

Endnotes

Introduction

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- 5 Michael Bittman, et al, 'Human Capital', in *The Social Costs and Benefits of Migration into Australia*, edited by Kerry Carrington, Alison McIntosh, and Jim Walmsley, Canberra: Commonwealth of Australia, 2007, pp. 25-104; Gary D. Bouma, 'The settlement of Islam in Australia', *Social Compass*, vol. 44, no. 1, 1997, pp. 71-82.

An Introduction to Islam

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- 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.
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- 7 All dates are given according to the Common Era calendar.
- 8 Tariq Ramadan, *In the Footsteps of the Prophet: lessons from the life of Muhammad*, Oxford: Oxford University Press, 2007, p. 9.
- 9 Fred M. Donner, *Muhammad and the Believers: at the origins of Islam*, Cambridge: Harvard University Press, 2010, p. 4, and the chapter more generally for an overview of the Middle East prior to the establishment of Islam as a social and cultural force; Ira. R. Lapidus, *A History of Islamic Societies*, 2nd ed., Cambridge: Cambridge University Press, 2002, pp. 11-12.
- 10 Jonathan P. Berkey, *The Formation of Islam: religion and society in the Near East, 600-1800*, Cambridge: Cambridge University Press, 2003, pp. 48-49.
- 11 Qur'an, 96:1-5. M. A. S. Abdel Haleem, *The Qur'an: a new translation*, Oxford: Oxford University Press, 2005, p. 428. All translations are taken from this 'Oxford World's Classics' edition.
- 12 Brown, *Muhammad*, p. 14.
- 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.

- 16 Zepp, *A Muslim Primer*, pp. 105-24.
- 17 The most extensive and detailed survey text remains Lapidus, *History*. Although a much more concise and accessible text is Berkey, *The Formation*. For dealing specifically with the Arab world, see Albert Hourani, *A History of the Arab Peoples*, London: Faber and Faber, 2005.
- 18 See the discussion in Farid Esack, *The Qur'an: a user's guide*, Oxford: Oneworld, 2007, pp. 13-29.
- 19 There are many works giving substantial overviews of the Qur'an—its themes, structure and style. One of the most accessible English texts in this field is Muhammad Abdel Haleem, *Understanding the Qur'an: themes and style*, 2nd ed., London: I. B. Tauris, 2001.
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- 21 Wael B. Hallaq, *An Introduction to Islamic Law*, Cambridge: Cambridge University Press, 2009, p.16.
- 22 Jonathan A. C. Brown, *Hadith: Muhammad's legacy in the medieval and modern world*, Oxford: Oneworld, 2009, pp. 6-9 and more generally.
- 23 For a substantial overview of the main scholars and this process, see Brown, *Hadith*, pp. 67-122.
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- 26 For a more substantial overview of the *sunna* and *hadith* in Islam, see Hamza Yusuf Hanson, 'The Sunna: the way of the Prophet Muhammad', in *Voices of Islam*, ed. Vincent J. Cornell, vol. 1, pp. 125-46.
- 27 For more detail, see Zepp, *A Muslim Primer*, pp. 79-94. Also see Karima Diane Alavi, 'Pillars of Religion and Faith', in *Voices of Islam*, ed. Vincent J. Cornell, vol. 1, pp. 5-42.
- 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.
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- 33 Mohammad Hashim Kamali, *Shari'ah law: an introduction*, 'Foundations of Islam', Oxford: Oneworld Publications, 2008, p. 2.
- 34 Hallaq, *Introduction*, pp. 7-8.
- 35 Khaled Abou El Fadl, *The Great Theft: wresting Islam from the extremists*, New York: HarperCollins, 2005, p. 30.
- 36 Hallaq, *Introduction*, p. 20.
- 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.
- 39 Abou El Fadl, *The Great Theft*, pp. 16-25.
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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.

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- 4 Ibid.
- 5 Christina Ho, 'Muslim Women's New Defenders: women's rights, nationalism and Islamophobia in contemporary Australia', *Women's Studies International Forum*, vol. 30, 2007, p. 291; Waleed Aly, 'Muslims, Myths and Moral Panic', *Religion and Ethics*, 2011, <http://www.abc.net.au/religion/articles/2011/10/06/3334026.htm>; Kevin Dunn, 'Islam in Sydney: contesting the discourse of absence', *Australian Geographer*, vol. 35, no. 3, 2004, p. 334.
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Islamic Schools in Australia

- 1 Irene Donohoue Clyne, 'Seeking Education for Muslim Children in Australia', *Muslim Education Quarterly*, vol. 14, no. 3, 1997.
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- 6 Noha Sanjakdar, 'Why do Muslim Parents Choose King Khalid College of Victoria?', unpublished M. Ed. thesis, University of Melbourne, 2000.

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- 8 Donohoue Clyne, 'Seeking Education for Muslim children in Australia', 1997, p. 11.
- 9 Donohoue Clyne, 'The Political Framework to the Establishment of Islamic Schools: conflicts between curriculum and identity', unpublished and undated, p. 3.
- 10 Donohoue Clyne, 'Educating Muslim Children in Australia', in *Muslim Communities in Australia*, edited by Saeed & Akbarzadeh, p. 119.
- 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.
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- 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.
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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.
- 2 Regina Ganter, 'Editorial: Asians in Australian History', in R. Ganter, ed., *Asians in Australian History*, Natchan, Qld.: Griffith University, 1999; R. Ganter, 'Mixed Relations: towards reconfiguring Australian history', in *Lost in the Whitewash - Aboriginal-Asian Encounters in Australia, 1901-2001*, Canberra: Humanities Research Centre, ANU, 2003; R. Ganter, 'China and the Beginning of Australian History', *The Great Circle: Journal of the Australian Association for Maritime History*, vol. 25, no. 1, 2003; R. Ganter, 'The View from the North', in M. Lyons and Penny Russell, eds, *Australia's History: themes and debates*, Kensington, NSW: UNSW Press, 2005; R. Ganter, 'Turn the Map Upside Down', in *Griffith Review*, Spring 2005; R. Ganter, 'Turning the Map Upside Down', in *Australian Financial Review*, 2006.
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 - 7 ABC, George Negus Tonight, 1 November 2004, <http://www.abc.net.au/gnt/history/Transcripts/s1231969.htm>, accessed November 2011; Northern Territory Library, Camel Guide http://www.ntl.nt.gov.au/__data/assets/pdf_file/0017/100853/Camel_Guide.pdf, accessed November 2011; M. Simpson, *On the Move: a history of transport in Australia*, Sydney: Powerhouse Publication, 2004.
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- 40 'Djawawungu: Dhae-Dhuditjpu Mangatharra', (The last visit of the Macassans, story owned by Djawa) in 1979 and 'Bopaniwungu: Daewu Dhuwal Gpiyawuywainguwuy. Ga Mangatharrawainguwuy' in 1988. Both are roneographed story booklets by the Milingimbi Literature Centre.
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Persian and Islamic Architecture in Melbourne

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Muslim Participation in Multifaith Initiatives in Victoria

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

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Silenced: Muslim women commentators in the Australian media

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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'.
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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.

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Muslim woman walking down Grattan St, Melbourne.
Photo by Rachel Woodlock, February 2010.