



AUSTRALIA FAIR

**Cutting
Edge
News**

Monthly Islamic Newspaper

In the name of Allah, most Beneficent, most Merciful

Federation at war

BY Kuranda Seyit



From Left to Right: Shujat Mantoo (VIC) -IN, Yasser Soliman (retired 2004), Hafez Malas (NSW) -OUT, Shuja Kirmani SICNSW (expelled 2003), Harun Abdullah (TAS) -IN, Abbas Ahmed (QLD) -IN, Ameer Ali (WA) -OUT, Adnan Sert (SA), Alladin, Ali Sert (SA) - IN, Sultan Deen (QLD) (suspended), Liyaqat Mohammed (QLD)-employed as AFIC accountant, Rahim Gauri (WA) -IN new president

The Australian Federation of Islamic Councils' (AFIC) heavy-hitters line up on the battlefield in an historic challenge to contest the validity of the recent election. See Full Report page 3

Earthquake destroys city of soul



Let's help those who have been left destitute by the earthquake. There are over 20 000 people homeless in Yogyakarta. See page 4

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Indonesian Earthquake Appeal
See page for 20 for details



A word from the editor

When dialogue is monologue



Today, there is an ever-growing need for communication between people. More specifically between cultures. Not because there is an actual problem or conflict between various cultures but because there is a perceived conflict and lack of understanding.

We call this communication process dialogue, which means to talk through. It is commonly agreed that the most pressing cases of dialogue today are between Muslims and Christians as they are not only the two largest religions in the world and therefore dominate the majority of global issues but also because there is actual competition for power between Islam and Christendom.

The only threat to Christian hegemony and domination of the world is the one and only true Islam.

When we listen to Cardinal George Pell's interview about Islam (once again), it is clear that he has his own agenda, much like the Orientalists before him and much like the hawks in the Whitehouse, if Islam were to regain the ascendancy then it would mean a catastrophic outcome and possible end to Western hegemony once and for all.

So what would you prefer to choose? A world dominated by Islam, where Muslims set the standards; for human rights and ethics, for fashion trends and dress codes, the types of movies and the music we (do not) listen to? A world where thieves and adulteresses would be brutally punished and where there is little tolerance of sexual deviancy and lewdness. Albeit, there is more emphasis on morality and ethics, charity and compassion. Where there are many works on ethical scientific research and a focus on justice and equity between citizens and between genders?

Or the West?

A world beset by commercialism, exploitation and sexual freedom and liberal morality, the spreading of Nike sweatshops and the Coca-Colanisation of the world which will open up a (Bill) Gatesway to mass poverty? Would you prefer a world where the rich get richer off the back of the masses and suicide rates soar, abortions and rape, murders and child molestation are common, where prisoners are released into society after a few years for committing heinous offences involving young children and defenceless women. Where black people and indigenous people all over the world are dispossessed and exploited and their communities subjected to cultural genocide?

A world where countries are invaded in the name of democracy and millions of children are denied their full potential to live, learn and develop in their own country. Where men are detained for nothing and held prisoner in their own land and then humiliated and tortured and even killed because their life is less than the worth of a pet dog named "bluey" or a cat named "ginger"? And children in Niger and Sudan eat less than what our pets eat in a can of "Dine" cat food or "My Dog"? Where people throw out half the food on their plates at dinner and eat fast food from multinational food chains?

Where countries pour millions of tonnes of waste and pollution into the atmosphere, destroying the ozone and creating global climate shifts which cause cyclones, tidal waves, floods, mudslides and fires, killing thousands of poor people who live in mediocre homes on the coast or on mountain sides or near rivers?

Yes, Cardinal Pell, you can scaremonger as much as you like about the evils of Islam and the nasty little buggers who you refer to as Jihadists and "war-like", but ask yourself, what are these people fighting for?

Do they just hate you and everything that you stand for? Are they simply envious of your freedoms and your outstanding values and your condescending attitudes? Or are they searching for, thriving for, yearning for justice and equity? What you no doubt would say, for a fair go?

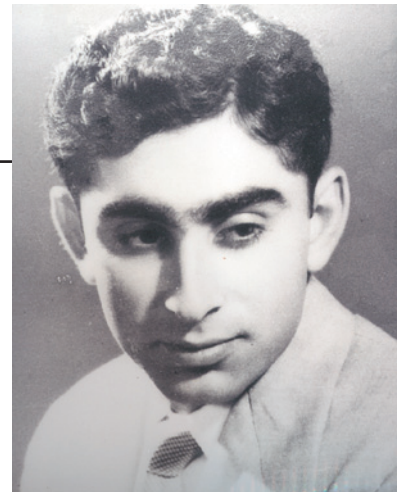
Dialogue for the sake of engaging the 'barbarian' is not good enough. Dialogue with mutual respect and sincerity is key to success. If we have people like Pell at the helm of inter-religious dialogue and relations then God help us all. Because it is doomed to failure and the more they antagonize the peace there is more chance of a cataclysmic outcome.

Dialogue that is more than just talk over tea and scones. If we are to move forward and to share this world and to share the lead and to contribute positively and harmoniously to each others welfare and benefit, then we need to go beyond dialogue and put our words into action with strong examples of sincerity and respect. There must be a forum for interaction and co-operation, working together on joint education, civic, legal and social programs and projects.

The dialogue that Pell talks of is meaningless voyeurism and disrespectful deceit. It is an insult to the millions of Muslims around the world and to the many thousands in Australia, who have come to this country, with sincere intentions to embrace its laws and its way of life. Muslims are not war-mongering nor are they trying to change the way we live here. They have come here for opportunities that they may not have had in their old countries and in the process they are enriching the very fabric of this pluralist society we all call home.

In profile:
Khalid Bux

passes away at 74



Khalid Bux was born in Lahore 6th September, 1932. Of course it was then a part of India.

Little did he know at the time but he was destined to a distant land in Australia, working in the textile industry.

In 1949 he came to Australia and studied textile management. But returned in 1963 where he married Noreen (a beautiful woman of Kashmiri origin).

It was not until 1995 that they returned to Australia for good with their four children Farah, Huma, Amir and Haroon. They lived in Perth for five years before moving to Sydney in 2001.

If anyone who had the pleasure of meeting Khalid, they would have enjoyed his wry sense of humour, his wisdom and his open mind. Although, he tended to be very critical of the Islamic communities worldwide he himself was a very sincere and honest man who recognized injustice and corruption. He called on his brothers and sisters to address the inconsistencies in the Islamic religion and he was well known, especially amongst the Pakistani community.

Khalid was a very loveable man with a humble and amiable character. He always made one laugh and he had a very oblique view on things, often complaining about the poor manners of some people in public office. But amongst his very statesman like nature he was a great lover of poetry, especially Urdu poetry and would hold poetry readings at his home with some of the community's most esteemed poets and leaders.

Khalid was a generous man and one who cared for his fellow Muslim brothers and sisters. He had great knowledge of the history of the Pakistani and Indian people in Australia and collected anecdotes and data on this subject.

In the last two years of his life Khalid Bux was troubled with enphesema and moved to Sydney from Perth in the hope that it would be easier.

He will be sadly missed by his family and friends. May Allah give him rahmat and we all make dua for him.

Attila Taskun —
Going Home

By Stuart R Clark



Death comes upon us all, sooner or later. For Attila it came sooner. May Allah give him rahmah. Attila, only in his mid twenties, left this world on the 10th March this year through a tragic accident. For those that knew him, he was full of life, a deep respect (edeb) and was a true friend. While he is now at peace inshallah, his family's attitude to his death has been one of inspiration and true commitment to the command of Allah.

As Muslims we believe that everything in this world happens only with the Will of Allah (Most High), it is rarely in our lives that this belief is challenged and tested in such a powerful way. For those of us that have not lost loved ones, we cannot know how we would react in such a situation and if we would bear it with such dignity as the Taskun family have.

His two brothers, Hakan and Gazi, displayed courage and dedication when they removed mourners from the house and the graveyard who had despaired at Allah's plan. This is in the tradition of Abu Bakr (may Allah be pleased with him), who, upon the death of the out beloved Prophet Muhammad (peace be upon him), stood fast and told those around him who questioned their faith – "Muhammad is dead, but God is alive and can never die".

Attila was six months away from his wedding when he died. One cannot help but remember the words of Mevlana Jalal al-Din Rumi, the famous poet and mystic, who likened the night of his death to his wedding night – the night he would be intimate with his beloved for the first time. Attila's house was full of guests for weeks after his death – a beautiful gathering in which the most beautiful Qur'an was recited and prayers rose to the heavens.

Attila has nothing to fear anymore and can have hope in the Mercy of his Lord. It is for the rest of us who remain to learn the lessons that can be taken. We need to remember the journey that we are all on and will soon be complete. We need to remember that the Supreme Architect of our travels is Allah alone. We need to remember that, in the end, we will answer for ourselves alone. We need to remember that we must love God above all else followed by His Prophet. The Taskun family has attested to this through their actions which should be a guiding light for us all.

Musical chairs and mayhem

Personality clash or ethnic thuggery? Rahim Gauri is the new president and Waqar Ahmad is his vice president. With the support of Abbas Ahmed, Munir Hussain and Shujat Mantoo they will rule AFIC for the next two years. Ikebal Patel (bottom far left) is challenging what he believes should have been his in the first place. He hopes to do this with Ameer Ali, Harun Abdullah and Mohamed Berjaoui. These are the people who represent your interests.



Four councils are at war with the existing executive committee backed by WA and NT.

In an unprecedented move the four councils have called for an annulment of the recent elections and held new elections last week June 3.

The outcome was predictable and now we are set up for a long and expensive court challenge, which could go either way. In the meantime AFIC will become more and more less attractive to the average Muslim who only sees petty power struggles and the embarrassing squandering of community monies.

It appears that these days pick up a copy of the Australian newspaper and you are likely to find out more about the latest goings on in the Australian Federation of Islamic Councils than anywhere else.

On May 2006 the Australian reported "Muslim body in sex claim cover-up." There were allegations of a sexual harassment and downloading of pornography by one of the senior employees in AFIC. Then the next day we find out that one of the Executive Committee members had been downloading software illegally.

The headline read, "Muslim council corrupt: insider" .. and the story continues.

The latest news is that AFIC has split between four of its councils who support Ikebal Patel (of Canberra) and three councils supporting the Rahim Gauri camp who is the new president of AFIC since the elections of April 2006. The Australian headline reads, "Muslim bodies try to annul elections despite legal threat".

It reports that AFIC is threatening five of its nine member organisations with legal action, ordering them not to go ahead with a special meeting called to annul last month's council elections.

FAIR reported last month that AFIC was holding its elections and the two front runners

were Ikebal Patel who had the support of five councils; Canberra, Tasmania, Victoria, Christmas Island and NSW. The other candidate only had the support of N.T. and W.A. with South Australia chiming in once Abbas Ahmed withdrew from the race.

Ahmed's tactic is an old strategy, one which creates confusion and allows deals to be made between councils. The AFIC Exco voted for Gauri in an unusual turn of events and what some allege were unconstitutional. Bearing in mind that this year Queensland was suspended and did not have a vote. It only remained for the five Patel supporters to cast their votes.

All things went according to plan for Mr Patel until Victoria's vote was counted. It must have been quite a shock for Mr Patel when the President was announced. Someone had not voted according to the agreed order.

Two weeks prior to the elections the Islamic Council of Victoria held a community meeting to decide who they would support, it was the only Islamic council to do so and it was the only one that showed transparency and community initiative. After some deliberation it was decided to support Ikebal Patel of Canberra against their own local candidate Shujat Mantoo.

Their press release read, "The ICV executive committee, in light of community feedback, and after much careful deliberation and consideration, nominated Ikebal Patel for the position of AFIC President."

It went on to state their reasons, "The ICV made this decision on the basis of the stated concerns and desires of the Muslim community in Victoria. The ICV found that the most pressing concern the Muslims of Victoria have about AFIC is its transparency and representativeness. The community feels very strongly that AFIC is a closed organisation. Of particular concern is:

- The criteria for nomination to AFIC exclude the vast majority of Australian Muslims from nomination. It also ensures that the same people keep returning to the AFIC board.

- The secrecy of AFIC's financial documents:

- The complete absence of women and youth in AFIC.

- AFIC's ability to control membership of the ICV and other state councils.

- AFIC's lack of consultation with state councils and Muslims generally.

Other concerns raised by the community were:

- The security of the ICV's continued tenancy at Jeffcott Street; and

- AFIC's poor performance in media.

Now one must assume that this had the blessing of Mr Malcolm Thomas the president of ICV.

Yet, when push came to shove, all the supporting councils voted as they said they would except for Mr Thomas. This appeared to contradict the ICV exco's wishes. This has revealed a serious flaw in the process. However, the real embarrassment is that the only council to hold a public meeting and to make a public press statement was the ICV and it was the only council to change its vote without warning.

Ironically, there is a constitutional challenge of the results of the election and last Saturday (June 3rd) a meeting was held at the Eastlakes Community Centre where Ikebal Patel was elected President unopposed.

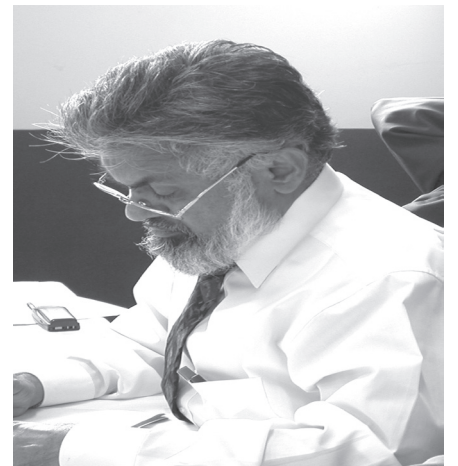
Of course Rahim Gauri and Haset Sali have rejected the legality of this and did not attend and they have also threatened not to pay the travel costs of the council members. All of this will cost large amounts of community resources.

ICV executive member and solicitor Walid Aly commented to the Australian, "I don't understand how they (AFIC) can threaten councils with anything when all they've done is call for a special meeting - they've got every right to do that."

All of this is an embarrassment and the ICV along with the AFIC exco have dodged any responsibility for the bungle, costing you, me and the rest of the Muslim community over \$100 000 in expenses since this mess began.

In the latest Australian series on AFIC embarrassments (therefore Islamic community's embarrassment) the Westpac Bank has threatened to freeze their accounts.

"We would like a copy of the minutes giving confirmation of the members elected and



CEO Amjad Mehboob: Sacked for incompetence

therefore their authority to appoint signatories to bank accounts," says a leaked letter from the bank dated May 22 and marked "urgent action required".

It was revealed earlier, once again by the Australian, that AFIC was siphoning funds from its school to pay for its own costs. There were over \$900 000 in rent being taken from Malek Fahd School, money which theoretically is coming directly from the government.

The mess just gets messier. Up and till this year all of the speculation of corruption, infighting and nepotism have all been confirmed by media leaks. It appears that 42 years of secrecy are now coming back to haunt the ailing organization.

The question is how will it ever bounce back from this devastating embarrassment. AFIC has lost face with the Islamic community and the broader community including the government.

This may be the end of AFIC and time for a new approach and a new entity.

Of course, the CEO Amjad Mehboob who has been at the helm of AFIC for the past 26 years, was recently sacked. This is in itself a piece of history and a bold move by the new committee. There were plenty of rumours and speculation about his role in many of the various crises over the past 20 years. Mr Mehboob is reportedly very distraught over his sacking and has declined to make any comments to the media.

Reflection on the city of soul

By Irfan Yusuf



Indonesia's City of Soul in Mourning

If you wish to discover the real spirit of Indonesia, you need to look beyond the beaches and nightclubs of Bali. You also have to look beyond the traffic jams of Jakarta or the art deco conference halls of Bandung. Indonesia's real cultural and spiritual heart is Jogja.

Like their Aussie neighbours in the global village, Indonesians love to abbreviate names. "Jogja" is the shortened name for Yogyakarta, the historical capital of an old Javanese Sultanate and the hub of ancient and modern Indonesian culture.

But as a result of the recent earthquake, large parts of Jogja and surrounding villages have been transformed into hills of rubble. At the time of writing, the death toll has climbed well over 5,000.

Visiting the City of Soul

In January this year I was part of a delegation of five young Australians on a leadership exchange program sponsored by the Australia Indonesia Institute (AII). We spent almost a week of our 14-day tour in Jogja.

During our pre-trip briefing by AII officials, we were told we'd probably find Jogja more laid-back compared to the rush of the capital Jakarta. Jogja is a university town, with over 50 institutions of higher education. It is also a place of fine arts, culture and music.

By day, the streets outside the universities and in the heart of town are filled with food stalls. By night, the food stalls become tent cities where locals and tourists sit on the ground to savour the local culinary delights.

Our delegation dined in one of these tents one night. We were entertained by a small group of buskers consisting of a guitarist as lead singer and two backing vocalists, playing and singing everything from the Beatles to Bon Jovi.

One City, Many Faiths

We also visited a number of universities including the famous Gadjah Mada State University, ranked one of the top 100 universities in the world. There, we visited a special research centre devoted to inter-faith studies. We also visited a women's research institute devoted to improving the status of Indonesian women and run wholly by Muslim women.

Jogja is a progressive and open-minded town. Transsexual musicians openly walk the streets even during the day. Our delegation visited a private university managed by Protestant Christians and catering for Jogja's large Christian community.

A large number of NGO's operate in Jogja. Among them is Interfidei, an organisation managed by people of all faiths devoted to promoting religious tolerance. An Interfidei t-shirt shows a young child asking the question: "Mummy, what is God's religion?". One Muslim Interfidei activist told us of her project to have Indonesia's tiny Jewish community receive official recognition by the government of this, the world's largest Muslim country.

Respecting Cultural Heritage

Perhaps the most awesome experience was watching a ballet of the ancient Hindu epic known as the Ramayana. The ballet was performed in a small auditorium in the

shadow of an ancient complex of Hindu temples. Part of the temple was damaged in the recent earthquake.

The Ramayana is the story of an Indian prince Rama whose wife Sita (or "Cinta" in Indonesian) is kidnapped by a demon Ravana. Rama fights Ravana with the assistance of an army of monkeys and rescues his princess.

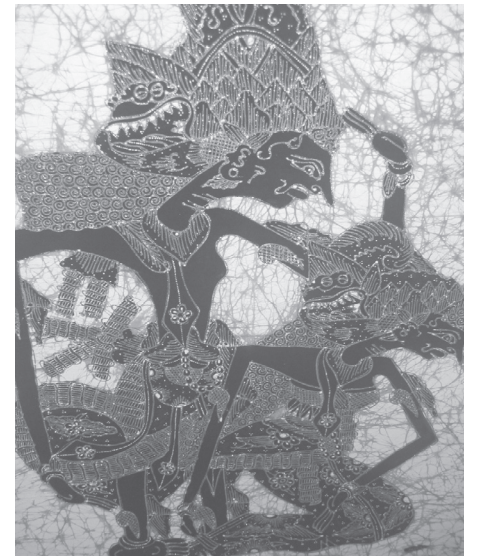
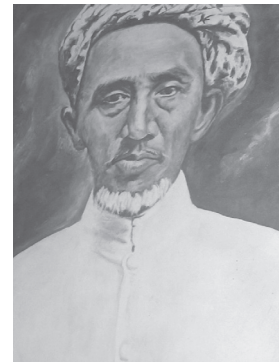
The birthplace of Rama is a North Indian town known as Ayodhya. This has been the scene of bloody rioting between Hindus and Muslims after a mosque there was destroyed by Hindu extremists in 1992.

The Ramayana story may be the basis for rioting in Lord Rama's birthplace. But in the city of Jogja, Muslim artists regularly perform the Ramayana ballet in the shadow of the city's Hindu temple and to a mostly Muslim audience.

The Followers of Muhammad

And in case anyone thought Jogja was just a place for Muslims to celebrate Hinduism, it is important to note that Jogja was also the place where the progressive yet orthodox Muhammadiyah movement was founded in November 1912.

The movement was started by Shaykh Ahmad Dahlan in the humble Kauman district of Jogja. Its emphasis was on al-Maun, a concept of small kindnesses expressed in Chapter 107 of the Qur'an. The Shaykh taught his young students this chapter of the Qur'an repeatedly, telling them that the essence of Islam is to serve and care for others and to be aware of



the needs of the broader community.

Shaykh Dahlan established this small movement, hardly 3,500-strong at the time of his death in 1923. Today, it has a membership of over 29 million, making it one of the largest Islamic organisations in the world.

Pray and Donate

The vibrant, progressive and lively city of Jogja is now overcome with grief following the massive loss of life from the recent earthquake. Yet for anyone who has spent time in Jogja, it isn't hard to imagine this cultural heartland of Indonesia reviving itself from amongst the rubble.

Yet this revival needs our help. A number of aid agencies are already working in Jogja. These include the International Red Cross & Red Crescent Societies, Islamic Relief and local Indonesian organisations. Our prayers should go to those who are left homeless and have lost loved ones. But prayers need to be combined with hard cash.

One Australian Dollar equates to some 7,000 Rupiah. We are fortunate that even our spare change could make a world of difference to the inhabitants of Indonesia's City of Soul.

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Cardinal Pell : Islam has violent streak

By Helen Musa



WHEN Catholic Archbishop of Sydney George Pell sat down to read the Koran from beginning to end “as a first step to adjudicating conflicting claims” about the religion of Islam, he was setting himself an all-but-impossible task.

For although his intention in making a speech delivered at the Legatus Summit in Naples, Florida, during February but only posted on his website last week, sounds worthy, he should have known that you can no more jump into the holy book of Islam “clean” untrammelled by any knowledge of Arabic, than you can whiz through the Sanskrit Upanishads and arrive at a comprehensive understanding of Hinduism.

No doubt Cardinal Pell had a point in asking for both Islamic scholars and more benign Western commentators portraying Islam as a religion of peace to be rigorously honest when dealing with matters like jihad. But to suggest that he had come to the Koran fresh, to decide for himself whether it encouraged terrorism or not, flies in the

face of common sense.

Anyone who has ever tried to read the Koran “straight off” could have advised him that its whole style is different from the Biblical texts he praises in his speech as “a product of human cooperation with divine inspiration an encounter characterised by reciprocity”.

Believed by millions of Muslims around the world to be the precise word of God delivered through the Archangel Gabriel verbatim to the Prophet Muhammad, the Koran has inspired countless volumes by Islamic scholars attempting to interpret the meaning of its more than 6000 verses.

The Koran is not a narrative but largely a second-person address by the Almighty to his Prophet.

Delivered piece by piece, there is a different tone from the more purely spiritual verses passed down at Mecca while the Prophet was fighting for his life, to those delivered in Medina, when he was forging a community.

All the verses were later placed together under instructions from above, not on a chronological basis, but thematically.

In English, the second person can be an uncomfortable mode, and the holy book, set down “in plain and clear Arabic” so its followers could understand its message, is in fact written in a rich style full of internal rhymes and compelling rhythms quite inaccessible to a non-Arabic reader. The chapter in which Moses receives inspiration on the mount, for instance, is delivered in an incantatory meter capturing the spiritual moment.

The purpose of many chapters, too, is

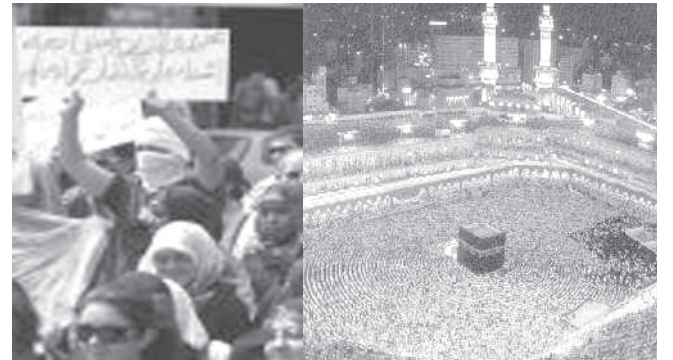
instruction, not narrative. Joseph is portrayed as the young prophet, the very exemplar of takwah or righteousness.

Without offering parallel examples from Christian texts, Cardinal Pell cites the Koran’s many inconsistencies, though most are readily explained by the context of the revelations almost always printed at the bottom of each page in modern translations.

Rather like a Shakespearean scholar counting references to blood in Macbeth, he comes up with “one calculation” to the effect that the Prophet engaged in 78 battles, only one of which was defensive. He quotes the notorious “Verse of the Sword” in Chapter 9 of the Koran, “Fight and slay the Pagans wherever ye find them: seize them, beleaguer them, and lie in wait for them in every stratagem” as confirming Islam’s perceived intolerance of non-Muslims, arguing that the more peaceful verses contradicting this have less weight.

In making a bold assertion that the claims of Muslim tolerance of Christian and Jewish minorities are “largely mythical”, Cardinal Pell goes well outside the holy book to prove his claim that Islam is intrinsically violent.

The cardinal wears his heart on his sleeve. “It is difficult to recognise the God of the New Testament in the God of the Koran,” he says. He sees the return of Christianity to Spain as the country being “reclaimed” and “cleared” of Muslim rule. He cites a pogrom



in Muslim Granada in 1066 but quite ignores the Edict of Expulsion of the Jews by King Ferdinand of Spain in 1492. He refers to “the history of Islam’s detrimental impact on economic and cultural development”. He sees Indonesian Islam as relatively open-minded and Pakistani Islam as the opposite. None of these attitudes can be sourced in a reading of the Koran, and do not indicate a clean reading.

Cardinal Pell puts forward a series of “legitimate requests for our Islamic partners in dialogue”. He asks them if the peaceful chapters of the Koran are abrogated by the verses of the sword. He asks, oddly, if the program of military expansion that followed the Prophet Muhammad’s death will be resumed when possible. He asks if “democratic majorities of Muslims in Europe” would impose Sharia law. And he asks for discussions of Islamic history and the origins of the Koran to take place without threats of violence.

In coming fresh to the Koran, it seems, Cardinal Pell has shown just how much easier it is to demand answers than to engage in open dialogue.

Help an orphan in Aceh

Sponsorship Application

It's been over a year since the Boxing Day Tsunami ripped through Aceh in Indonesia killing over 200 000 people and yet there is very little progress in the devastated region. The giant wave moving at 350 km/h destroyed homes and levelled villages. Many villages are left without schools and proper infrastructure. This catastrophe has left more than 40 000 unattached children. These children are going through great trauma and shock and to even to begin to rebuild their lives is a difficult task.

A large problem that has not yet been overcome is the housing and education of the thousands of orphans who have either become homeless or living with relatives. These children need to continue living as near a normal life as possible.

They need love and care as well as structure. Education and housing is the most important thing that we can support from afar.

The Australian Foundation for the Children of Aceh (AFCA) aims to assist orphans in Banda Aceh. We will be working with our Indonesian partners on the ground, a recognised government relief agency, KKIA (Committee for Human Rights in Indonesia and Aceh)

If you would like to support an orphan in Aceh we are looking for sponsorships of only \$22/\$30 a month (or less than a \$1 a day) This will supply each child with blankets, a mattress and food as well as uniforms, pencils and paper.

You will receive up to date reports on the progress of each child.

If you are interested please fill out the Expression of Interest form below:

YES, I am very interested in helping out. At this stage can you give me more information about the Orphanage Project in Aceh.

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**Please tear out this section and send it to PO Box 1013 Strawberry Hills. 2012 NSW
For more information email afca@fair.org.au or phone AFCA on 0412 318045**



Breaking the Ice in the Shire

By KS Seyit



Glenn and Mohammed in the Shire

It was raining on Tuesday. Another cold May morning in Sydney. I looked out my window and saw the clouds breaking as the rain belted down. It seemed all like a dream now that we were in the middle of Winter, when only last Summer angry young men rioted through the streets of Cronulla. One of the visions I distinctly remember were hordes of youth storming a stationary suburban train, beating a passenger, it was unbelievable, like a scene out of Mad Max. The next few weeks were all about Cronulla and crime; the focus quickly shifted in the media to

Eastern, I was saddened that one ethnic group had been singled out and that many innocent people were feeling the disenfranchised and unwanted. This was not just.

I was at Maroubra beach the day before the riots with my family, both my wife and my sister-in-law wear the headscarf. They were very conspicuous on the beach in their modest clothing amidst the bikini clad women and speedo-ed men. We were standing near the life guards building looking for a place to sit when the loud shark warning sirens began blaring, right above our heads and everybody turned and looked at us, I thought it was an ominous sign for things to come. The next day, from the safety of my lounge room I saw incredulous scenes on the beach and young men of Arab descent being assaulted.

It has been almost four months ago since we first sat down together with local residents and community members from the Sutherland Shire and Canterbury-Bankstown. We were seated in a circle and we listened to each other as we poured out our hearts and our grievances. It was not easy and most but not all were forgiving. But it was a great insight for me as to what some residents of Cronulla



Andrew O'Keefe (Deal or No Deal) and Geraldine Doogue (ABC Compass). (Right) Ola Elhassan

draped in the Australian flag, proud of what they were doing, calling out "F--- off Lebs", it was sickening to see the two images in the one vision, she just had to get out of there that day.

But four months ago we decided then to do more work in the Shire and as a team we worked towards that goal. And last week on the 30th May 2006, the *Breaking the Ice Community Forum* took place. It was with great anxiety that we prepared for the evening. I was busily getting media contacts, setting up photo shoots and sending out press releases, and on the other hand working on the program and liaising with speakers and celebrities. Annette and Scott (her partner) were busy handing out fliers, calling their networks and arranging the food.

It was a precarious process, constantly battling the ever-present danger of failure. Things seemed to fall into place and then suddenly out of place. We were secured a great venue with the Tradies Club giving us the venue and free drinks and equipment hire, which was a huge saving. Then we received NSW government funding through the Community Relations Commission but our main celebrity George Negus suddenly pulled out leaving us without a key host. There were some who lost interest and our committee dwindled into a small driving force. There was great support from the Riverwood Community Centre and Sutherland Shire Council. We then changed the date because of a clash with the soccer. The pressure was heavy as the club did not want to be left with egg on its face and I assured them that the event would be a great success.

But as things go, the event was a smashing success. As I said things fell into place as Geraldine Doogue agreed to be our host and as a seasoned operator and well respected personality that was a big plus. The speakers were readied and we had taken care of food and fliers were delivered around the Shire and Bankstown. Only a week before the event, Andrew O'Keefe from channel 7's Deal or No Deal, committed to attending as a comedy guest. Of course, having Joseph Tawadros play the so passionately and the Gynea High school opening the event, it was all just a well-balanced program. A special opportunity to interview Taghred Chandab added another perspective and made the evening more interesting.

Of course the highlight of the night were the four speakers, Mohammed Dannoun, Glenn Kembrey, Natalie Nichol and Ola Elhassan. They spoke with great eloquence and composure and all were moving.



Mohammed is a Bankstown Boy who attended Condell Park High school until he was forced out and was given a second chance at Sir Joseph Banks High and is doing remarkably well. Mohammed also featured on Channel 9's Camp Dare.

He says, "I learned how to be a better leader and developed more self confidence ... how to push myself harder. I learned never to quit, persevere and keep going because you can achieve anything you want if you put your mind to it."

He continued, "I stand before you today as a proud Lebanese Australian but in a very different Australia. 9/11 and December 05 have had negative impacts however we need to move on. I want a return to the harmony and tolerance of my childhood when I felt included, a valued member of our community."

Glenn Kembrey, Caringbah High school's captain, spoke strongly, "I remember at the time of the Cronulla riots as being as disillusioned as anyone by the fact that Cronulla, the very place where I had grown up, spent my weekends and planned to spend that very Summer had suddenly descended into an unpleasant mixture of distorted nationalism, violence and xenophobia."

Another speaker who had a lot to share with the audience was Bankstown community social worker, Ola Elhassan, she said, "I think it's sad that we still have fear, racism and intolerance within our communities today, there are many people who can relate to my story, on all sides as racism and stereotyping is still going on in our schools, shopping malls and streets."

The night ended with questions from the audience and I am very happy to report that there were no religious fanatics, bigots or white supremacists calling out derogatory comments. Just sincere and supportive residents from across Sydney. It was refreshing to see politicians Arthur Chesterfield-Evans and Lee Rhiannon as well as academics from UTS and UWS (Prof. Ien Ang, Dr Scott Poynting and Dr Andrew Jakubowicz).

The host Geraldine Doogue was regal as she steered the night along. She added her own touch and her own humour, handling the guests and the speakers quite well.

Also dignitaries in attendance included the mayor of Sutherland Kevin Schreiber, Aboriginal elder Merv Ryan, MPs from Caringbah and Miranda Malcolm Kerr and Barry Collier, Michael Christadoulou from the CRC, Superintendent Robert Redfern LAC, from Cronulla, Race Director from HREOC Margaret Donaldson, the president of the club Graham Hill and David Ingram from SBS.



Geraldine Doogue in conversation with journalist and author Taghred Chandab.

Lebanese youth and revenge attacks. The whole world had heard about the mayhem only a couple of weeks before Christmas and it was firmly branded into our psyche forever. I am not of Lebanese extraction nor am I even Arab and I don't include myself as Middle

were thinking.

One particular lady who was there, was Annette, who was at the first meeting a very kind and understanding person who was utterly ashamed of what had happened in her backyard. She spoke of young Aussies

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to advertise and recruit potential donors by way of flyers, mail outs, emails, posters, khutbas/sermons, community announcements

Marketing the event to your members, audience, emails, e-groups, websites, public



announcements, media releases, mail outs, newsletters, handing out flyers of the blood drive, putting up posters, phone-calls, mosque and musallah sermons/khutbas, community talks/lectures, radio stations and programs, parents at Muslim schools.

How Your Organisation or Group Will be Promoted:

as a participating and supporting organisation on the www.muslimblooddrive.org.au website

on the back flyer of leaflets on all posters public mentions as supporting organisations Phase 2: Sydney Muslim Community Barbeque

In the month of September, before Ramadan, we anticipate holding a free Muslim community barbeque event to celebrate the end of the campaign.

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Honour modesty and its consequences

By Stuart R Clark

Honour and modesty are the two principles most missing from our world today. Personal honour is no longer valued as society teaches us to pursue our "happiness", which is taken as being identical with pleasure. Modesty is to be sacrificed as we are told to be proud of whom we are and that this is the path to true success.

We discuss below the two principles of honour and modesty and the outcomes which flow from exemplifying these essential principles in our everyday life.

Honour (Karaamah)

Honour demands that we act rightly; in Islamic terms, that we comply with the Qur'an and the teachings of the Prophet.

We usually conceive honour to relate to how people perceive us, or would perceive us if they knew the details, and therefore honour deals with our relations with others. We are well aware that a murderer, a thief or an adulterer cannot be considered honourable. There are more subtle errors that a person can make which robs him of his honour that are not so well known.

These 'lesser' errors build up and eventually cause a person to be considered dishonourable. They include: engaging in backbiting or pettiness, not considering another before oneself, disrespecting another person or acting or speaking insincerely. All these mistakes are against the Prophetic way, and our Prophet (peace be upon him) was extremely careful to avoid each of them.

We often do not take these mistakes seriously and engage in them regularly. In the modern world, people often intentionally dishonour themselves so they can be happier or more successful. For example, a person might backbite against a colleague who is competing with that person for a position. They may do this to reduce the colleague's

chances of getting the job and increase their own.

Respect – the Outcome of Honour

In the long run, by being honourable we gain trust and respect among our fellow human beings. If a person backbites about someone to others, the others may suspect that the day will when the backbiter turns on them. As a person disrespects more and more people, those people and their associates will consider that person to be dishonourable.

Modesty (Haya')

Modesty is keeping hidden what should be hidden. The external aspect we are all aware of - keeping one's body covered from view according to Islamic regulations. The internal aspect is not so well known. The internal part of modesty deals with hiding our negative emotions and thoughts and not exposing our private lives for all to see. Anas bin Malik narrated that the Prophet said "I am the noblest of humanity in the eyes of my Lord, and there is no boasting in this" (Sunan at-Tirmidhi, Manaqib 3969).

It is immodest to expose our anger, fear, jealousy, pride or other such traits. To be able to hide these emotions, we have to recognise them when they appear. The Prophet said "Anger is from Satan! Satan was created from fire, and fire is extinguished with water. Therefore, if one of you is angry, take ablution (wudu)." (Sunan Abu Dawud, Kitab al-Adab, 4786).

In order to be able to follow this regulation, a person needs to know when he is angry and be able to recognise the many manifestations of that anger. In other words, to properly control your emotions, you need to be aware of when you are feeling them. This awareness is an exertion of your will. Put another way, it is an effort whereby your will is freed from your emotion and allowed

to think "I am angry". For anyone that has been angry, it is not very easy to consider this in the heat of the anger.

Serving one's emotions without thought is tantamount to worshipping them – "Have you seen the one who makes his desire his god?" (Jathiya, 45:23) We must purify our soul from these desires - otherwise we are inherently denying God. Allowing these emotions free reign is to say that they have a right over you before God does and is true heedlessness (ghaflah).

Modesty also requires that our private lives stay hidden. Things that should stay between a husband and his wife are not to be made into a ladies' gossip session or a chance for a man to complain to his mates. If you know the sin of a fellow Muslim, keep that to yourself. If you are told something in confidence by another, keep that trust.

Again, the modern world asks us to be proud of who we are and not see our selfish desires as wrong but rather embrace them. Motivational speakers often talk about believing in our individual greatness. Islamic modesty seeks to hide and curtail such selfishness and realise that whatever we have is by the grace of God. If we were to believe the motivational speakers, when a problem or disaster happens beyond our control, we would lose all hope and, ironically, motivation.

Light (Nur) – the Outcome of Modesty

A person who is able to control her negative emotions will radiate her internal beauty on her face – in the form of a spiritual light, a contentment and inner happiness visible on the countenance. This is a sign of true beauty, while exposing the negative sides of oneself is darkness. These emotions, as noted before, take over the will and reflect their ugliness on the outside. The more

regularly this happens, the more spiritually disfigured a person becomes. As Allah states in the Qur'an – "We have created humanity in the purest form, then we debased mankind to be the lowest of the low." (Tin, 95: 4-5)

The only method of avoiding this debasement is to believe and attain the best actions (Tin, 95:6). Thus actions are not enough in themselves, but require an inner element of true belief that their reward will come from God, and that He has given them the gift of the action in the first place. The second component, an essential of belief, requires our modesty – we are not the author of our actions, but that God is.

"Whatever good happens to you is from God; but whatever evil happens to you is from your own soul." (Nisa, 4:79). The evil comes from ourselves either because we fail to see the good sent by Allah in form of something bad, or because we attribute the good to ourselves and not God. The first is a lack of patience with God's command and the second is from pride, the enemy of modesty.

Thus by exemplifying these dual principles of honour and modesty, two key virtues in Islam, one will near towards gaining true and lasting respect and spiritual light. We must be honourable and modest only for the sake of Allah, not for gaining these outcomes. Working to gain respect and light, is to be insincere and proud (to think that you are entitled to these) and hence to undermine them completely.

May Allah grant us modesty and honour in the Prophetic manner and become true Muslims in the way that our beloved Prophet would want us!

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Islam means peace really it does

by ZAHID JAMIL

Since September 11, 2001 western media is busy in associating Islam with terrorism. In the first look, it is hard to blame them, as firstly, most of the terrorist activities of recent past involved Muslims, secondly most terrorist organizations claim to be Islamic and declare themselves to be the champion of Islamic Jihad.

But there are other truths, which are no less striking than the "truths" popularised by the media. Along with US and western countries, many Muslim countries are also engaged in war against terrorism. From Saudi Arabia, Turkey, Egypt to Pakistan and Indonesia, several Muslim governments are busy in curbing terrorism, and at times their armed forces engage in major operations against terrorists. Despite this, ordinary westerners not only see Muslim countries as supporters of terrorism but they also see ordinary Muslims living amongst them with great deal of suspicion. Muslims living in western countries and their community leaders are busy defending their faith as they try to explain that Islam is a religion of peace and that terrorism has no place in Islamic Jihad. While Muslim scholars are able to define various methods of Jihad and justify their stand, they fail to expand on their claim that Islam is a religion of Peace. I, in the following paragraphs, will try to expand on the issue.

Average person thinks that peace means not having a war, however Islam permits war for a just cause, although as a last resort. To understand the real meaning of Peace and how Islam inculcates it, I will begin by quoting from a recent book "Islam means Peace" authored by Dr. Javed Jamil of India:

"Islam literally means Peace, and is defined

as submission to God, which means that peace cannot be obtained without total submission to the Lord of the universe. Similarly Iman means total satisfaction, which again can be obtained only through an undivided devotion to God. When Quran calls, "Enter Islam wholeheartedly", it does not merely invite its adherents to follow the institutionalised system of Islam; it also informs them that the real, comprehensive and long lasting peace can be achieved only through total acceptance

"In family life, peace can be secured by a healthy relationship between husband & wife, between parents and children, amongst relatives. It is possible if all of us understand our rights and duties and implement them in

of the System of God. Quran states: "The System for you is the (system of) Peace" and "Call them to the House of Peace." In Islam, peace is not just a state of the absence of war or chaos in society; it has the broadest and the most comprehensive meaning, in terms of extent, depth and longevity, including all the components of peace described above. It has to be neither just personal nor just family, nor just social; it has to be at all the three levels and in the widest discernible sense. Peace is also not something bound by time or space; it is as much for this world as for Hereafter; peace is eternal. This is to be ensured that Islam's message of Grand peace has to percolate down to the lowest strata of society. And this is to be done in a way that the world does not feel threatened by the emergence of an institutionalised and political Islam, but instead learns to apply the moral and socio-economic principles of Islam for the benefit of the whole mankind."

Thus Islam seeks to establish peace at all levels: individual, family, social, national and international level.

As an individual, a person will be peaceful if he has a clean heart, is pious, has good qualities, is hardworking and honest, keeps his promises etc. Observing religious rituals and spirituality plays an important role in securing mental peace and physical health is equally as important. Thus Physical health, mental health, moral & spiritual health are

implements laws and establishes institutions. The government should ensure that all sections of society have equal opportunities, no section suffers because of race or creed, national wealth is fairly distributed among all subjects, underprivileged sections get adequate help, all are able to practice their religion without any harassment and legal and law enforcement agencies effectively perform their duties without malpractice to ensure orderly public life which is free of corruption or chaos.

At international level, strong and wealthy countries should not take undue advantage of their military might or extra wealth and should help weaker nations.

There are three major criminals, economic extremists, political extremists and religious extremists who wear various masks to carry out their criminal activities. Then there are people and groups whose occupation is crime such as drug syndicates, smugglers, mafias, warlords in many countries and ordinary dacoits and thieves etc. These masked or unmasked criminals are responsible for crimes against humanity, and they spread quarrel, mischief (fisad) in Allah's land. Islam preaches human beings against all such practices and declares punishment for such criminals in this world and in the world hereafter. The above proves that Islam is the religion of peace. Also, it is not only Muslims who should benefit from Islamic principles, even non-Muslims can benefit from it; and we should convey to non-Muslims that even if they do not accept Islam as a religion or as an institution, they can still implement Islamic rules and principles in their social, political and economic matters and benefit from this great religion. Surely, this will help in establishing peace in their communities.

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Letters

Assalamou Alaykum.

In reference to your article in the April edition of FAIR "Schools are big business", as a Board member of Arkana College, I would like to make the Muslim community aware that Arkana College is an independent not for profit school that is not owned by any individual/s or a organisation.

Accordingly, all profits that are derived from the running of the school are re-invested back into the school. I would also like to point out that all members of the Board (the management committee that is ultimately responsible for the functioning of the school) perform their duties on a volunteer basis.

Salaam

Ahmed Kilani Secretary
Arkana College Board

Assalam-o-Alaikum ,

Congratulations on hosting a wonderful evening [Breaking the Ice Community Forum 30th May 2006] and it was an absolute pleasure for me to attend. I am glad you invited me to it and hopefully your work will make a difference. I look forward to working with you in the future. Once again congrats mate.

Naseer

Review: I do..but



By KS Seyit

In the month May there was a special wedding that the whole nation missed besides a select few in the Fairfield area. It was a unique union between an Indian and Arab family, bringing together the smell of curry and oregano, a pastiche of bollywood and the dhabke, Arabic coffee and chai,

vitality, humour and sarcasm.

The performance put together by the PowerHouse Youth Theatre group based in Fairfield, used an actual reception lounge as their stage (The Ambassador Lounge).

The play explores identity in a post-September 11-Bali-London and Cronulla world.

Cleverly pieced together the event kept the audience entertained and engaged for almost two hours. Directed by Claudia Chidiac and Cicily Ponnor, there was an ensemble cast of young artists some who are still at school who were remarkably confident and talented.

Although at times relying too heavily on stereotypes, the performance poked fun at itself and used a number of conventions, such as disjointed commentary and multimedia including a couple of dance pieces. The performance was fresh and innovative.

The quiz was fun, with every answer being "Australia"; the compere asks, "Which nation has introduced anti-terrorist legislation that makes you want to throw up?" Australia!

It was a pity that the cleaners swept up the curry powder art work at the end which one fellow was working on all night.

Can't wait to see the wedding photos!

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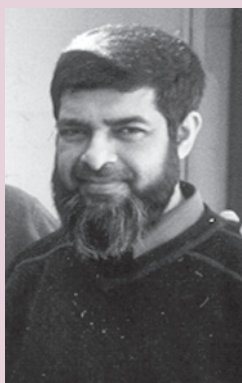
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Mandatory citizenship testing



Mr Robb: To test or not to test?

Parliamentary Secretary assisting the Minister for Multicultural Affairs and Citizenship, Andrew Robb MP, has called for stringent testing for all Australians desiring to become citizens of this nation. This is problematic for migrants of Non-English Speaking Backgrounds. It also creates issues about the implementation of such testing and the ethics of testing which may disadvantage people whose first language is not English. It is possible for migrants to learn English without the carrot and stick approach, hopefully Mr Robb will put more funds into English training and other programs designed to assist new citizens to understand more about our country's history and culture, without disadvantaging anyone. KS Seyit

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Nuclear smokes and mirrors

By Gary Dargan

In the Australian War Memorial in Canberra there is a photograph of Fatin, a 12-year-old Iraqi girl standing in the rubble of her family home. Fatin is the sole survivor of her family. The other thirteen family members were killed when American forces dropped a bunker-buster bomb on her suburb. In a video taken by the Australian photographer, George Gittoes, Fatin describes the discovery first of her brother's body and then her mother's and asks what crime did her family commit to deserve this?

Two years after this tragedy we can give Fatin an answer. George Bush in his desire to finish the job his father didn't, to gain control of Iraq's oil, fabricated the lie that Iraq had weapons of mass destruction. Using this as an excuse he unleashed his own weapon of mass destruction, the American military aided by the "Coalition of the Willing". Fatin's family was among the estimated 100,000 Iraqi victims of this murderous deceit.

Today this George Bush, the president who cried "wolf" is spreading another deception: Iran is developing nuclear weapons and they must be stopped even if it means bombing Iran and creating more Fatins.

Iran for its part insists that its program is peaceful and is being developed to meet the need for greenhouse friendly energy. Iran has a rapidly growing population and a rising energy demand. If you travel to Iran you will experience

levels of urban air pollution so severe that the brown haze common to large polluted cities anywhere in the world is visible more than 100km into the desert. The Iranian government recognizes the urgent need to address this problem and nuclear energy is just one of the strategies being used.

Iran has a right to develop nuclear energy and is a signatory to the Nuclear Non-Proliferation Treaty that commits it not to develop nuclear weapons. In fact the late Ayatollah Khomeini issued a fatwa forbidding the development of nuclear weapons.

This is in contrast to Israel, which has not signed the treaty. With an estimated 200 warheads, Israel is the only nuclear weapons state in the region. It is also the only state apart from Iraq, which has a recent history of aggression towards its neighbors. Unlike Iran, Israel has not signed the treaty and denies having nuclear weapons in spite of abundant evidence to the contrary. Most of its arsenal consists of missiles capable of reaching its near neighbors and some of the former soviet states. It also has an arsenal of short-range battlefield nuclear weapons.

The hypocrisy of George Bush's position and that of his Coalition cohorts can be shown in America's dealings with North Korea. This feudal nation lead by dictator Kim Jong Il ousted U.N. inspectors in 2003 and abandoned the Nuclear Non-Proliferation Treaty. North Korea has breached global agreements

and has asserted the right to build nuclear arms and trade globally for weapons of mass destruction. It has probably already developed nuclear weapons and certainly has the missile capacity to deliver them.

Instead of threats to bomb North Korea, America is undertaking multi-party negotiations in an attempt to broker a deal. North Korea is being offered trade and economic aid if it will abandon its nuclear program. This has even gone so far as an offer to provide nuclear reactors suitable for power generation.

America is being more circumspect in this regard because China, its ally in the war on terror is also an ally of North Korea. Both China and North Korea have a shocking record for abusing human rights. China executes as many as 8000 people, including dissidents a year and sells their organs for transplants. It violates human rights in Tibet and persecutes Falun Gong members. It also uses its cover as an ally in the phoney "War on Terror" to terrorise and persecute nearly 8 million Uighur Muslims in Xinjiang province.

Two other allies in this phoney war are India and Pakistan. Both have nuclear weapons and neither are signatories to the Nuclear Non-Proliferation Treaty. Both have been to war with each other three times in the past 60 years. Recently they came to the brink of a nuclear exchange over the disputed state of Kashmir. In spite of this America is offering nuclear technology to India and John Howard is enthusiastically promoting the sale of Australian uranium to both India and China. There is nothing in this for Pakistan. It seems a Hindu or a Communist bomb is somehow less dangerous than a Muslim bomb.

One of the greatest violators of the Nuclear Non-Proliferation Treaty is America itself. It operates a nuclear

weapons sharing arrangement with NATO states. Between 180 and 480 tactical American warheads are located in NATO member states in Europe. This contravenes articles 1 and 2 of the Convention.

Even more alarming is the refusal of America to sign an international convention against nuclear testing. While America does maintain its own moratorium on testing, this is about to be broken. Concerned that its conventional bunker buster bombs are inadequate the Bush Administration is talking about developing nuclear versions. This would involve resuming nuclear testing.

In spite of claims that these bombs would explode deep underground they would still cause massive nuclear fallout. A bomb with a one-kiloton yield would need to bury itself 100m underground for its explosion to be contained. The greatest depth it is possible for an impact-hardened bomb to penetrate is 20m. At this depth the bomb would have to have a 100-kiloton yield to produce the desired result. This is twice the explosive power of the bombs America used to devastate the Japanese cities of Hiroshima and Nagasaki at the end of World War II. If these bombs are deployed on the battlefield expect to see many more children like Fatin.

In late 1998 when the Monica Lewinsky scandal was at its height then U.S. President Bill Clinton launched a cruise missile attack on Iraq in an effort to shore up his popularity. One of missile was wrongly programmed and struck a village in Iran.

George Bush is now the most unpopular president in American history. His Republican Party is concerned about the Senate election due in November. Watch for missile strikes on the Iranian cities of Isfahan and Teheran come September or October.

Masjid of the Month

Jaam-E-Masjid situated in Wilson Rd Greenvalley is this month's special place of worship. The masjid is run by the Indo-Fijian community and Green Valley Islamic school is situated behind the masjid.



The Human Rights and Equal Opportunity Commission invites Muslim communities in New South Wales to

Unlocking Doors:
Muslim Communities and Police confronting discrimination

What can you do when someone discriminates against you?
What are the laws that protect you?
Can the police help you?
How can we all move forward together?

Are you interested in talking about solutions?
Come along and **HAVE YOUR SAY!!!**

Unlocking doors is about taking racism and religious discrimination seriously. It is for **ALL** Muslims no matter what age or background. Police are also invited to participate so that we can come up with meaningful strategies together. It is a project that looks at experiences of discrimination and focuses on solutions.

Make this **YOUR** project. Come along to any of the following events:

Muslim Youth Forum - 1 Where: Auburn Town Hall 1 Susan St, Auburn When: Wednesday 14 June 2006 Time: 5pm - 7pm Featuring Pauly & Habib from FAT PIZZA, performing LIVE! Also, WIN tickets to a Parramatta Eels Game.	Muslim Youth Forum - 2 Where: Canterbury League Club - Home of the Bulldogs Blueberry Hill Room 26 Bridge Rd, Belmore When: Tuesday 20 June 2006 Time: 4pm - 6pm Featuring Pauly & Habib from FAT PIZZA, performing LIVE! Also, WIN tickets to a Bulldogs Game.	Muslim Women's Forum - 1 Where: Acacia Room, Bankstown Town Hall Corner Rickard and Chapel Rds, Bankstown When: Tuesday 13 June 2006 Time: 10am - 12noon Featuring Joseph Tawadros, performing the Oud LIVE!
Muslim Women's Forum - 2 Where: Liverpool Library Red and Orange Rooms 170 George St, Liverpool When: Thursday 22 June 2006 Time: 10am - 12noon Featuring Joseph Tawadros, performing the Oud LIVE!	Open Muslim Communities Forum Where: Acacia Room, Bankstown Town Hall Corner Rickard and Chapel Rds, Bankstown When: Saturday 17 June 2006 Time: 2pm - 5pm Featuring Joseph Tawadros, performing the Oud LIVE!	

Food and drinks provided for all events.
If you need **childcare, transport** and **interpreters** let us know.

RSVP - call Omeima on (02) 9284 9829 or Ihab on (02) 9284 9804 or email ihabshabak@humanrights.gov.au

Chechens to build mosque Islamic quiz- have a go!



The Chechen government held a ceremony at the foundation of a mosque that will be named for Akhmad Kadyrov, the Russian-backed Chechen president who was assassinated in 2004.

The mosque, whose foundation rests on the grounds of the former headquarters of the Communist Party's regional committee, is meant to replace older associations. Not only is it an implicit rebuke of Communism, it is situated beside the ruins of another, much smaller mosque that was being constructed by the separatists in the 1990's.

Its scale and grandeur are intended as public statement. At a cost of \$20 million, it will be a sprawling complex, with room for a religious school and a residence for the mufti, said Amradin Adilgeriyev, an adviser to Ramzan Kadyrov, Chechnya's pro-Kremlin premier and son of the slain president.

Q-1 – What is the perfect-name of our Creator and Creator of these whole worlds, and what is its meaning?

A-1 – His perfect-name is “Allah”; and this Arabic word is from “Al-Ilah”;

“Al” means “the”, and “Ilah” (a god) means: “any power which is obeyed/worshiped as more-powerful to receive any benefit”.

So, Allah (the God) means: “the power which is obeyed/worshiped as more-powerful to receive any benefit”.

Q-2- Mention the 5 other names or attributes of Allah (The God) with meaning?

A-2 - Ar-Rahmaan = The most Gracious, Ar-Raheem = The most Merciful

Al-Gafoor = The most Forgiver, Al-Montaqem = The Avenger, As-Sameei = The all Hearing, Al-Baseer = The all Seeing, Al-'Aleem = The all Knowing, Al-Hakeem = The best Judge Al-Khaaleq = The Creator,

Ar-Raajeq = The Provider, Al-Wahhaab = The all Giver, Al-Qahhaar = The Almighty.

Q-3 – What is the meaning of “Islam” and “Muslim”?

A-3 – Islam means: “Submission” to Allah's given rules-regulations.

Muslim means: a person who is “Submissive” to Allah's given rules-regulations.

Q-4 – What is the Kalemah-Taiyebah which is the basic belief in Islam for a Muslim, and what is the meaning of Kalemah-Taiyebah?

A-4 – Kalemah-Taiyebah is “La Ilaha IllaAllahu Mohammadur Rasulullah”.

Its meaning is: “there is no power which is obeyed/worshiped as more-powerful to receive any benefit except Allah, and Mohammad (SAWS) is His Messenger”.

Q-5 – What is the meaning of “Iman” and “Mumin”?

A-5 – Iman means: “Faithfulness & Loyalty” to Allah's given Guidebook.

Mumin means: “a person who is Faithful & Loyal to Allah's given Guidebook”.

–[So, Iman does not mean believing; because, shaytan has complete-belief in Allah, but he has no faithfulness & loyalty to Allah's command, that's why he has no Iman except Kufri; even Kaferin of Makka had belief/faith in Allah (Yunus/10: 31, Q-6 – What is the meaning of “Kufri” and “Kaafer”)?

A-6 – Kufri means: unfaithfulness & disloyalty to any truth or issue that is revealed by Allah.

Kaafer means: “a person who is unfaithful & disloyal to any truth or issue revealed by Allah

Q-7 – What is the meaning of “Ibadhah” and “Abedh”?

A-7–Ibadhah means: “slavery” or “complete-obedience” to Allaah's given rules-regulations and Abedh means: “a person who is completely obedient to Allah's given rules-regulations”.

Q-8 – Why Allah (the God) has created us (humans)?

A-8 – He has created us for His Ibadha (slavery) that is complete-obedience to His given rules-regulations, to acquire the true-peace in this very temporary-life and eternal-absolute-happiness in the hereafter.

Q-9 – What is the aim or target of our life as a Muslim in our all activities?

A-9 – The aim or target of our life as a Muslim is: “pleasing Almighty Allah by His Ibadha i.e. complete-obedience to His given all rules-regulations in our own abilities for acquiring the true-peace in this very temporary-life and eternal-absolute-happiness in hereafter”.



CFN 17891

Thousands of people have been killed and injured after a devastating earth quake struck near the south coast of Java. Destroying thousands of houses and buildings, flattening almost an entire city.

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