Endnotes

Introduction

An Introduction to Islam
2 There is a percentage of Muslims from other groups but they are statistically very small.
3 Arabic works on a system of tri-consonantal roots. Words are composed of (usually) three base consonants, in this case ‘s’, ‘l’, and ‘m’, to which are added various extra consonants and vowels to generate a universe of related words.
7 All dates are given according to the Common Era calendar.
13 Ramadan, In the Footsteps, p. 39.
14 Ibid, pp. 67-68. This year is remembered by Muslims as ‘the year of sorrow’ due to the deaths of these two important figures in early Islamic history.
15 Brown, Muhammad, p. 46; Ramadan, In the Footsteps, pp. 174-76.
23. For a substantial overview of the main scholars and this process, see Brown, *Hadith*, pp. 67-122.
28. There are a number of differences between Shi‘i and Sunni Muslims on the charity-tax, and these are beyond the scope of this article.
29. See Qur’an, 7:172 for the specific verse.
37. For a substantial list of topics covered in classical Islamic legal manuals, see Hallaq, *Introduction*, pp. 28-30.
38. For a full overview, see Kamali, *Shari’ah Law*, pp. 15-38.
40. For a more detailed overview of this, see Hallaq, *Introduction*, pp. 85-170.
The First Islamic Museum of Australia

*This article is written by myself as an individual member of the IMA board and is not written on behalf of the IMA board.


2 Ibid, p. 207.


4 Ibid.


8 These include comedians, artists, musicians and hip-hop performers.


12 The first female executive, Siti Mariam Kawi, was appointed to the AFIC board in 2006 after more than 15 years of AFIC operating as the ‘national representative body of Australian Muslims’. Richard Kerbaj, ‘Power play in Islam’, *Australian*, 6 June 2006.


Islamic Schools in Australia


3 Karen Selby states (‘The Islamic Schooling Movement in the United States’, *Muslim Education Quarterly*, vol. 9, no. 2, 1992) that her search of databases on ‘Islamic education’ revealed very little and most of what was there related to the Arab world, which, despite popular perceptions, represents only 16 per cent of the world’s Muslims.


28 Ibid.


32 Mike Rann, ‘Opening of the Nexus Islamic Spectrum Symposium’, (paper presented at the Nexus Islamic Spectrum Symposium, Nexus Multicultural Arts Centre, South Australia, 29 July 2009).


34 Ibid.


38 http://www.1001inventions.com/


41 See the YouTube link http://www.youtube.com/watch?v=fjHWH8LJPzU.


43 Often known in the Western world as ‘Mecca’.
Endnotes


11 Donohoue Clyne, ‘Seeking Education: the struggle of Muslims to educate their children in Australia’, p. 133.

12 Sanjakdar, p. 6.

13 Silma’s School, *Compass*, ABC, 3 September 2006.


15 Donohoue Clyne, ‘The Political Framework to the establishment of Islamic schools’, p. 6

16 islammonitor.org. See also CAMDEN-ISLAMIC-SCHOOL-PROTEST site, 2009.

17 ‘Dangerous Ground’, *Four Corners*, ABC, 10 March 2008.

18 Some of these were expressed during the Camden school protests and included charges that Muslim values included promoting child sex, hatred of non-Muslims, war against non-Muslims and cruel treatment of captives.

19 One such allegation, quoting the Qur’an, Surah 9,30, is on the CAMDEN-ISLAMIC-SCHOOL-PROTEST site, 2009. Tolerance also came up as an issue in the Islamic Council of Victoria v. Catch the Fires Ministry court case which went on for six years, so vividly described by Hanifa Deen in *The Jihad Seminar*, Nedlands, WA: UWA Press, 2008.

20 There is an informed article by Mark Halstead on ‘Muslim Attitudes to Music in Schools’, *British Journal of Music Education*, vol. 11, 1994, pp. 143-156.

21 These books by Randel Abdel-Fattah were published by PanMacmillan in 2005 and 2006.


Remembering Muslim Histories of Australia

1 See, for example, *Antara News*, 9 August 2010, ‘Orang Indonesia Awali Kedatangan Islam di Australia’. http://www.antaranews.com/view/?i=1200278025&c=INT&s=, accessed November 2011. At the time of writing my university office and the entire building in which it is housed had to be evacuated, so this is the first time I have attempted to write entirely without reference to my collected memory of books and files, with only my laptop as a research tool. Clearly the Internet has become an important source of up-to-date information that facilitates interdisciplinary investigation, and this has enhanced the ‘writing in’ of history in a way that paper-published books cannot do.


3 DFAT http://www.dfat.gov.au/facts/muslims_in_australia_in.html, accessed October 2011. There has never been any doubt that the ‘Macassans’ (trepang fleets) visited prior to European settlement. But that they came as early as the 16th century has been questioned. Archaeological evidence tends to support the claim of such an early contact, but not necessarily by Muslims from Makassar. See


12 Discussed in Anisa Buckley’s article in this issue of the *La Trobe Journal*.


Publisher House, 1985; R. J. Anderson, Solid Town: the history of Port Augusta, Port Augusta: The
Author, 1988; H. Simpson and J. Dallwitz, Horrie Simpson’s Oodnadatta, Adelaide: Oodnadatta

16 SBS TV, Australian Cameleers: the unacknowledged pioneers of Australia’s outback, (videorecording),

17 Michael Cigler, The Afghans in Australia, Melbourne: AE Press, 1986; Pamela Rajkowski, In the
Tracks of the Camelmen: outback Australia’s most exotic pioneers, Sydney: Angus & Robertson,
1987; Christine Stevens, Tin Mosques & Ghantowns: a history of Afghan cameldrivers in Australia,
Melbourne: Oxford University Press, 1989; Anne Atkinson, ed., Asian Immigrants to Western
Australia 1829–1901: the bicentennial dictionary of Western Australians, vol. 5, Nedlands, WA:
University of Western Australia Press, 1988; Charles Fox, ’Jumna Khan’, in Jan Gothard, ed., Asian
Orientations: studies in Western Australian history, vol. 16, 1995, University of Western Australia
Press, pp. 53–68.


19 Mary Jones, ed., An Australian Pilgrimage: Muslims in Australia from the seventeenth century to
the present, Melbourne: Victoria Press in association with Museum of Victoria, 1992. This was
accompanied by a Museum of Victoria touring exhibition in 1992. The book contains a chapter by
Christine Stevens on ’Afghan Camel Drivers as the Founders of Islam in Australia’, pp. 49–62; G. D.
Bouma, Mosques and Muslim Settlement in Australia, Canberra: Australian Government Publishing

20 Australian Institute of Aboriginal Studies, Camels and the Pitjantjara, (unrestricted version),
(videorecording), 1969; Luise Hercus, ’Afghan Stories from the North-east of South Australia’,
Aboriginal History, vol. 5, no. 1, 1981, pp. 71–79; B. Murray and P. Austin, ’Afghans and Aborigines:

only 0.22 % of the indigenous population.

22 See Regina Ganter, Mixed Relations, p. 251.

accessed November 2011; Australian, 17 August 2006, ’Richard Kerbaj’, archived by Kooriweb,

redfern-aboriginal-dawah-project/, accessed November 2011.

accessed November 2011.


29 Aiman S. Ahmad, ’Critiquing Indigenous-Muslim Relations: interview with Eugenia Flynn’, Cultural
html&Itemid=22, accessed November 2011.

30 Kevin M. Dunn, et al, ’Indigenous Australians’ Attitudes Towards Multiculturalism, Cultural

31 H. Onnudottir, A. Possamai and B. S. Turner, ’Islam: a new religious vehicle for Aboriginal self-
pp. 49–74 (56).


37 This information derives from a range of sources, predominantly Elcho Island elder David Bururrumarr. It is discussed by Ian McIntosh in ‘Islam and Australia’s Aborigines?: a perspective from North-east Arnhem Land’, *Journal of Religious History*, vol. 20, no. 1, June 1996, pp. 53-77. The same material is also discussed in two Dutch sources published in 1952, mentioned by C. C. Macknight in several publications, including ‘“The View from Marege”: Australian knowledge of Makassar and the impact of the trepang industry across two centuries’, *Aboriginal History*, vol. 35, 2011, pp. 136-157.

38 Ian McIntosh, ‘Islam and Australia’s Aborigines’.

39 A more extensive treatment of these connections is in Regina Ganter, *Mixed Relations*, 2006. The Sama Bajo (or sea gypsies) were among the workforce in the trepang boats visiting the north coast. There are also references to Sama Bajo excursions to the northern coast, such as by G. A. Earl, cf. Macknight, *Voyage to Marege*, p. 18.


41 As C. C. Macknight notes in the *Australian Dictionary of Biography* entry for Husein Dg. Rankga, his nickname was *Ayam Jantan* (fighting cock), perhaps due to the shipwrecks he suffered at Melville Island (1882, 1886) having to defend himself from native attack. The same nickname was also given to the national anti-colonial hero of the kingdom of Gowa, Sultan Hasanuddin (1631-1670).

42 This Yolngu term derives from Mangkasara which is what Makassar people call themselves in the Makasar language.


Excavating the Past: Australian Muslims

* This article is partly based on the author’s Caravanserai: journey among Australian Muslims, Fremantle, WA: Fremantle Arts Centre Press, 2003 (first published St Leonard’s, NSW: Allen and Unwin, 1995) and her other books on Muslim involvement in Australia’s history.


6 Featured in ‘Profiles of Prominent Victorian Muslims’ in this issue of the *La Trobe Journal*.

7 Kazi is also featured in ‘Profiles of Prominent Victorian Muslims’.

8 Cleland, p. 75.

Persian and Islamic Architecture in Melbourne


2 Philip Adams, *Late Night Live*, Late Night Live Summer broadcast, 11 January 2012, (China #6) Professor Zhang Yongxian, Director of the Australian Studies Centre at Renmin University in Beijing.


4 This summary is intended as a guide to explain the complex sequences of dynasties and eras, and to outline their connection with Persian cultural identity, in particular, architecture. It has been compiled from many sources including the extensive and comprehensive notes ‘Persian Peregrination 2010’ prepared by Miles Lewis for his Iran tour in 2010. Also consulted was Markus Hattstein and Peter Delius, eds, *Islam: art and architecture*, Königswinter, Germany: Köneman, 2004.


6 It has been estimated that around 60,000 books were published on what today would be called Orientalism between 1800 and 1950.

7 Thomas Daniell, *Oriental Scenery: twenty four views in Hindoostan drawn and engraved by Thomas Daniell (taken in the years 1789 and 1790)*, London: Robt Bowyer), 1795, 97. Reprinted with additional images, some by William Daniell, in various editions over the next 20 years or so.


10 Ibid, pp. 9-12. One plate was noted as Persian ornament (from Persepolis and Sassanian ornaments), 6 were noted as Persian Ornament (Islamic), with 5 Arabian Ornament (from Cairo), 3 Turkish Ornament, 8 ‘Moresque’ Ornament from the Alhambra and 9 Indian (Mughal) Ornament, many of which were very similar to some Persian examples. This totals 31 as being ‘Mohammedan’, over a quarter of the plates. Other plates covered Egyptian, Greek, Roman Byzantine, ‘Hindoo’, Chinese, Celtic, Mediaeval, Renaissance, Elizabethan and Italian.

11 Ibid, p. 57.

12 Victorian and Albert Museum. http://www.vam.ac.uk/content/articles/a/a-higher-ambition-owen-jones/.


Terry Sawyer, ‘Setting the Scene: the theatre drawings of William Pitt’, *La Trobe Journal*, no. 84, December 2009, pp. 76-91. The article also includes a drawing of the Comedy Theatre.


Sawyer, op. cit.

Lewis and Jacobs, op. cit., p. 49.


Nigel Lewis Richard Aitken Pty Ltd, research involving the history of Luna Park used to prepare drawings to reconstruct the Luna Park Scenic Railway Station, September 1997.


Heritage Victoria Register, citation VHR 0438.


Ibid, pp. 244-246.

Jeff Turnbull, personal comm., 20 February 2012.

**Muslim Participation in Multifaith Initiatives in Victoria**


3. This paper draws on interviews with the following Victorian multifaith practitioners conducted in 2008 and included in the author’s PhD study ‘Netpeace: the Multifaith movement and common
Endnotes

security’, Monash University, 2010: Waleed Aly, Lecturer, Global Terrorism Research Centre, School of Social and Political Inquiry, Monash University, Melbourne, Australia; Prof. Joseph Camilleri, Director, Centre for Dialogue, La Trobe University, Melbourne, Australia; Dr. Bulent (Hass) Dellal, Executive Director, Australian Multicultural Foundation, Melbourne, Australia; Fr. Dr. John Dupuche, Chair, Catholic Interfaith Committee of the Catholic Archdiocese of Melbourne, Melbourne, Australia; Sherene Hassan, Interfaith Officer, Islamic Council of Victoria, Melbourne, Australia; Di Hirsh, Interfaith and Intercultural Chair, National Council of Jewish Women of Australia, Melbourne, Australia; Dr Susan Pascoe, Chair, Australian National Commission for UNESCO, Canberra (interview conducted in Melbourne), Australia; Maureen Postma, General Secretary, Victorian Council of Churches, Melbourne, Australia; and Rachel Woodlock, Researcher, Centre for Islam and the Modern World, School of Social and Political Inquiry, Monash University, Melbourne, Australia.

4 The religious affiliations of respondents have not been specified, as actors were not selected as representatives of their faith communities, but rather as professional experts in the field of multifaith relations. Therefore, it would be misleading to identify them according to their religious affiliation, although from participants’ titles and comments in many cases it is made quite obvious.

5 The 1893 Parliament of the World’s Religions (PWR) was originally titled the World’s Parliament of Religions (WPR). The Council for the Parliament of the World’s Religions (CPWR) was established to coordinate the 1993 PWR and future PWRs. CPWR is now simply called the Parliament of the World’s Religions (PWR). I have used Parliament of the World’s Religions (PWR) throughout this chapter to describe all WPR, CPWR and PWR events in order to avoid confusion.

6 The 1993 PWR, commonly described as the second PWR, was actually the third. The second, much smaller PWR was held in Chicago in 1933, convened by the World Fellowship of Faiths (WFF). See Marcus Braybrooke, Pilgrimage of Hope: one hundred years of global interfaith dialogue, London: SCM Press Ltd, 1992, p. 39.

7 Braybrooke, Pilgrimage of Hope, pp. 2-7, 22, 29-30, 309.


10 Braybrooke, Pilgrimage of Hope, p. 25.

11 Eck, A New Religious America, pp. 234-235.


15 Eck, A New Religious America, pp. 366-68.


18 Eck, A New Religious America, pp. 341-347, 374; Bharat & Bharat, p. 236.

The La Trobe Journal


23 McCarthy, p. 2.

24 Kirkwood, pp. v-vi.


28 Ibid, pp. 197-199.


31 Bouma et al, Managing the Impact of Global Crisis. . . , pp. 6, 55, 57-59.

32 Ibid, pp. 59-60.


35 Cahill et al, pp. 86-88.

36 Bouma et al, Managing the Impact of Global Crisis . . . , pp. 22-26

37 Ibid, p. 25.


41 Das, ‘US-style security chief to fight terror’.


“Islam is a Blackfella Religion: Whatchya Trying to Prove?”

1 Long tunic that reaches the feet.
2 Practices, sayings, and habits of the Prophet Muhammad (pbuh [peace be upon him]).
7 Ibid, p. 389.
9 Omi and Winant, p. 64.
11 Omni and Winant, p. 55.
13 Murji & Solomos, p. 19.
17 Ibid, p. 569.
18 Ibid, p. 567.
19 Islamic skullcap worn by some Muslim men.
20 Islamic headscarf worn by some Muslim women.
22 Ibid.

24 Ibid, p. 27.

25 The White Australia Policy was the Australian Government’s official policy regarding immigration from Federation through to 1973. The Immigration Restriction Act (1901) restricted the entry of ‘non-white’ immigrants into Australia with the intent of creating an ethnically homogenous population made up predominantly of British and Northern European persons. The abolition of the White Australia Policy began in 1949, and was finally completely dismantled by the Whitlam Government in 1973.


28 John Howard, quoted in Sunderland.


30 Ibid, p. 11.

31 ‘Visibly Muslim’ is used in this article to refer to Muslims who purposely wear clothes that identify themselves as Muslims to other people, such as a headscarf, abaya (see note 35), thawb, kufi, or turban.

32 Philip.

33 S. Poynting, et al, Bin Laden in the Suburbs, Sydney: Institute of Criminology, 2004, p. 4


35 Loose floor-length tunic.

36 Rania.


38 Ibid, p. 863.


40 Ibid.


45 Anthias & Yuval-Davis, p. 125.

46 Michelle.


48 The ‘N’ word = Nigger.


50 Tara.
Endnotes

51 As God has willed.
52 Glory be to God.
53 Faith.
55 Omi and Winant, p. 72
56 T. G. Ash, ‘What young British Muslims say can be shocking - some of it is also true’, *Guardian*, August 10 2006, found at http://www.guardian.co.uk/commentisfree/2006/aug/10/comment.race, accessed 15 November 2010.
57 Antheas and Yuval-Davis, p. 8.

Silenced: Muslim women commentators in the Australian media

5 Ibid.
11 Harding, p. 165.
13 In order to protect the women’s privacy and to give them greater scope for disclosure, especially given the negative reception many of them already receive from the public, I have used pseudonyms to mask their identities.
The La Trobe Journal

16 Ibid.
17 Gruen Planet, Episode 8, ABC 1, aired Wednesday, 16 November 2011. Excerpt taken from 30.30
18 Hoodfar, p. 5.
19 Houston and Kramarae, p. 389.
21 Hoodfar, p. 5.

Young Muslims of Australia

5 H. A. Hellyer, Muslims of Europe: the other Europeans, Edinburgh: Edinburgh University Press, 2009, p. 16
Endnotes

17 Monash University, Muslim Voices: hopes and aspirations of Australian Muslims Clayton, Vic.: Centre for Muslim Minority and Islam Policy Studies, September 2009, pp. 34-35.
18 Ramzi ElSayed, interview, 19 July 2010, Lower Templestowe, Victoria.
19 Tasneem Chopra, interview by online correspondence, 10 November 2011.
20 Ramzi ElSayed, interview.
21 Tasneem Chopra, interview.
24 Ramzi ElSayed, interview. 
35 Waleed Aly has since become more interested in exploring classical Islam.
36 Nazeem Hussain, interview, 13 February 2010, Brunswick St, Fitzroy, Melbourne.
39 Ibid.
41 Timur Bakan, The Brothahood, Group Interview, 13 March 2010, Sydney Road, Brunswick, Melbourne.
43 Monique Toohey, interview, 21 January 2011, Broadmeadows, Melbourne.
44 Ibid.
46 Ibid.
47 William Sheppard (Introducing Islam, London: Routledge, 2009) notes that a ‘definite tension’ exists between shari’a (Islamic law) mindedness and the Sufi orientation. This tension is largely based upon extremes of practice and ritual practiced by some, as well as a greater tendency to adopt the practices and ideas of non-Muslims, incorporating them into their practice of Islam.

In the Australian context, YMA members were particularly cognizant of this criticism, particularly from more conservative Muslims. YMA may be considered to belong to conventional Islamic groups that adhere to Islam and practice Islamic law. As the group’s website states, ‘Our guide is the Qur’an and our path is Islam. Ahlu Sunnah Wal Jama’ah is our way’.

48 Within this analysis the ‘ego’, a term with a western origin, is equated with nafs only so far as interviewees explicitly describe it.
49 Hesham Habibullah and Jehad Deebab, interview, 30 March 2011, Subway, Bourke St, Melbourne.
50 Ramzi El Sayyed, interview.
53 Ramzi El Sayyed, interview.
54 Toltu Tufa, interview, 18 May 2010, University of Melbourne, Parkville.
55 Tasneem Chopra, interview, 20 July 2010, Broadmeadows, Melbourne.
56 T. Bakan, Group Interview, Sahara’s Pizza, Coburg, Melbourne, 13 March 2010.
57 Waleed Aly, interview, 22 April 2010, Menzies Building, Clayton Campus, Monash University.
58 Moustafa Deebab, interview, 6 Feb 2010 Epping Plaza, Melbourne.
59 Monique Toohey, interview.
60 Hesham Habibullah, interview, 9 February 2010, Country Rugs and Furniture, Sydney Rd, Brunswick, Melbourne; Monique Toohey, interview; Timur Bakan, interview, 9 March 2010, Station Kebabs, Coburg, Melbourne.
61 J Deebab, Group Interview, Sahara’s Pizza, Coburg, 13 March 2010.
62 A. Ahmed, Group Interview, Sahara’s Pizza, Coburg, 13 March 2010.
63 Waleed Aly, interview.
66 Ibid.
Notes on Contributors

Oishee Alam recently completed her Bachelor of Laws/Bachelor of Arts in Communications (Honours) at the University of Technology, Sydney, and is about to embark on her doctoral studies. Over the past two years, she has worked as a community worker, freelance writer, university tutor, and community cultural development officer, in which time she has been primarily based in Western Sydney. Oishee also works in a voluntary position as an Arts Director at Justice and Arts Network, where she facilitates arts and cultural projects targeted predominantly towards Muslim youth in Sydney.

Anisa Buckley is a PhD Candidate in Islamic Studies at the Asia Institute and the Melbourne Law School and has worked with the Centre for the Study of Contemporary Islam at The University of Melbourne. Anisa’s PhD topic is titled: ‘Muslim Women and Family laws: the challenges of securing a “complete” divorce in Australia’. She is also a Board Member of the Islamic Museum of Australia and sits on the Management Committee of the Australian Muslim Women’s Centre for Human Rights.

Susan Carland is a PhD candidate in the School of Political and Social Inquiry at Monash University, where she is researching the way Muslim women fight sexism in their own traditions and communities. She has taught subjects on Muslims in Australia, Sociology of the Family, Introduction to Gender Studies and post-graduate sociological research. In 2009 she was named as one of the 500 Most Influential Muslims in the World.

Hanifa Deen is an award-winning author who writes narrative non-fiction. Her books include: Caravanserai: a journey among Australian Muslims; Broken Bangles; The Crescent and the Pen and The Jihad Seminar, short listed for the Australian Human Rights Commission, Literature Non-Fiction Award. Her latest book is Ali Abdul v. The King (2011). She is also the Editor of a new Online Magazine: Sultana’s Dream and an Honorary Fellow at the National Centre for Excellence in Islamic Studies, University of Melbourne.

David Drennan is currently completing his doctoral studies in the Department of Arabic and Islamic Studies at the University of Sydney, where his research focuses on the issue of Muslim religious authority in the modern world and the changing role of muftis and fatwas in globalised Muslim societies. In 2011, David was recipient of the Endeavour Research Fellowship Award which took him to Jordan where he undertook some intensive Arabic language training and continued his doctoral research.

Anna Halafoff is a Research Fellow at the Centre for Citizenship and Globalisation, Deakin University. Previously, Anna was a lecturer at the School of Political and Social Inquiry, and a researcher for the UNESCO Chair in Interreligious and Intercultural Relations – Asia Pacific, at Monash University (2005-2012). In 2011, she was named a United Nations Alliance of Civilizations’ Global Expert in the fields of multifaith relations, and religion and peacebuilding.
Peter D. Jones teaches Comparative Religion at The Friends’ School in Hobart. As part of his Professional Development, he undertook a Graduate Diploma in Islamic Studies through the University of New England (Armidale) in NSW. His thesis was on Islamic schools in Australia and he has now spent the last six years turning it into a PhD, based on field research interviews with more than eighty staff and former students from Islamic schools in six cities across Australia.

Nigel Lewis is a practicing Melbourne architect who specialises in conservation, including buildings, gardens and urban areas. He travelled widely in Iran in 2006 and 2010 and has an interest in many aspects of Persian culture.

Joshua M. Roose is in the final stages of a PhD in Islamic Studies at the National Centre of Excellence for Islamic Studies, University of Melbourne. Joshua’s work examines how key social influences interact to contribute to different forms of political action by Australian Muslim men.

Ammar Sachak recently completed his Bachelor of Communication (Journalism) degree at RMIT University. Melbourne born Ammar has always had a keen interest in the media and current affairs. He took a one-year break during his degree to work as a sports reporter in Singapore, fulfilling a childhood dream: getting paid to watch sport.

Rachel Woodlock, M.Islam.Std., is a lecturer, researcher and doctoral candidate at the Centre for Islam and the Modern World in the School of Political and Social Inquiry, Monash University, studying the social attitudes of religious Muslims in Australia. Her other research interests include conversion, religious pluralism, Muslim feminism, and heterodox Islamic groups. She contributed ‘Islamic Beliefs and Practices’ to the Encyclopedia of Religion in Australia (2009).