

to London. Even then, his appeal did not diminish.

"His popularity in the Arab world is unrivaled," wrote Akbar Ahmed, chairman of Islamic Studies at American University, in his recent book "Journey Into Islam," based on polls he took in the Islamic world. "He is able to instill pride and happiness in people for being Muslim and has helped strengthen faith in Islam at a time when it is thought to be under assault by Westernization, secularism and nationalism."

Khaled's fame spread to the West after the controversial 2005 publication of 12 Danish cartoons lampooning the prophet Muhammad, which sparked protests in Europe and Asia and more than 100 deaths. Khaled organized a conference on coexistence in Denmark four months later, a move widely condemned by leading clerics.

"I took about 40 people and I said, 'We came to talk. We feel bad that you didn't respect our prophet. We didn't come to say we are against you. We came for dialogue,' " Khaled said in a lecture at Georgetown University.

Youssef al-Qaradawi, a fiery octogenarian cleric trained at Egypt's famed al-Azhar seminary, is Khaled's main rival among televangelists. Unlike Khaled, Qaradawi has enormous standing among Muslim clerics. On al-Jazeera, where he is broadcast, Qaradawi rebuked the younger Egyptian for the Denmark conference. "You have to have common ground to have dialogue with your enemy," Qaradawi said. "But after insulting what is sacred to me, they should apologize." Secular critics say Khaled, the son of a doctor, is fostering a religious revival rather than modern reform. Wael Abbas, a leading Egyptian blogger, said Khaled is the "first step to Islamization. He's charismatic and the girls like him.



But Egypt is becoming more conservative as a result of him. More girls have started to wear veils."

True, say others, but at least the scarves are pink instead of black, and the girls are wearing them on college campuses where they are training to be engineers and writers and teachers. After Khaled's speech in Virginia, an Islamic hip-hop band performed.

"The fact that he has no training has actually given him additional legitimacy, as people are tired of the traditional clergy who have not kept up with the current dilemmas facing the young and who present Islam in ways that are archaic and boring," said Radwan Masmoudi, head of the Center for the Study of Islam and Democracy in Washington.



The question now is whether Khaled represents a fad or an enduring trend. Khaled is most popular among the middle and upper classes. Egypt's Al-Ahram newspaper described him as a "Pied Piper" leading Arab youth "to an unknown destination -- much to the discontent of the town elders."

At the end of his Crystal City speech, Khaled was mobbed by both young and old. The scramble to hear or be near him dragged on until almost midnight. A burly bodyguard finally extricated him and Khaled left to even louder applause.

*"Amr Khaled is not a household name in the West. But for a segment of the Islamic world, the 39-year-old Egyptian is a rock star."*

TIME Magazine

# OPENING KEYNOTE ADDRESS

Pat Dodson: Former Chair, Council for Aboriginal Reconciliation



## **MUSLIM STUDENTS ACCESS, INCLUSION AND SUCCESS CONFERENCE**

Hosted by the University Western Sydney - [www.uws.edu.au/muslimconference](http://www.uws.edu.au/muslimconference)

3rd September 2007

Delegates to the Conference.

Often when I am asked to give an address to a conference or an event it is usually in the context of a particular issue confronting Indigenous people and their encounter with the wider community. To enlighten or inform, to assert a position or to seek justice for an injustice imposed. So when Dr Ozdowski kindly invited me to address this conference here in Western Sydney on the participation by Muslim people in the tertiary education system I was somewhat surprised but equally intrigued as to how as a Yawuru man from Broome I might bring some worth to the discussion that began last night with Tom Zubrzycki's film "Temple of Dreams" and will be followed this morning by presentations and commentary from so many gifted and knowledgeable presenters and conference delegates. As is often the case the answer to a part of the dilemma of understanding the task ahead lay in the streets of the town where I was born and where I live - in Broome in Western Australia. Some of the first Muslims who came to Australia in the late nineteenth century were Malays who were indentured by their then colonial masters the Dutch to work in the Pearl Industry that was in its infancy on the North West Coast of Australia. These young Muslim men left their homes in the Dutch East Indies colonies and came as indentured workers subject to the whim and discretion of the European Pearling Masters who controlled the pearl industry at that time. They were set to work among the Aboriginal people who had been black birded by the same Pearling Masters and forced to free dive from the luggers to the bottom of the ocean so as to retrieve the highly valued pearl shells.

Muslim indentured labour and Aboriginal slave labour representatives of two ancient cultures the visitor and the land owner subordinated to the money making needs of yet another culture. This unequal, master/worker experience between Muslims and the colonial Australian society stands in contrast to the first encounter between Muslim people and the Aboriginal Australians an engagement that had occurred 300 years before the arrival of the first pearl lugger off the North West Coast of Australia and established a relationship that was to last for three centuries. It was the encounter between the Macassan people of what are now known as the islands of Indonesia and the Aboriginal people along the length of the Northern Australian coastline in Arnhemland. It has arguably been the most successful encounter ever between any two cultures on this continent. Two cultures who met to trade and exchange commerce, two cultures that showed mutual respect and understanding of each others values, language, customs and laws. Two cultures that sustained a co equal relationship for three centuries without ever having fought a war, they never sought to establish government over the other, they traded and engaged in commerce as business partners and never felt so insecure in their own culture that they needed to destroy or diminish the cultural symbols of the other. By the end of the 19th century the colonial authorities in Northern Australia were so worried about the relationship between the Macassans and the Arnhemlanders (Yolgnu) and its strength that the Macassans were banned from northern waters and the trade between the two cultures was deemed illegal. Perhaps if the model of engagement established by the Muslims of Macassa and the Aboriginal people of Northern Australia had been adopted by the English when they decided to invade in 1788 then the history between us all over the past 220 years may have been a very different story. The early experiences of encounter for Muslims in Australia from:

- the Macassans in the 16th century,
- the 19th century Malay pearl workers of the Northern pearling grounds and
- the Afghan camel drivers and merchants of the 19th century or
- the Albanian Muslims in the 1930s who were allowed into an Australia underpinned by the White Australia Policy because they looked quite fair, were all encounters that required engagement with the Aboriginal people of this country.

The descendants of the Malays indentured workers still live with us in Broome. The language of the Macassans and the beautiful trees that they planted over three centuries are part of the lives of the Aboriginal people of Arnhemland to this day and the descendants of the Afghan merchants and camel train drivers are represented in our parliaments and in commerce and industry throughout Australia. But in each case these Muslim communities and the Aboriginal people have sustained their relationship. The nature of engagement by different Muslims groups in this country has varied a great deal. By and large the experience has enriched all who chose to engage. In this country, in recent years our capacity for engaging and embracing the best aspects of the cultures and values of different societies has been sorely tested. Our multi cultural society built on the back of tolerance, patience and a capacity to see the worth of our fellow human being has become a point of mockery and derision for some in our society. They are so insecure in their own culture and values that they cannot abide others who value diversity and difference. Racism and intolerance, vilification and public derision are the tools of the bigot. Violence and hatred are the outcomes when racism and intolerance are ignored and rejected by those targeted by the racism. The bigot will find comfort in his isolation but the loneliness of his bigotry demands that he ridicule the symbols of those who stand above his cultural poverty. But the bigot is susceptible to being led, susceptible to the lure of the mob. In recent times, the mob has gained some temporary ascendancy in this country. It has manifested itself in the gown of Hansonism. A gown that uses the stolen colours of liberty, fraternity and equality and set out to besmirch the integrity of many Australians who do not subscribe to the hatred and intolerance of the bigot. But this is a temporary ascendancy of the bigot. We have had cycles of this disease many times before in this country. At different times it has been aimed at the Aboriginals or the Chinese or whatever migrant group happened to be the most recent arrivals at any given time in our history. It should never be a necessary rite of passage for each new group of arrivals in any country to be subject to racism, abuse and vilification but it tends to be that the least understood or most vulnerable become the target of the racist elements of our society. Racists, whom we seem destined to have crawling over our national body politic like lice on the back of a sheep. They are there and will inevitably

remain despite our best democratic efforts. So long as there are people in our society who are prepared to countenance their existence or who are prepared to use this bigotry as an opportunist political tool whenever the circumstance presents itself they will remain.

The Universities and Tertiary Institutions of this country do have a very good record in many instances of accommodating difference and have shown a great capacity to accommodate diversity. But building inclusive structures and providing a welcoming environment for diversity and the nurturing of knowledge are ongoing tasks. Our institutions of learning must be active in challenging racism and looking at ways of enhancing the capacity for minority groups to participate in the critical endeavour of learning and civilizing our communities. They must create symbols of tolerance, promote experiences of diversity and accept the need to accommodate difference as an asset not a barrier to greater participation. The Muslim Community of this country has a long and proud history which is simply an extension of a much longer and greater history going back to a time when Christian civilizations were on the verge of collapse and entering a period of their own naming - the Dark Ages. The greatness of the Muslim societies was underpinned by the skill of your architects and engineers, the wisdom of your philosophers, the words of your great poets, the bravery of your soldiers and the acumen of your businessmen and women. Muslims did not differentiate between their responsibility to their faith and their worldly profession. To behave ethically and honestly in your trade is a religious responsibility as well as commercial good practice. So for young Muslims in this country you have come with some very serious responsibilities to carry on the traditions of a society and a faith that has set some very high benchmarks. Benchmarks established centuries ago but as relevant to your lives today as they were to your forebears. These are benchmarks that have seen Muslims as leaders in every sphere of the arts, the sciences, law and the humanities for centuries. A failure by young Muslims in this country today to defeat intolerance and racism and so become an underclass excluded for a generation is an unacceptable outcome for yourselves as individuals but also for our community. If you choose the path of assimilation into the Australian society at the price of your Muslim



identity you will perhaps secure your personal elevation but then be simply an Australian of Muslim descent. On the other hand if you are able to take the path that aligns the values of your society and your faith with your responsibilities as a citizen then you have an opportunity to establish yourself as an Australian Muslim citizen with an amalgam of the best that these two elements represent.

The opportunity to achieve great things as a Muslim and an Australian citizen are in abundance. The contribution that you will bring as members of a vibrant community with a rich culture and faith will enhance the nation's universities and colleges. The medical schools and law faculties will be enhanced by your presence and your contributions and when you go forth from them you will enrich our professions, our society, our nation and your community. Stand in solidarity with others when they are oppressed because their security is your responsibility. Treat intolerance with disdain, cast the slurs of bigots into the abyss, assert the values of your faith in an instructive manner but do all of these things using the powers of your intellect, the strength of your faith and the understanding acquired from your search for knowledge. Defend your right to exhibit your faith, demand the opportunity to share your values and have them accepted. Put forward the symbols of your community and have them recognised along with the other symbols of the nation. Seek your place in the political life of the country - not for the sake of power but for the sake of creating a better more tolerant society. The prophet was a man who understood the power of books and he understood that there was knowledge beyond the circle of his own society. Following the Battle of Badr He decreed that all the prisoners of war could be released on the condition that each prisoner was required to teach 10 Muslim children to read and write. A man of justice to release the defeated, a man of business to get a return on the release; and a man so secure in his faith that he could entrust the teaching of his children to those not of his faith. And in that is a lesson for us all.

## Kulia

# SUGGESTED TERROR STRIKE IN AUSTRALIA

Mr Ikebal Adam Patel (President) Tel - 0420 366 539  
29 October 2007

The President of the Australian Federation of Islamic Councils, Mr Ikebal Adam Patel expressed dismay at the article published about the claims of terror strike in Australia on the front page of today's Australian newspaper. He said that there might be terrorist activities in other parts of the World but Australia still remains a peaceful place for Muslims and non Muslims of this country.

Mr Patel said that normally, such alarmist claims are addressed in the same article with views from leaders of established Muslim organisations for its veracity but this did not occur in this article. We had a situation of a false alarm being raised from a young man whose sole area of work is with troubled young people. This alarm is false and there is no imminent threat of terror to Australia as AFIC the national umbrella body for the Muslims of Australia is in contact with Federal Authorities and would be kept informed of any such activity.

He further added that "I had spoken to a number of Muslim leaders around Australia and we all are in agreement that the alarmist views expressed by Mr. Rahman are not reflective of the great efforts of healing that have taken place in Australia over the past. Indeed, the great respect shown to the late prominent Muslim Australian John Ilhan who tragically passed away last week shows that Australians respect good work and will honour Muslims who have contributed to this nation." The comments from Prime Minister Mr Howard, Opposition Leader Mr Rudd and the mainstream media respectfully eulogising Mr. Ilhan is a credit to this nation and is a sign of the healing and acceptance that exists in this country. Mr. Rahman's comments are more reflective of fantasy rather than reality, such hypothesising should not be published on the front pages of our national papers without consulting the established Muslim leadership in Australia, said Mr. Patel who is presently visiting Indonesia on a government delegation of good will emphasising the Australian involvement in harmony and peace for all around the world.

# CARDINAL PELL'S SERMON TO MUSLIMS OF AUSTRALIA

The President of the Australian Federation of Islamic Councils, Mr Ikebal Adam Patel responded with disappointment to the recent comments from Cardinal Pell on Australian Muslims assimilation in Australia. There are many examples of Muslim countries offering the same and even better treatment to non-Muslims with many examples of this going right back in history too, especially in the Kodova period.

He further said that any cases of non-Muslims being persecuted in Muslim countries are deplored in the strongest terms. Australian Muslims acknowledge the freedom provided to them to practice their faith, the same as that given to Christians, Hindus, Buddhists, Jews and even those that have no faith. For this all Australians are grateful to our previous generations for working so hard to maintain and enable this to continue.

This should not require any one religion to be singled out who should be coerced every now and then to acknowledge their difference and pushed in a corner and be made to feel inferior. Cardinal Pell in raising this issue at this time when the country is in the midst of a federal election does not auger well for the Australian Muslims when it is obvious that this could be made an election issue in the name of our migration policy.

On the contrary, Cardinal Pell should have directed this issue to his many Muslim friends who would have been happy to discuss and debate this with him. The Muslims world and the Muslims of Australia also have genuine concerns and criticism of the Western (Christian) countries and its treatment of not only minority Muslims, but entire Muslim countries. But responsible Australian Muslim leadership is able to go beyond Australian or other Christian country foreign policy and work with our interfaith friends to ensure a harmonious environment is achieved, said Mr Patel. Any Australian, irrespective of their faith, including Muslim Australians who have any intentions of carrying out violent activities should have the full wrath of the law thrown at them, said Mr Patel.

# AFIC APPRECIATES ALP'S STANCE ON MUSLIMS

The President of the Australian Federation of Islamic Councils, Mr Ikebal Adam Patel congratulates the ALP on their stance on Islam and Muslims in their article in The Age published on 5 October 2007

He said that Australia is a modern democratic country which has been built and prospered as a result of diverse migration from different parts of the world, including the pioneer and more recent Muslims. Australian Muslims presence can be exploited to further enhance Australian economy in many areas and this is the only way to move forward in an enlightened manner but the Australian Muslims are disappointed that the Federal Government before the elections is again started the race card this time the refugee is coming from war torn African Refugees, instead of giving particular assistance to them who are in greatest need Mr Kevin Andrews is cutting down on

refugee intake from this country.

Mr Patel further added that Islam like all religions evolves and adapts to its changing environment. Islam teaches peace, tolerance and unity. Islam offers its adherents deep spiritualism and strong sense of justice and equity. Australians need not fear Islam as it is one of the great religions of the world but work with the willing Australian Muslims to foster religious and cultural tolerance in our nation.

Once again he appreciated the ALP's attitude towards Islam and Muslims and added that it is a comfort to know that there are some sensible politicians out there.

For further information, please contact:

Mr Ikebal Patel (President) Tel - 0419 418 237.



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# PAKISTAN AT 60 IN GRAVE DANGER FROM DICTATOR MUSHARRAF



By Dr Daud Batchelor

**T**he Islamic Republic of Pakistan, 60 years old this year, has faced many crises, but the current situation under the military dictator, General Musharraf, threatens its very existence as an Islamic country. I.A. Rehman in Dawn, the Pakistani daily, declared “Pakistan may well have been pushed into a blind ally and its capacity to come out unscathed is seriously in doubt.”

Due to its pioneers and far-sightedness of its founding father, Muhammad Iqbal (1875-1938), Pakistan proudly displays a Constitution that represents the closest model for an Islamic state. Iqbal is the visionary who first declared the need for a separate state for Muslims following British withdrawal from India in 1947.

Iqbal had in mind a state based on Islamic shari'a, but which would be adapted to current situations. Rather than giving final authority to past legal judgments on

mu'amalah (societal) issues, he believed the Qur'an and Sunnah should be applied afresh to situations confronting Muslims in every age: “The teachings of the Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessor, should be permitted to solve its own problems.” Iqbal advocated ijtiḥād to help restructure Islamic law, combined with a redefinition of ijma (consensus).

Iqbal believed that transfer of the power of ijtiḥād to a modern Muslim legislative assembly was the necessary line of evolution to restore lie o the Islamic legal system. Iqbal was pointing to the need for a parliamentary democracy in the Islamic mould! Iqbal would surely weep at the situation of Pakistan today!

Rather than facilitating a representative Islamic political system, Musharraf would enslave his people and place them under foreign domination. In the fourth military coup since the birth of Pakistan, General Musharraf, Chief of Army Staff, took control by proclaiming an emergency and suspending Pakistan's Constitution on 12th October 1999. In his first public speech, Musharraf announced that his aim was not to implement martial law, but “only another path towards democracy. The armed forces have no intention to stay in charge any longer than is absolutely necessary to pave the way for true democracy to flourish in Pakistan”.

Musharraf firstly promulgated the Provisional Constitution Order No.1, which held the Constitution in abeyance and ensured presidential ordinances overrode all other legislation including the Constitution. He then attacked the independence of the judiciary by passing the Oath of Office (Judges) Order 2000. The Chief Justice and five other members of the Supreme Court and seven judges of the High Court were removed for either not taking the oath or not being invited to take the new oath. Not surprisingly, in May 2000, the accommodating