

Sydney: Man Stabbed To Death By Acquaintance

Sydney
Shayma Alshakshir

Police have charged a man over a stabbing at Belmore in Sydney; 29-year-old Omran Sleiman has been arrested and charged with murder.

On January 11 at about 9.45pm the victim, known as Esam Nimer, was found dead with 12 stab wounds.

It is believed the pair knew each other but police are yet to establish a motive for the murder.

Adam Elias, a close friend of the victim, says the victim had once lived with the alleged offender. Mr Elias was shocked to hear that Nimer was visiting Sleiman at his apartment when he was attacked.

"Esam lived with Omran a long time ago, but Esam quickly decided to move out about six months ago when he noticed police were coming by too often and wanted to avoid trouble," he said.

"No one knows why he was visiting Omran at his apartment, because Esam has cut ties with him a long time ago," Mr Elias said.

Nimer, 32-years-old, moved to Lakemba, Sydney in 1998 from Jordan to study. After losing interest in studying he started to work as a taxi driver and later applied for work as a security officer. Mr Elias says Nimer was rejected on numerous occasions because of his Arabic and Muslim name.

"Nimer decided to change his name to David Williams. His job application was instantly accepted," he said.

At the time of Sleiman's arrest, Police found him to be in possession of \$1500. Police are also investigating the source of this money and whether it belonged to the victim.

Mr Elias says he is saddened by his friend's death but glad that Esam had began to practise Islam again a few months before.

"He began to attend Fajr prayers and became a regular attendee at the Mosque," he said.

Esam's Janazah was held at Lakemba Mosque in Sydney after Friday prayer on the 15th of January 2010.

Sleiman was scheduled to appear at Belmore court on the 8th of March 2010 but the hearing was adjourned until the 10th of May 2010.

"These comments highlight the vigilance that needs to be taken against all forms of racism in the community" ICV President Ramzi Elsayed said today.

The ICV welcomes the investigation by Channel 9 and the indefinite standing down of the cameraman.

The ICV is working closely with Channel 9 in ensuring journalists and staff are better educated to help prevent such racism influencing the mainstream community now and in the future.

For further comment or to access educational services about Muslims, contact Sherene Hassan on 03 9328 2067

ICV statement re: Channel 9 "terrorist slur" against Muslim father

The Islamic Council of Victoria is quite disturbed by the overtly racist comments of a Channel 9 cameraman, Simon Fuller, in calling a Muslim father a terrorist.

Melbourne: City Law Firm Hires Sharia Advisor

Rashid Alshakshir*

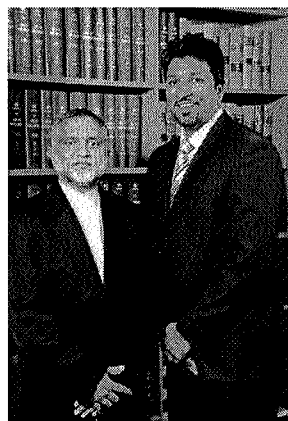
Logie-Smith Lanyon Lawyers has become the first Australian law firm to hire a consultant Sharia advisor.

Sheikh Mohamadu Nawas Saleem, who serves on the Australian National Imams Council (ANIC) Executive Committee, and is responsible for Media and Public Relations, completed his law degree (LLB) and Master in Comparative Laws (MCL) at the International Islamic University in Malaysia. He said "It is a great honour to be part of Logie-Smith Lanyon, and to be the first consultant Sharia advisor to a law firm in Australia."

Logie-Smith Lanyon (LSL) has shown its support of the Muslim community through this latest step and has previously sponsored City Circle (citycircle.weekly.com), donated computers to a Muslim charitable organisation and recently sponsored the joint ICV/AFIC 'Care of the Muslim Patient' flyer for non-Muslim health care professionals.

Senior LSL lawyer and ICV board member, Hyder Gulam, said it was a privilege to be working with someone with the knowledge and esteemed reputation of Sheikh Nawas. He said "Sheikh Nawas provides unique expertise in his training under the common law system (as followed in Australia) and his competency of understanding Sharia law."

Hyder said there are a number of legal projects for the Muslim community that Sheikh Nawas will be asked to provide expert



Islamic opinion on. He also noted that many Muslims he had spoken to "were very excited that these Australian law/Sharia compliant products were soon to be available to them."

Hyder said he hopes to make a public announcement about one such product shortly.

For more information about ANIC and Logie-Smith Lanyon visit: www.anic.org.au www.logielaw.com

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Native Matters



Muslim Privilege, White Privilege and Those Caught In The Middle

Eugenia Flynn*

In a review of Waleed Aly's Quarterly Essay for New Matilda, Irfan Yusuf recently wrote "Today's migrant brown man complains of the white man's prejudice toward him but neglects to recognise the responsibility of both white and brown migrants toward the continued dispossession of the original Australians. Muslim leaders should not expect empathy when they do not empathise toward those who have suffered much more and for much longer."

Put much more eloquently than I could ever write, I was struck by the similarity of Irfan's thought to mine, albeit from two different but not opposing sides of this equation - myself as an Indigenous Australian calling for Muslims to come to the table and Yusuf as a 'brown migrant' calling his own to action.

The significance that a 'brown migrant' notes the same as I do is not lost on me. More than this, perhaps what the Ummah in Australia does not realise (and here I suspect that Yusuf actually does) is that Muslims in Australia with a migrant background have a certain level of privilege over Indigenous Australians. Further than this though, I strongly believe that this privilege mirrors that of other non-Indigenous Australians - that is that in this context Muslim Privilege, despite belonging to those who are 'non-White', is the same as White Privilege.

For example, a number of interactions with non-Indigenous Australian Muslims lately has led me to realise that a number in our community are unaware

of their own privilege as non-Indigenous Australians. More broadly than this, from a number of discourses on White Supremacy and its implications for the Muslim world (thank you Lamppost Productions and everyone associated with you for discussing these issues), it is obvious to me that a number of Muslims in the global Ummah are unaware of their own privilege as non-Black Muslims.

This continued refusal to acknowledge the privilege that non-Black Muslims hold (within an Australian context the privilege that non-Indigenous Australian Muslims hold) is a blight on our Ummah and as previously stated it is a privilege that is mirrored by the privilege of non-Black people everywhere (in Australia non-Indigenous Australians). Put more simply, in Australia the privilege that Muslims hold is the same as White Privilege, despite their non-White status.

That this should not be so, because we have Islam and within it we are commanded to what is just, is a given. However, how much is it a 'given' to those who cannot even recognise their own privilege? More than this, when Muslims view themselves as non-White, non-Western, how does this effect their ability to perceive their own privilege and realise that it is the same as non-Blacks and non-Indigenous Australians? And for those who do perceive, acknowledge and deal with their own privilege (like Irfan Yusuf) where do they fit in?

So many questions, but I will leave you all to ponder the answers...

*Eugenia Flynn is an Aboriginal, Chinese and Muslim woman. In 2007 Eugenia founded the Indigenous Muslim Support Network (IMSN), which she continues to lead. Eugenia is the Deputy Chair of the National Indigenous Youth Movement of Australia (NIYMA) and is the Company Manager of an Indigenous youth performing arts company based in Adelaide.

QLD: Sisters House Project Underway

CT Queensland:

At a meeting held in March, various Islamic groups from across south east Queensland highlighted the need for specialised assistance for Brisbane's growing Muslim revert community. In a spirit of unity and friendship, approximately 80 people gathered at the Rochedale Masjid to exchange ideas and discuss suggestions for the establishment of a Sisters House in Brisbane.

The supervised residential house will cater to revert women in need of short-term intensive help facing the new challenges and changes in their lives. The group acknowledged that although there were many sections of the Muslim community in need of assistance, revert sisters had very specialised needs.

One of the driving forces behind the house, Sister Bayaan Weise pointed out that new sisters might need help in many areas such as transport, health, study, employment, learning about Islam, and establishing social connections with the Muslim community.

"It is our duty as a community to help them," she said. "When someone embraces Islam, friends and family often withdraw their support. The Islamic community needs to act to decrease the risk of loneliness and homelessness."

The Muslims Women's Convert Support Group (MWCSG) and the Queensland Charity and Welfare Association (TACQWA) recognised the need in the Queensland community for an accommodation, resource, and referral service for Muslim women.

The two groups, along with other members of the Queensland Islamic community, have been working together since December 2009 to make the project a reality.