government agencies, and religious organisations and advocate Muslim community issues and concerns. Ensuring ANIC's presence in all Government and non-government forums to address the community's concerns. ANIC has established a solid and healthy relationship through their presence in major Government and Non-Government forums in order to raise and address the community's concerns and interests.
 - ANIC engaged with both political parties leading to the NSW state election in March this year, and invited both parties to meet with the Muslim Community leaders and raise concerns to the Muslim community. This includes town hall meetings with both Parties, the Government and opposition, the Premier and Opposition leader, in collaboration with other faith communities.
- Australian Religious and Faith Communities Network: ANIC participated significantly in the Religious and Faith Communities Network of all the major religious and faith groups in Australia. We contributed positively to the Network in preserving faith and bridging the gap with other faith groups in Australia. ANIC fostered a strong relationship with like-minded religious organisations and see the common interest and mutual benefit in this relationship. This includes ANIC's contribution towards the first of its kind, the Australian Faith Council, which will advocate matters of faith to the decision-makers.
- ANIC Halal Authority: Exerting all efforts in gaining credibility in the Halal Certification market and getting ANIC's name out there on local and international markets. We continue to engage with local and international authorities and major players in the industry. We aspire to regulate the Halal certification market and work on standardising the local Halal certification industry.
 - ANIC issued a report of the poultry and CAS stunning, by engaging with the experts in this field and working towards identifying solutions for the Muslim community.



- Amendment of the ANIC Constitution, Policies and Procedures: The ANIC Executive Committee focused on developing many policies and procedures in various areas, ensuring that ANIC is an institution for all and for many generations to come and has strong governance and policies in place. This includes the recent amendments to the ANIC constitution and ensuring that ANIC will accommodate the needs of its members and the community, particularly female members and increasing the number of Shaykhat (ANIC Female members).
- **Submissions:** ANIC has made a diverse range of submissions to the Australian Federal and State Governments, raising concerns on matters pertaining to the Muslim community, primarily focused on Anti-Discrimination Bills; Religious Freedom, vilification laws, the proscription of Right-Wing White Supremacy on The Terror List in Australia, and the recognition of Palestine.

These submissions include:

- 1- Parliamentary Joint Committee on Intelligence and Security Prohibited Hate Symbols and Other Measures.
- 2- NSW Conversion Practices Consultation Paper Faith Leaders Submission.
- 3- Australian Universities Accord Review Panel in response to the Interim Report.
- 4- Consultation Paper on Religious Educational Institutions and Anti-Discrimination Laws to Australian Law Reform Commission.
- 5- Islamic finance and its implementation in Australia to accommodate the needs of Australian Muslims.
- Marriage Celebrants: Registered over 35 new Imams as marriage celebrants in the past year and empowered the Imams with this recognition from all states and territories.
- Advocacy and Activism: ANIC has been a leading organisation in advocating and addressing
 the Muslim community's interests and concerns.
 Some of these activities include:
 - a) The danger of Islamophobia on many fronts and aiming to ban Islamophobia and Anti-Muslim sentiment in Australia.
 - b) ANIC launched the Islamophobia and Anti-Muslim register to encourage the Muslim community to report any incident, where these reports will be assessed, followed up and then take the necessary action. (https://reportislamophobia.com.au/)
 - c) Raising awareness on the Christchurch Massacre and the danger of Islamophobia. Including holding an online forum commemorating the Christchurch Massacre with over 10,000 views and engagements online.
 - d) ANIC has been a strong supporter and advocate for the Voice to Parliament and the recognition of the First Nations people. ANIC has held numerous workshops and meetings on the VOICE, including the attendance of the Prime Minister, MPs and other dignitaries.
 - e) Actively lobbied and engaged with the Government and the Labor party to recognise the State of Palestine.
 - f) Conveyed a strong voice in support of our brothers and sisters abroad and foreign affairs, particularly Palestine, East Turkistan, India and others.
 - g) Promoting the importance of Clean Up Australia Day and the Islamic position on purification.
 - h) ANIC continues to work closely with faith leaders and all parties to address climate change and its impact on the environment and future generations.



i) ANIC played a significant role in passing a historic legislation in the NSW Parliament yesterday to prohibit religious vilification and send a clear message that religious vilification is unacceptable. The new provision makes it unlawful to "by a public act, incite hatred towards, serious contempt for, or severe ridicule of, a person or group of persons, because of their religious belief, affiliation or activity". It is the first time in NSW that protection has been provided against vilification on the grounds of a person's religious belief, affiliation or activity.

Reflecting on Christchurch - 4 Years Later.

ANIC held a 4th anniversary of the Christchurch mosque massacre online to solemnly reflect on the tragic events and the innocent lives lost.

The 15th of March 2019, is a date which is etched into the collective mind of Muslims around the world. It is a date on which 51 men, women and children were murdered and many more injured at two mosques in Christchurch, New Zealand. It was a massacre against a people simply because of their religious beliefs and activity. The men, women and children were praying at the time in the mosques.

- ANIC launched the first Revert Burial Rights Document. To Safeguard that new Muslims will have a legal document to ensure an Islamic burial.
- ANIC ISLAMIC FINANCE AUTHORITY (AIFA): ANIC established AIFA to support Islamic financial services industry in Australia. It offers services on Shariah compliance certificate, accreditation, industry standardisation and advice. It also provides advocacy and research to promote Islamic finance for fulfilling the financial and banking needs of Australian Muslims.

AIFA is informed and guided by the Shariah principles, the Australian Fatwa Council and global industry standards. A group of subject matter experts from finance, law and accounting professions will assist the Shariah scholars in their certification and accreditation activities. This will ensure the delivery of contemporary advice, the highest standards of service, ethics, transparency and professionalism to consumers.

AIFA will certify financial products issued by entities duly licensed by the relevant Australian regulatory authorities for the products offered or duly delegated by a licensed operator. AIFA has engaged with Islamic finance providers in the market to collaborate and empower those services in the Muslim community, including meeting the Federal finance minister and advocating the needs of the Australian Muslim community in this area, in which a report was submitted to the Minister's office to address and explore options on Islamic finance. AIFA aims to launch to the public in early 2024.

• ANIC is an approved scripture provider for Islamic Special Religious for Muslim students in public schools in NSW, under the Australian Islamic Education Services and has expanded in different states, starting with ACT and QLD. AIES has held a number of workshops for its volunteers and has increased its teacher's volunteer base. AIES intends to reach out to all public schools with Muslim students and provide Islamic education. This includes initiating the Friday Juma'a prayers at different schools.



- ANIC held the first ANIC and State Councils of Imams Executive committees to collaborate and coordinate the efforts amongst the states in addressing the current challenges facing ANIC and the Muslim community and ways to resolve them and foster a strong connection among the state Imams Councils.
- ANIC Women's Advisory Council (AWAC), with now 20 prominent Muslim women from different states and territories. The Council strives to maintain a stronger connection with the Australian Muslim Women leaders and prominent community members. The objective of this advisory Council is to proactively hear the concerns, feedback, and suggestions from the council members for what is in the best interest of the wider Muslim community. This included (but is not limited to), surrounding issues and affairs that concern Muslim women in our Australian community. The Council is working on developing a document on the ideal Australian Muslims Family that will address the Islamic values and principles in establishing a family and living an Islamic way of life in Australia.
- ANIC had partnered with the National Zakat Foundation (NZF) as a Zakat collector partner to facilitate Australian Muslims in fulfilling the obligation of Zakat.
- ANIC organised the second and the largest National Muslim community Iftaar last Ramadan with Imams, Community leaders, political leaders, Government officials and other guests with a turnout of over 600 guests, including the Prime Minister of Australia the Honourable Anthony Albanese, the NSW Premier the Hon Chirs Minns, Her Excellency the NSW Governor, the Honourable, Margaret Beazley, The Leader of the House The Hon. Tony Burke, The Hon. Jason Clare, Minister for Education, The Hon Ed Husic, Minister for Industry and Science, The Hon. Dr. Anne Aly, Minister for Early Childhood Education, Minister for Youth, and the first Muslim NSW MP, The Hon Jihad Dib. NSW Minister for Customer Service and Digital Government, Minister for Emergency Services, Minister for Youth Justice and many other federal and state ministers and MPs, and guests.

The National Muslim Community Iftar is the largest National iftar hosted by the Muslim community to celebrate the holy month of Ramadan, the unity and collective work of the Muslim community and celebrate the rich diversity of Australia.

Key agenda items were raised on the night, including the need for federal religious vilification laws and a commitment by the Minns Labor Government to implement a NSW Religious Vilification law within 100 days of their election. The Muslim community and other faith communities welcome this commitment as a means of combating Islamophobia and religious vilification.

- ANIC called for an ANIC National Special General Meeting on Sunday, 7th of May 2023, via ZOOM. The meeting was resolved by the ANIC executive committee for the purpose of: To come together with the ANIC general members and reinforce ANIC member's unity. Reiterate the ANIC Code of Conduct, the working relationship of the Imams, and the importance of their unity and respectful dialogue amongst the Imams on contentious issues.
 - o To engage and receive feedback and comments from the ANIC general members.
 - Launch an ANIC National Forum to discuss and debate the criteria for the beginning of the month of Ramadan and the two EIDs, Eid Al-Fitr and Eid Al-Adha, and conclude with principles and guidelines on issuing announcements.



O To convey a positive message to the Muslim community that the Imams are and will always be united, and address issues of concern to the community by working towards an outcome that will maintain the best interest and the unity of the Imams and the Muslim community, even during times of difficulties and differences of opinions.

Over 80 members of Imams and Shaykhahs from around Australia attended the meeting.

- ANIC continues to play a significant role in the Alliance of Australian Muslims (AAM), uniting the Muslim community and organisations from all states and territories and bringing together the Muslim community on the common denominators and interests that all Muslims agree to and aspire to achieve. ANIC aims to support the AAM to be the face of the political face and advocacy of the Muslim community.
- Global Imams and Scholars Council (GISC): ANIC is a co-founder and contributed to the establishment of The Global Imams and Scholars Council (GISC). Six of the world's leading scholars and Imams Councils in Western and English-speaking countries have formed the Council to preserve the Islamic and Muslim identity in the West and collaborate on the greater good of the Muslim world and Ummah.

Our objective & Vision in Moving Forward:

To Place ANIC in the Position of Religious and Islamic Authority in Australia, To strive to preserve the mainstream Islamic identity, the Muslim's integrity and To represent the interests of the Muslim community in all ways and forms.

A special thanks to the ANIC Executive Committee members for their cooperation, leadership, confidence, and ongoing support.

I also acknowledge and thank the great work and efforts of the wonderful ANIC Advisory Committee, who work tirelessly and volunteer their time in serving the Muslim community.

Thank you and we Ask Allah to continue using us in serving His religion and servants.

Regards,

Shadi Alsuleiman
President
Australian National Imams Council
Date: 8 October 2023



بسم الله الرحمن الرحيم

ANIC Secretary's Report 2022-2023:

Imam Majidih Essa

All praise is due to Allah and peace be upon the Messenger of Allah.

Assalamu Alaikom Wa Rahmatu Allahe Barakatuh,

I take my responsibility as the Secretary of the Australian National Imams Council (ANIC) with full responsibility and commitment to serving my fellow Imams and the Muslim community.

As the ANIC Secretary, and I want to sincerely thank the ANIC Executive Committee for their confidence, trust, effort and cooperation in their support of me during my first term as the Secretary of ANIC. I want to continue serving the Imams with honor and integrity and look forward to growing and advancing Islam and ANIC.

In Summary 2022-2023 Report:

- Regular meetings and communications between executive committee members in person, online, via telephone, email and social media groups. The ANIC Executive Committee has been extremely busy and vibrant, with many programs and initiatives to organise and follow up on.
- ANIC Executive Committee met 5 times from the last ANIC AGM in October 2022, with good attendance from all the ANIC Executive Committee members, most of which were held online.
- Issued over 30 public statements in 2022-2023 and distributed them to Imams, community organisations and leaders, government departments, NGO's and others. In addition to this, we've increased our database by at least 20% in the last year and strengthened our exposure to the Muslim and non-Muslim communities.
- Continued to network closely with all member Imams of ANIC and keep them posted on all relevant matters.
- Kept up to date with all correspondence received and sent by ANIC and ensured that all relevant correspondence, feedback and complaints were always taken seriously, followed up and responded to.
- Signed up new Imams as members with ANIC, where ANIC currently exceeds 260 member Imams from different states, territories and cities.

ANIC Secretary's Report 2022-2023



- Registered over 35 new Imams as marriage celebrants in the past year and empowered the Imams with this recognition from all states and territories, including updating the ANIC marriage celebrants policies and guidelines.
- ANIC conducted a national survey distributed to the ANIC members, to get their honest and open feedback on ANIC, its objectives, progress and suggestions on the future of ANIC and the Muslim community.
- Continue to work on and develop ANIC policies and procedures and engage with professional consultants in different areas and expertise.
- Held numerous meetings between ANIC members and Islamic organisations to network with prominent stakeholders in the Muslim community and connect them to ANIC and the Imams.
- Held numerous workshops for the Imams and Muslim community leaders and organisations to raise awareness on several topics, including the Voice to Parliament, applying for grants, Halal certification and others.
- Engaged with several Australian state and federal government departments, law enforcement agencies, building bridges with them and discussing matters of concern regarding Muslims in Australia and the broader Australian community and have focused on changing the narrative towards Islam and the Muslim community.
- Held two ANIC and State Council of Imams Executive committees to collaborate and coordinate the efforts amongst the states.

Finally, I want to take this opportunity to thank everyone and all Imams for their ongoing support as ANIC Secretary, and I look forward to continuing serving ANIC and the Imams in different ways.

Regards,

Majidih Essa Secretary Australian National Imams Council

Date: 8 October 2023



Annual Report

Australian National Imams Council Limited ABN 66 122 669 318 For the year ended 30 June 2023

Prepared by MBA Partners



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- 5 Profit & Loss
- 7 Movements in Equity
- 8 Balance Sheet
- 9 Notes to the Financial Statements



Compilation Report

Australian National Imams Council Limited For the year ended 30 June 2023

Compilation report to Australian National Imams Council Limited

We have compiled the accompanying special purpose financial statements of Australian National Imams Council Limited, which comprise the balance sheet as at 30 June 2023, the income statement, the statement of cash flows, a summary of significant accounting policies and other explanatory notes. The specific purpose for which the special purpose financial statements have been prepared is set out in Note 1.

The Responsibility of the Directors

The directors of Australian National Imams Council Limited are solely responsible for the information contained in the special purpose financial statements, the reliability, accuracy and completeness of the information and for the determination that the basis of accounting used is appropriate to meet their needs and for the purpose that financial statements were prepared.

Our Responsibility

On the basis of information provided by the directors we have compiled the accompanying special purpose financial statements in accordance with the basis of accounting as described in Note 1 to the financial statements and APES 315 *Compilation of Financial Information*.

We have applied our expertise in accounting and financial reporting to compile these financial statements in accordance with the basis of accounting described in Note 1 to the financial statements. We have complied with the relevant ethical requirements of APES 110 Code of Ethics for Professional Accountants.

Assurance Disclaimer

Since a compilation engagement is not an assurance engagement, we are not required to verify the reliability, accuracy or completeness of the information provided to us by management to compile these financial statements. Accordingly, we do not express an audit opinion or a review conclusion on these financial statements.

The special purpose financial statements were compiled exclusively for the benefit of the directors who are responsible for the reliability, accuracy and completeness of the information used to compile them. We do not accept responsibility for the contents of the special purpose financial statements.

Independence (if required)

We are not independent of Australian National Imams Council Limited because (reasons why not independent, for example, the member is a close relative of a director of the entity).

Level 29, 2 Chifley Square, Sydney NSW 2000

MBA Partners

5 September 2023

Signed



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Directors Declaration

Australian National Imams Council Limited For the year ended 30 June 2023

The directors have determined that the company is not a reporting entity and that this special purpose financial report should be prepared in accordance with the accounting policies outlined in Note 1 to the financial statements.

The directors of the company declare that:

- The financial statements and notes, present fairly the company's financial position as at 30 June 2023 and its performance for the year ended on that date in accordance with the accounting policies described in Note 1 to the financial statements; and
- 2. In the directors' opinion there are reasonable grounds to believe that the company will be able to pay its debts as and when they become due and payable.

This declaration is made in accordance with a resolution of the Board of Directors.

Director: Shady Alsuleiman	 	
Sign date:		



Profit & Loss

Australian National Imams Council Limited For the year ended 30 June 2023

	2023	2022
Income		
Donations Received - General	22,740	25,000
Grants - Charities Sector	95,000	-
Grants - Public Sector	52,000	41,304
Halal Accreditation Fees	193,079	133,498
Member Contributions	10,100	-
Total Income	372,919	199,802
Cost of Sales		
Halal Admin Fees	5,000	6,538
Halal Manager Fee - MA	48,103	37,084
Halal Manager Fee - NT	66,388	52,809
Total Cost of Sales	119,491	96,430
Gross Profit	253,427	103,371
Other Income		
Other Income	14,088	8,937
Total Other Income	14,088	8,937
Expenses		
Accounting & Audit Fees	2,415	2,413
Advertising	9,853	3,169
Bank Fees	127	137
Consulting Fees	19,346	8,600
Donations	1,200	-
Events	48,477	-
Filing Fees	1,180	690
General Expenses	10,856	16,651
Insurance	5,127	1,709
Legal expenses	77,365	46,856
Member Meeting Expenses	20,526	-
Motor Vehicle Expenses	541	-
Office Expenses	3,875	2,226
Rent	39,543	53,568
Staff Amenities	490	856
Stripe Fees	254	-
Subscriptions	2,165	1,772
Superannuation	1,134	1,527
Telephone & Internet	1,191	1,125
Travel - National	4,338	1,548
Wages and Salaries	10,800	15,926
Total Expenses	260,803	158,771

The accompanying notes form part of these financial statements. These statements should be read in conjunction with the attached compilation report.



Net Profit 2023 2022 (46,463)

The accompanying notes form part of these financial statements. These statements should be read in conjunction with the attached compilation report.



Movements in Equity

Australian National Imams Council Limited For the year ended 30 June 2023

	2023	2022
Equity		
Opening Balance	(11,825)	40,248
Increases		
Profit for the Period	6,712	(46,463)
Retained Earnings	-	(5,610)
Total Increases	6,712	(52,073)
Total Equity	(5,113)	(11,825)



Balance Sheet

Australian National Imams Council Limited As at 30 June 2023

Bank ANIC General Bank Account 4,168 4,66 ANIC Halal Bank Account 10,696 1,34 Total Bank 14,854 5,94 Current Assets 31,385 22,55 Total Current Assets 31,385 22,55 Total Current Assets 46,239 28,49 Liabilities 2 46,239 28,49 Liabilities 50 2,446 2,34 Superannuation Payable 3,798 2,66 7,01 Total Current Liabilities 50,000 40,00 40,00 Non-Current Liabilities 50,000 40,		NOTES	30 JUN 2023	30 JUN 2022
ANIC General Bank Account 4,168 4,60 ANIC Halal Bank Account 10,686 1,34 Total Bank 14,854 5,94 Current Assets Accounts Receivable 31,385 22,55 Total Current Assets 31,385 22,55 Total Assets 46,239 28,49 Liabilities Current Liabilities Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities Loans payable 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 50,000 40,000 Total Liabilitie	Assets			
ANIC Halal Bank Account 10,686 1,34 Total Bank 14,854 5,94 Current Assets Accounts Receivable 31,385 22,55 Total Current Assets 31,385 22,55 Total Assets 46,239 28,49 Liabilities Current Liabilities Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities Loans payable 50,000 40,000 Total Non-Current Liabilities Total Liabilities 50,000 40,000 Total Liabilities	Bank			
Total Bank 14,854 5,94 Current Assets 31,385 22,55 Total Current Assets 31,385 22,55 Total Assets 46,239 28,49 Liabilities Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 50,000 40,00 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity Equity Retained Earnings (5,113) (11,82)	ANIC General Bank Account		4,168	4,601
Current Assets Accounts Receivable 31,385 22,55 Total Current Assets 31,385 22,55 Total Assets 46,239 28,49 Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity Retained Earnings (5,113) (11,82)	ANIC Halal Bank Account		10,686	1,340
Accounts Receivable 31,385 22,55 Total Current Assets 31,385 22,55 Total Assets 46,239 28,49 Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity Retained Earnings (5,113) (11,82)	Total Bank		14,854	5,941
Total Current Assets 31,385 22,55 Total Assets 46,239 28,49 Liabilities Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity (5,113) (11,82)	Current Assets			
Total Assets 46,239 28,49 Liabilities Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,82:	Accounts Receivable		31,385	22,550
Liabilities Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,82:	Total Current Assets		31,385	22,550
Current Liabilities GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity Retained Earnings (5,113) (11,82)	Total Assets		46,239	28,49
GST 2,446 2,34 Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,82:	Liabilities			
Superannuation Payable 3,798 2,66 Total Current Liabilities 6,244 5,01 Non-Current Liabilities 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity Retained Earnings (5,113) (11,82)	Current Liabilities			
Total Current Liabilities 6,244 5,01 Non-Current Liabilities Loans payable 50,000 40,000 Total Non-Current Liabilities 50,000 40,000 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,82:	GST		2,446	2,348
Non-Current Liabilities 50,000 40,000 Total Non-Current Liabilities 50,000 40,000 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,82:	Superannuation Payable		3,798	2,664
Loans payable 50,000 40,00 Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity (5,113) (11,82)	Total Current Liabilities		6,244	5,012
Total Non-Current Liabilities 50,000 40,00 Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52) Equity (5,113) (11,82)	Non-Current Liabilities			
Total Liabilities 56,244 45,01 Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,82:	Loans payable		50,000	40,000
Net Assets (10,005) (16,52: Equity Retained Earnings (5,113) (11,829)	Total Non-Current Liabilities		50,000	40,000
Equity Retained Earnings (5,113) (11,829)	Total Liabilities		56,244	45,012
Retained Earnings (5,113) (11,825)	Net Assets		(10,005)	(16,521
	Equity			
Total Equity (5,113) (11,825)	Retained Earnings		(5,113)	(11,825
	Total Equity		(5,113)	(11,825

The accompanying notes form part of these financial statements. These statements should be read in conjunction with the attached compilation report.



Notes to the Financial Statements

Australian National Imams Council Limited For the year ended 30 June 2023

1. Statement of Significant Accounting Policies

The directors have determined that the company is not a reporting entity and accordingly, this financial report is a special purpose report prepared for the sole purpose of distributing a financial report to members and must not be used for any other purpose. The directors have determined that the accounting policies adopted are appropriate to meet the needs of the members.

The financial report has been prepared on an accrual basis and under the historical cost convention, except for certain assets, which, as noted, have been written down to fair value as a result of impairment. Unless otherwise stated, the accounting policies adopted are consistent with those of the prior year.

The accounting policies that have been adopted in the preparation of the statements are as follows:

Property, Plant and Equipment

Property, plant and equipment is initially recorded at the cost of acquisition or fair value less, if applicable, any accumulated depreciation and impairment losses. Plant and equipment that has been contributed at no cost, or for nominal cost, is valued and recognised at the fair value of the asset at the date it is acquired. The plant and equipment is reviewed annually by directors to ensure that the carrying amount is not in excess of the recoverable amount from these assets. The recoverable amount is assessed on the basis of the expected net cash flows that will be received from the utilisation of the assets and the subsequent disposal. The expected net cash flows have been discounted to their present values in estimating recoverable amounts.

Freehold land and buildings are measured at their fair value, based on periodic, but at least triennial, valuations by independent external valuers, less subsequent depreciation for buildings.

Increases in the carrying amount of land and buildings arising on revaluation are credited in equity to a revaluation surplus. Decreases against previous increases of the same asset are charged against fair value reserves in equity. All other decreases are charged to profit or loss.

Any accumulated depreciation at the date of revaluation is offset against the gross carrying amount of the asset and the net amount is restated to the revalued amount of the asset.

Trade and Other Receivables

Trade receivables and other receivables, including distributions receivable, are recognised at the nominal transaction value without taking into account the time value of money. If required a provision for doubtful debt has been created.

Trade and Other Payables

Trade and other payables represent the liabilities for goods and services received by the company that remain unpaid at 30 June 2023. Trade payables are recognised at their transaction price. They are subject to normal credit terms and do not bear interest.

Employee Benefits

Provision is made for the liability for employee entitlements arising from services rendered by employees to 30 June 2023. Employee benefits have been measured at the amounts expected to be paid when the liability is settled, plus related costs.

Cash and Cash Equivalents

Cash and cash equivalents include cash on hand, deposits held on call with banks, other short-term highly liquid investments with original maturities of three months or less, and bank overdrafts.

Revenue Recognition

These notes should be read in conjunction with the attached compilation report.



Revenue from the sale of goods is recognised upon the delivery of goods to customers.

Revenue from the rendering of services is recognised upon the delivery of the services to customers.

Revenue from commissions is recognised upon delivery of services to customers.

Revenue from interest is recognised using the effective interest rate method.

Revenue from dividends is recognised when the entity has a right to receive the dividend.

All revenue is stated net of the amount of goods and services tax (GST).

Goods and Services Tax

Transactions are recognised net of GST, except where the amount of GST incurred is not recoverable from the Australian Taxation Office (ATO).

Receivables and payables are stated inclusive of the amount of GST receivable or payable. The net amount of GST recoverable from, or payable to, the ATO is included with other receivables or payables in the balance sheet.

Grants

Grant revenue is recognised in the income statement when the entity receives the grant, when it is probable that the entity will receive the economic benefits of the grant and the amount can be reliably measured.

If the grant has conditions attached which must be satisfied before the entity is eligible to receive the grant, the recognition of the revenue will be deferred until those conditions are satisfied.

Where the entity incurs an obligation to deliver economic value back to the grant contributor, the transaction is considered a reciprocal transaction and the revenue is recognised as a liability in the balance sheet until the required service has been completed, otherwise the income is recognised on receipt.

Australian National Imams Council Limited receives non-reciprocal contributions of assets from the government and other parties for a nominal or zero value. These assets are recognised at their fair value on the date of acquisition in the balance sheet, with an equivalent amount of income recognised in the income statement.

Donations and bequests are recognised as revenue when received.

2023	2022
2023	2022
31,385	22,550
31,385	22,550
31,385	22,550
2023	2022
2023	2022
2023	2022
	2023 31,385 31,385 31,385 2023

These notes should be read in conjunction with the attached compilation report.



	2023	2022
7. Intangibles		
	2023	2022
8. Provisions		
	2023	2022
9. Payables		
Current		
Superannuation Payable	3,798	2,664
Total Current	3,798	2,664
Total Payables	3,798	2,664



Determination of the Beginning and End of the Month of Ramadan Forum

EXECUTIVE SUMMARY

The Australian National Imams Council (ANIC) had resolved to initiate the determination of the beginning and end of the Month of Ramadan forum to endeavour to unify the Imams in the declaration and announcement of the beginning and end of the Month of Ramadan and a foster a good understanding of manage disagreements and differences of opinions amongst them and to unite the Imams and the Muslim community.

STAGE ONE (Grouping)

To narrow down the differences and disagreements within the Imams that share the same methodology, primarily, Moonsighting and Calculation.



STAGE TWO (Dialogue)

To coordinate the groups of the different opinions on the determination of the beginning and end of the Month of Ramadan, discuss, dialogue and share a better understanding of the different opinions on this topic.



STAGE THREE (Conclusion)

To have an agreed methodology in the determination of the beginning and end of the Month of Ramadan, or a mutual and respectful understanding amongst the Imams on this topic.



Determination of the Beginning and End of the Month of Ramadan Forum

STAGE	OVERVIEW	OUTCOMES	COMMENTS	TIMEFRAME
STAGE ONE Grouping	To coordinate and group the Imams that share the same methodology on determining the beginning and end of the Month of Ramadan. To narrow down the differences and disagreements within the Imams that share the same methodology, primarily, Moonsighting and Calculation. To foster a good understanding of managing disagreements and differences of opinions among the Imams.	To group the Imams who share the same methodology, in particular, Moonsighting and Calculation and narrow down the disagreements in those two main methodologies. To nominate 3 coordinators and representatives to represent each group. To develop a summarised paper to be presented in stage two on behalf of each group.	A form will be sent to all Imams in Australia to identify the category of methodology that they follow, promote or are inclined to in the determination of the beginning and end of the Month of Ramadan FORM: www.anic.org.au/ramadanforum The Imams of the same methodology will be asked to meet together and nominate 3 coordinators and representatives of this methodology. The group will discuss and endeavour to narrow the disagreement in that methodology, produce a summary paper and have the coordinators ready and represent this group in stage two. Meetings of each group can be conducted in a hybrid model, onsite and online, while it is highly encouraged to meet onsite. The summary paper must not exceed 5 pages.	Commencement: October 2023 (ANIC AGM 2023) Conclusion: Ramadan 2024



Determination of the Beginning and End of the Month of Ramadan Forum

STAGE TWO Dialogue	To coordinate the groups of the different opinions on the determination of the beginning and end of the Month of Ramadan, discuss, debate, dialogue and share a better understanding of the different opinions on this topic.	To address, debate and discuss the different methodologies in the determination of the beginning and end of the Month of Ramadan and endeavour to reach a unified outcome for the Australian Fatwa Council to adopt. To agree on the process of issuing statements and	The representatives of each group together with the Australian Fatwa Council members will form a committee (The Committee) and will meet to debate and discuss the different methodologies. Collectively, The Committee, the representatives of the groups and Australian Fatwa Council members, will form a policy for determining the final outcomes of	Commencement: After Ramadan 2024 Conclusion: October 2024 (ANIC AGM 2024)
		declaration of the beginning and the end of the Month of Ramadan.	this forum.	
STAGE THREE Conclusion	To have an agreed methodology in the determination of the beginning and end of the Month of Ramadan, or a mutual and respectful understanding amongst the Imams on this topic. To agree on the process of declaring and issuing statements on the beginning and end of the Month of Ramadan. To send a strong and positive message to the community and spread hope and a sense of unity amongst the Imams and the Muslim community.	To have an agreement on the determination of the beginning and end of the Month of Ramadan or develop an understanding of the different opinions by establishing mutual respect amongst the Imams and the Muslim community, this includes the timing, the formula and language of the statement.	All Imams must commit to the final outcome of the forum by signing and agreeing to the terms and conditions of the forum. To agree to review the final outcome every 3-5 years or whatever time agreed upon by the committee.	Conclusion: Before Ramadan 2025





IMAMS CODE OF HONOUR

CANSTRAILIN NATIONAL IMAMS CO





INTRODUCTION

{ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا } (سورة آل عمران - 105)

"And hold fast by the covenant of Allah all together and be not disunited"

{Surat Al-Imraan; Verse 105}

The Quran (Book of Allah) and the Sunnah of his Prophet Muhammed (SAW), peace and blessings be upon him address and clarify the following:

- a) The importance of the unity of the Ummah
- b) The condemnation of disunity and shows that disputing and retaliating with harm is against the core values of Islam
- c) The status of the Scholars and Imams in Islam and them being the heirs of the Prophets and the best role models of the Muslim Ummah

Therefore, the Muslim nation today is in dire need of the wisdom of the Imams in their unity, in their action and in their interaction with one another.

This Code of Honour will govern the special relationship between the Imams, which is embodied in the Quran, the Sunnah and the works of the righteous predecessors.



The following are etiquettes and Codes of Honour that each Imam should respect and abide by:

1. Preservation of Islamic Identity:

- a. Fulfil the trust that Allah had entrusted the Scholars and Imams and lead by the best example in society
- b. Strive towards preserving the Islamic identity without compromising the core agreed values of Islam
- c. Demonstrate greater accommodation to dissenting views based on the authentic Shariah principles
- d. Seek clarification to understand the basis of dissenting views prior to making public comments refuting such views

2. Sincerity and Good counselling:

- a. As heirs to the Prophet (SAW), Imams are expected to act sincerely and behave seeking the pleasure of Allah (SWT) alone
- b. As brothers in faith, Imams are expected to counsel and advice one another with sincerity and in good faith
- c. Be mindful of Allah SWT and practice self-accountability

3. Ethics of Disagreements:

- a. Uphold highest ethical behaviour in dealing with juristic disagreements and strictly avoid confrontation among fellow Imams
- b. Avoid deliberately seeking faults and shortcomings of fellow Imams to bring him/them to disrepute in the community
- c. Not to exaggerate or comment on the mistakes of other Imams in public

4. Respectful behaviour:

- a. To care for and provide the utmost respect to our fellow Imams in the same way that you would like to be treated
- b. To always use appropriate and respectful words and titles when addressing each other; specifically, in the public and in front of others
- c. Engage in healthy debates on subjects that need to be debated with mutual respect using respectful expressions and avoid being disrespectful to fellow Imams



5. Professional conduct:

- a. Sincerity in working for Allah (SWT) and serving Islam and the community
- b. Uphold collective decisions (Ijma) made by the Australian National Imams Council (ANIC) or State Council of Imams even if disagreed on as an individual
- c. Strive for the successful works with common objectives that bring together the Imams and the Muslim Community
- d. Avoid exerting force on others to follow a contentious opinion or school of thought in a way that creates intolerance to other opinions or Imams
- e. Accommodate healthy dialog on contemporary issues in the spirit of seeking the truth without prejudice and not feeling offended when personal opinions are not accepted by fellow Imams
- f. Not to expose other Imams negatively in the public unless there is a religious and ethical need after it is agreed upon by the majority Imams of the ANIC Executive committee or an appointed arbitration committee

6. Professional Solidarity:

- a. Strive hard to maintain solidarity among fellow Imams and abstain from any activity that may cause disunity and disharmony among the Imams
- b. Commit to upholding the unity and common good amongst the Imams and the Muslim community
- c. Stand in solidarity; in times of need and times where Imams and Muslim leaders are under attack or pressure or criticised by others
- d. Strictly refrain from demonstrating any form of hostility or animosity towards fellow Imam(s) regardless of any disagreement or dispute between each other(s)
- e. Abstain from unhealthy public debates with fellow Imams and Religious Scholars on contentious matters of jurisprudence including but not limited to public forums, students or via any social media platform that may cause disunity in the community

7. Dispute Resolution:

a. Any dispute among the Imams must be brought to the Imams Council for reconciliation and arbitration and all final resolutions must be adhered to.





GLOBAL IMAMS AND SCHOLARS COUNCIL

www.gisc.global

Empowering our communities and Ummah through collective action and positive change.

The Global Imams and Scholars Council (GISC) is a platform that unites Muslim Scholars and Imams Councils from around the world, primarily in western, non-Muslim, and English-speaking countries.

Strengthening our communities and Ummah through the principles of Islam

As inheritors of sacred knowledge, Imams and Scholars of the English speaking nations from diverse theological and jurisprudential backgrounds have agreed to cooperate on mutual productive work. We live in a global village and Muslims from all over the world face similar challenges in their religion and life. Although the various scholarly councils and boards will have divergent methodologies in how they approach issues – pursuant to their local context, they are united in vision. It is with this vision of unity and collective work that a new vibrant and empathetic approach is needed. This new approach needs to be informed by the Islamic orthodoxy and traditional principles and values within the framework of Islam.











Strengthening our communities and Ummah through the principles of Islam

Our primary purpose is to strive for the spiritual, social, ethical and intellectual betterment of the Ummah through humility, integrity, decency and service. In our conduct with others, we seek to emulate the sublime character of the Messenger of Allah (s.a.w) anchored in a shared sense of humanity and universal values.

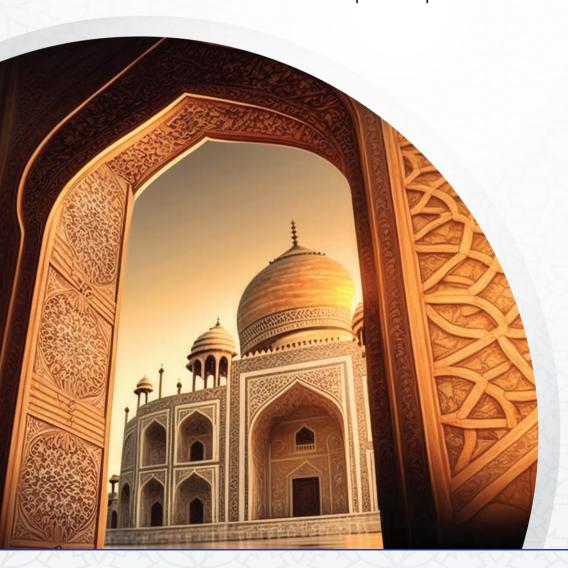
We benchmark ideas, thoughts, practices, and worldviews on Islam's broad epistemological and ontological framework rooted in revelation and the Sunnah of the Prophet. We respectfully acknowledge the nuanced differences and views that enrich mainstream Islam's legacy of thought and tradition.

We maintain that diversity of affiliation – whether to groups (Jama'ah), parties, institutions, cooperations or organisations – should never be a barrier to mutual support and collaboration towards the Muslim community and nation (Ummah).

The unique collaboration of the worlds Imams and Scholars Council

Strengthening our communities and Ummah through the principles of Islam

The Global Imams and Scholars Council (GISC) is a platform that unites Muslim Scholars and Imams Councils from around the world, primarily in western, non-Muslim, and English-speaking countries. We come together to address the common values, principles, and concerns of the Muslim Ummah and community, while adhering to the mainstream teachings and understanding of the Quran and Sunnah as guided by the mainstream Ahlu-Sunnah Wal-Jama'a Scholars of the past and present.



The unique collaboration of the worlds Imams and Scholars Council



Mission Statement

As inheritors of sacred knowledge, Imams and Scholars of the English-speaking nations from diverse theological and jurisprudential backgrounds have agreed to cooperate on mutually productive work. We live in a global village, and Muslims from all over the world face similar challenges in their religion and life.

Although the various scholarly councils and boards will have divergent methodologies in approaching issues – pursuant to their local context, they are united in vision. It is with this vision of unity and collective work that a new vibrant and empathetic approach is needed. This new approach needs to be informed by the Islamic orthodoxy and traditional principles and values within the framework of Islam.



To unite the Muslim Scholars and Imams Councils from English-speaking countries on the common values, principles, and concerns that they all share in preserving the mainstream understanding of Islam and its integrity by identifying the challenges that they face and solutions to them, and advancing the Muslim Ummah and community globally and collectively.



To unite and connect the English-speaking Muslim scholars and Imams Council through the GISC.

To preserve the Islamic identity, integrity, and principles in accordance with the mainstream teachings and understanding of the Quran and Sunnah and the mainstream Ahlu-Sunnah Wal-Jama'a Scholars in the past and present, particularly in non-Muslim countries.

To be an inspirational and empowering voice of the Muslim community in non-Muslim countries.

To identify the challenges that the Muslim community in non-Muslim countries are facing and identify unified solutions that will empower, enable, and advance Muslims.

To raise awareness, educate, address religious and spiritual matters, and provide relevant guidance to the Muslim Community on Islamic subjects, topics, and issues of concern to the Councils and the Muslim community in the relevant countries.

To collaborate and coordinate the efforts of the various Councils and share experiences, knowledge, and resources.

GISC Charter

Our charter outlines the principles, objectives, and guidelines that govern the functioning of GISC. It serves as a roadmap for our collective efforts in preserving the mainstream understanding of Islam and advancing the Muslim Ummah and community globally. The charter provides a framework for cooperation, collaboration, and decision-making processes within the Council.

"And hold firmly to the rope of Allāh all together and do not become divided"



MEMBERS

Representing the mainstream Muslim Imams and Scholars Councils from around the globe

GISC working together all over the globe

The membership of the GISC is comprised of Imams and Scholars Councils and Boards in non-Muslim and English-speaking countries. The Imams and Scholars Councils and Boards must be representative of Ahlu-Sunnah Wal-Jama'a Imams and Scholars.



MEMBERS

Representing the mainstream Muslim Imams and Scholars Councils from around the globe

GISC Members

GISC members represent countries from the english speaking world.



AUSTRALIA

Australian National Imams Council (ANIC)



UNITED KINGDOM

The British Board of Scholars & Imams (BBSI)



UNITED STATES OF AMERICA

North American Imams Fellow (NAIF)



SOUTH AFRICA

United Ulama Council of South Africa (UUCSA)



NEW ZEALAND

Ulama Council of New Zealand (UCNZ)



CANADA

Canadian Council of Imams (CCI) Overall Members of the Council Organisations

3,000+

Language Spoken

30 +

Ethnic Representation

15 +

Representing Continents

4+

GISC AIMS TO:

Unite and connect the English-speaking Muslim scholars and Imams Council through the GISC.

Preserve the Islamic identity, integrity, and principles in accordance with the mainstream teachings and understanding of the Quran and Sunnah and the mainstream Ahlu-Sunnah Wal-Jama'a Scholars in the past and present, particularly in non-Muslim countries.

Be an inspirational and empowering voice of the Muslim community in non-Muslim countries.

Identify the challenges that the Muslim community in non-Muslim countries are facing and identify unified solutions that will empower, enable, and advance Muslims.

Raise awareness, educate, address religious and spiritual matters, and provide relevant guidance to the Muslim Community on Islamic subjects, topics, and issues of concern to the Councils and the Muslim community in the relevant countries.

Collaborate and coordinate the efforts of the various Councils and share experiences, knowledge, and resources.



The best of you in Islam are those with the best character, if they have religious understanding.

Source: Musnad Ahmad 9880, Grade: Sahih

What does GISC aim to achieve?

Our mission is to unite and connect the English-speaking Muslim scholars and Imams Council through the GISC and preserve the traditional and mainstream understanding of Islam.



GISC CHARTER

The unique collaboration of the worlds Imams and Scholars Council

Corporate Charter that established its core connection with the Muslim Imams and Scholars Councils

Our charter outlines the principles, objectives, and guidelines that govern the functioning of GISC. It serves as a roadmap for our collective efforts in preserving the mainstream understanding of Islam and advancing the Muslim Ummah and community globally. The charter provides a framework for cooperation, collaboration, and decision—making processes within the Council.

Our primary purpose is to strive for the spiritual, social, ethical and intellectual betterment of the Ummah through humility, integrity, decency and service. In our conduct with others, we seek to emulate the sublime character of the Messenger of anchored in a shared sense of (plug dis all for) Allah humanity and universal values



GLOBAL IMAMS & SCHOLARS COUNCIL

UNITY ISOUR STRENGTH

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Muslim Community Fund (MCF)



Background

As the Muslim community continues to grow in population and increase its representation across society, there is a need to plan to accommodate these changes and meet the needs of the Muslim community.

A strategy for creating a Muslim Community Fund (MCF) is integral to its evolving nature and for the many future generations to come.

Australian Muslims are resilient, creative and productive citizens.

Overview

The Muslim Community Fund (MCF) is a fund that concentrates on collecting funds, donations, and contributions that will be invested in the general benefit and the greater good of the interests of the Australian Muslim community in all states and territories.

MCF will be a fund established by the Australian Muslim community, owned by the Australian Muslim community, and no specific organisation or individual.

MCF aims to preserve the Islamic identity and maintain the integrity of Australian Muslims in the present and in generations to come. It also aims to advocate on all fronts and levels for the best interests of the Australian Muslim community.

The fund's objective is to support services, programs, and initiatives in which the general and greater benefits of those services will go back to the entire Australian Muslim community without focusing on or discriminating against any specific ethnicity, cultural background, or people.



The Muslim Community Fund (MCF) aims to preserve the Islamic identity and maintain the integrity of Australian Muslims in the present and in generations to come through funds and services on all fronts and levels that will contribute towards the general and best interests of the Australian Muslim community.



Our Mission

- To preserve the traditional understanding of Islam according to Quran and Sunnah, in this generation and generations to come.
- To empower Australian Muslims to have a better understanding and contribute to society, whilst being proud of their Australian-Muslim identity.
- To preserve and enhance the integrity of the Australian Muslim community.
- To provide services that benefit the wider Australian Muslim community.
- To advocate the best interest of Islam and Muslims in Australia.
- To research, discuss, address and explore the needs of the Australian Muslim Community.

Objectives & Services

The objectives and services that the Muslim Community Fund (MCF) will provide and focus on are:

- Provide a clear and manifested education program on different levels that will embed the true understanding of Islam in a manner that corresponds with the Australian-born Muslim generation.
- 2. Provide tools and materials that will address the challenges confronting Australian Muslims.
- 3. Arrange an ongoing awareness campaign addressing key issues relating to understanding Islam and countering the misconceived narrative of Islam and Muslims.
- **4.** Provide education and research, which will provide workable solutions that can help preserve the Islamic identity in the Australian context.
- 5. Provide mentorship and leadership programs that will produce future Muslim leaders in different domains and fields. Including, Imams, professionals, intellectuals, people in business and decision makers, as well as Muslim Women.
- **6.** Provide Muslim Chaplaincy services in different departments and areas such as corrections, hospitals, Juvenile Detention Centers, Universities, Schools, Airports, and others.
- 7. Provide Scripture services in the Islamic education sector, with a specific focus on providing Islamic related instruction in public schools through various approved programs.
- 8. Provide engagements, outreach and awareness campaigns to enhance Australian Muslims relationships with the broader Australian community, by promoting the true understanding of Islam and Muslims.
- **9.** Increase presence on various digital platforms to voice Muslim community's concerns in the public and administrative spheres.
- **10.** Hold national workshops to equip mosques and Islamic organisations with the tools and skills to engage with local stakeholders.
- **11.** Political advocacy and engagements in influencing key decision-makers in Government, media, and civil society on issues of most concern to Australian Muslims in order to protect and advance the welfare of Australia's diverse Muslim community.
 - **11.1.** To encourage political awareness and engagement within the Muslim community, including grassroots campaigning and involvement with political parties.
 - **11.2.** To mobilise the Muslim community during future elections at local, state and federal levels to magnify the Muslim voice.
 - **11.3.** To make submissions in response to Government and parliamentary community consultations and inquiries relevant to the welfare and future of the Muslim community.
 - **11.4.** To host roundtable discussions with different political parties and departments and address policies and issues pertaining to the Muslim community on a state and national level.
 - **11.5.** To conduct national workshops with key Muslim organisations and Muslim leaders on political advocacy and lobbying.
- 12. Fund legal action and litigation that meet the objectives and outcomes of MCF.
- 13. Hold community Eid and Iftar events to create better awareness, understanding and engagement through annual Islamic festivals that bring the Muslim community and the broader Australian community together to celebrate Muslim's important events throughout the year.

- 14. To hold National Summits and Conferences and bring together Members and delegates from the Prominent Australian Muslim organisations, centres, leaders, academics and experts who are invited to discuss core issues faced in the Australian Muslim community and the future of Islam in Australia, and network the community and connect them together and create a platform for discussion and collaboration of Australian Muslims.
- 15. To manage the concerns of the community security and safety and to assist and advise the Muslim community on security and emergency management programs and policies. This includes, design and implement a national security strategy, undertake protective security reviews for Muslim organisations, centres, public places of worship and major events, Prepare security solution proposals to take advantage of government grants, Conduct safety and security awareness workshops and seminars, Provide a central point of contact for State and Federal Authorities for the safety and security of Muslim organisations and their venues in Australia.

Islam in Australia

Islam in Australia is a minority religious affiliation. However, the majority of Australian Muslims are born and raised in Australia. According to the 2021 Census in Australia, the combined number of people who self-identified as Muslims in Australia, from all forms of Islam, constituted 813,392 people, or 3.2% of the total Australian population.

That total Muslim population makes Islam the second largest religious grouping in Australia in all its denominations and sects. Demographers attribute Muslim community growth trends during the most recent census period to relatively high birth rates, and recent immigration patterns.



This means that the Muslim community in Australia is a fast-growing young community and requires many needs and services concurrent with this young community's rapid growth, Muslims require culturally responsive needs and services.





Australian Bureau of Statistics

Census of Population and Housing: Cultural diversity data summary, 2021 Released at 10:00am (Canberra time) 28 June 2022

TABLE 8. RELIGIOUS AFFILIATION BY STATE AND TERRITORY Count of persons(a)

TABLE 8. RELIGIOUS AFFILIATION I				croono(u)					
	NSW	VIC	QLD	SA	WS	TAS	NT	ACT	Total (b)
Buddhism	222,770	204,493	73,697	33,788	57,622	5,605	4,883	12,696	615,823
Christianity:									
Christianity, nfd	193,728	165,634	159,948	47,112	89,919	13,986	7,395	10,642	688,440
Anglican	960,305	425,007	581,373	127,970	269,583	80,380	13,930	37,141	2,496,273
Baptist	93,624	82,044	86,876	26,226	42,600	6,518	5,490	3,911	347,334
Brethren	7,150	4,162	3,070	783	1,839	1,210	7	39	18,258
Catholic	1,807,730	1,335,784	961,469	275,849	496,847	71,045	39,208	87,566	5,075,907
Churches of Christ	5,452	10,302	7,902	3,826	7,245	786	184	236	35,928
Jehovah's Witnesses	23,388	15,515	24,840	6,033	11,136	2,220	507	750	84,405
Latter-day Saints	14,893	11,457	20,192	2,794	5,951	1,340	549	696	57,868
Lutheran	17,185	23,101	47,515	43,305	6,315	1,099	5,350	1,999	145,868
Oriental Orthodox	30,798	19,067	4,228	2,002	3,327	287	203	862	60,774
Assyrian Apostolic	15,259	3,719	94	10	40	4	0	10	19,141
Eastern Orthodox	202,018	216,791	35,371	42,689	25,006	2,409	4,400	6,778	535,470
Presbyterian and Reformed	153,481	88,797	108,664	13,041	34,549	8,240	1,831	6,243	414,882
Salvation Army	11,080	7,517	8,989	2,930	3,035	1,077	206	512	35,356
Seventh-day Adventist	22,729	10,923	17,268	2,952	7,036	1,154	814	752	63,662
Uniting Church	172,132	156,166	186,373	84,797	42,526	14,447	8,636	8,005	673,260
Pentecostal	71,624	54,490	69,900	20,248	27,463	4,804	3,062	4,219	255,838
Other Protestant	35,586	22,934	24,387	6,357	16,220	2,259	2,199	2,532	112,474
Other Christian	6,284	4,345	8,944	3,903	3,029	683	175	323	27,679
Total	3,844,453	2,657,748	2,357,398	712,815	1,093,666	213,933	94,142	173,227	11,148,814
Hinduism	273,780	214,058	69,520	38,105	52,055	9,724	6,236	20,505	684,002
Islam	349,240	273,028	60,381	40,302	66,764	4,947	3,351	14,613	813,392
Judaism	40,249	46,645	4,815	1,145	5,669	376	163	886	99,956
Other Religions:									
Australian Aboriginal Traditional Religions	1,422	389	979	447	1,096	47	3,437	54	7,887
Baha'i	4,686	3,335	2,531	1,520	2,373	177	83	228	14,937
Chinese Religions	2,165	1,897	1,495	326	640	150	140	131	6,952
Druse	1,346	1,301	286	1,259	77	0	0	11	4,268
Japanese Religions	549	404	440	92	199	44	21	108	1,864
Nature Religions	8,565	7,583	8,705	2,719	3,556	1,109	285	628	33,148
Sikhism	47,165	91,745	27,713	17,259	18,583	2,208	1,401	4,323	210,400
Spiritualism	2,386	1,851	2,384	678	1,251	129	42	157	8,879
Miscellaneous Religions	18,923	6,797	5,906	1,762	2,562	548	152	426	37,086
Total	87,200	115,311	50,437	26,060	30,338	4,413	5,563	6,068	325,421
Secular Beliefs and Other Spiritual Beliefs and No Religious Affiliation									
Secular Beliefs and Other Spiritual Beliefs and No Religious Affiliation, nfd	59	66	28	10	18	5	0	7	183
No Religion, so described	2,644,165	2,523,448	2,099,765	806,165	1,130,094	276,330	88,555	197,622	9,767,448
Secular Beliefs	22,164	18,994	15,022	5,490	7,387	1,722	515	2,240	73,548
Other Spiritual Beliefs	13,392	11,213	10,646	3,609	4,721	938	429	824	45,784
Total	2,679,783	2,553,723	2,125,462	815,275	1,142,220	278,999	89,499	200,696	9,886,957
Inadequately described	26,348	25,610	21,724	6,835	11,474	2,119	1,142	2,105	97,376
Not stated	548,340	412,883	392,694	107,189	200,210	37,450	27,631	23,697	1,751,052
Total	8,072,163	6,503,491	5,156,138	1,781,516	2,660,026	557,571	232,605	454,499	25,422,788

This table is based on place of usual residence.

(a) Excludes overseas visitors.

(b) Total includes Other Territories. Other Territories include Norfolk Island, Jervis Bay Territory, the Territory of Christmas Island and the Territory of Cocos (Keeling) Island, but does not include any other external territory.

Please note that there are small random adjustments made to all cell values to protect the confidentiality of data. These adjustments may cause the sum of rows or columns to differ by small amounts from table totals.

"For these reasons the Australian Muslim Community requires the Muslim Community Fund (MCF)"

Overview of the Muslim Population

State/Territory	Total Population	Muslim Population (B)	% of Total Population (C)	% of Muslim Population living in each state (D)
NSW	8,072,163	349,240	4.30%	43.00%
VIC	6,503,491	273,028	4.20%	33.60%
WA	2,660,026	66,764	2.50%	8.20%
QLD	5,156,138	60,381	1.20%	7.40%
SA	1,781,516	40,302	2.30%	5.00%
ACT	454,499	14,613	3.20%	1.80%
TAS	557,571	4,947	0.90%	0.60%
NT	232,605	3,351	1.40%	0.40%
Australia	25,418,009	813,392	3.2%	100.0%



- According to the 2021 Census, 813,392 Muslims live in Australia.
- Approximately, 3.2% of the total Australian population are Muslims. Islam is the second largest religion in Australia after Christianity, followed by Hinduism, Buddhism, Sikhism and Judaism.
- 76% of the Muslim Community live in the state of NSW and VIC.
- In 2016 Census, Muslims in Australia were 684,002 people or 2.7% of the population. Islam has grown to 813,392 people, which is 3.2% of the Australian population. An increase of 34% in 5 years.
- 62% of Australian Muslims are under the age of 35, and 79% are under the age of 45.

Operational Structure

The structure of Muslim Community Fund (MCF) is as follows.

Membership

- The MCF will have two members.
 - Australian National Imams Council (ANIC)
 - Alliance of Australian Muslims (AAM)





Directors

- · The MCF will have a minimum 7 directors
 - 2 nominated by ANIC
 - 2 nominated by AAM
 - 3 from the general public



Executive Team

- Below is the proposed department of the organisation. The management will recruit suitable staff as per the organisation requirements. Also, the structure will be updated while developing the organisation.
 - General Manager
 - Program Management
 - Fundraising and Management
- · Public Relations and Marketing
- Administrative and Finance
- · Human Resource Management



MCF is committed to serving the needs of the Australian Muslim community and is open to all feedback and queries.



www.muslimfund.org.au





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Thank you for your attendance

PLEASE SCAN AND SHARE YOUR FEEDBACK

