

# Muslims in Australia

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# Muslims in Australia

*The Dynamics of Exclusion  
and Inclusion*

Edited by Samina Yasmeen



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## Preface

The collection of papers included in this volume reflects the results of two projects undertaken by the Centre for Muslim States and Societies (CMSS) at the University of Western Australia. First, the Centre has been focusing on understanding Muslim experiences in Australia and the West in general since its inception in 2005. As part of this research priority, the Centre secured a grant from the Department of Citizenship and Immigration, and the office of Multicultural Interests, Government of Western Australia, to focus on *Muslim identities in Australia* (2006–08), which, in turn, spurred a number of Honours students enrolled in Political Science and International Relations to explore the relevance of inclusion and exclusion in shaping Muslim minorities' relations with the mainstream communities in their adopted homelands.

The second project provided the context in which the CMSS held the Fulbright Symposium in August 2007 on *Muslim Citizens in the West: Promoting Social Inclusion*. The choice of the theme of the Fulbright symposium was guided by a realisation that the terrorist attacks of September 11, 2001 have ushered the world into a new era where identity and inclusion determine how individuals and groups relate to the wider context in which they operate. The theme also reflected the understanding that the focus on counter-terrorism has impacted upon the position of Muslims living in predominantly non-Muslim states including the United States and Australia. Hence the long-term aim of promoting peaceful and harmonious societies required that American and Australian participants share views with representatives from other countries on various dimensions of Muslim inclusion/exclusion. Instead of limiting the learning exercise to 'Western societies', the symposium was designed to learn from experiences of both Western and other societies. Against the background of these understandings, the Fulbright Symposium aimed to explore the interaction between social, political, economic, cultural and religious factors that contribute to a sense of inclusion or exclusion among Muslim minorities living in Western and other countries. The symposium addressed the following questions:

What creates social inclusion and/or exclusion?

- What factors and policies in the host societies promote inclusion or exclusion of Muslims in the West?
- What issues and conditions within Muslim communities contribute to their real or perceived exclusion?
- What role do faith-based schools, media, women and youth organisations and Muslim associations play in the process?
- How can state and societal groups promote Muslim inclusion in Western societies?
- What role can be assigned to inter-faith dialogue groups in promoting communal harmony and social inclusion of Muslims in their respective societies?

All the papers have been peer-reviewed and updated for inclusion in this volume in the hope that they would shed light on how the 'Muslim Question' has unfolded in Australia. This is done in the hope that lessons so far learnt can help us improve the nature of relations and interaction between Australia's Muslim community and the mainstream community, and assist in promoting social inclusion of Muslims.

The Fulbright Symposium was funded by the Australian-American Fulbright Commission, and co-sponsored by the Department of Immigration and Citizenship, Australian Government; Office of Multicultural Interests, West Australian Government; Australian Institute of International Affairs; and the University of Western Australia. The Consulate of the Republic of Mali in Perth, the US Embassy (Canberra) and Consulate General (Perth), the Muslim Community Co-operative (Australia), the Australian Federation of Islamic Councils, Boutique Wealth Management and other private donors also supported the symposium. It would be remiss of me not to thank all of these supporters. I am particularly indebted to Professor Alan Robson, Vice Chancellor, The University of Western Australia, who personally supported the symposium and also chairs the centre's advisory committee. Special thanks are also due to Dr Sue Boyd who encouraged and cooperated with me personally and the CMSS from the inception of the idea of the symposium to its conclusion. Without her encouragement, the proposal would not have succeeded in securing the Fulbright Symposium Award 2007. Mark Darby, Director, the Australian-American Fulbright Commission,

helped with turning ideas into reality. Trevlyn Gilmour, Gina Soos and Veronica Kerr from the US Embassy and Consulate-General in Perth were also helpful with planning the events. Thanks also to Dr Thu Nguyen-Hoan, the then Assistant Secretary of Multicultural Affairs Branch, Department of Immigration and Citizenship, and Tony McRae, former Minister for Immigration, in the West Australia Government for their help with the conference.

I also wish to thank Dr Wendy Chew, Dr Cecilia Leong-Salobir, Erica Muzinic, Neesha Khan, Aisha Novakovich, Adriaan Wolvaardt and Jess Hodder, and all other students involved in the conference, for help with the symposium and compiling the drafts in their various forms. Julia Lightfoot helped with editing the earlier draft and was kind enough to suggest ways to improve it. Zarlasht Sarwari has gone through many versions of the chapters, bibliography and endless questions relevant to the volume. The process, however, would not have resulted in an edited volume without the support of peer reviewers who took time to referee papers and suggest changes to submitted papers. Professor Shahram Akbarzadeh at the University of Melbourne and the editorial team working with him have been patient and kind and I am most grateful to them. Finally, my thanks are due to my husband, Professor James Trevelyan, who has stood by me both professionally and personally and worked for the aims that underpin this volume—the dream of ensuring that the future generations of Australia appreciate and experience true inclusion.

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## Glossary

<i>Alim:</i>	Islamic scholar
<i>Akhirat:</i>	Judgement day; life after death
<i>Asbab:</i>	instrumentalities
<i>Bayaan:</i>	religious talk or speech
<i>Beth Din:</i>	Jewish religious tribunal for arbitration
<i>dar al-harb:</i>	house of war, term classically referring to polities where the Muslim law is not in force
<i>dar al-Islam:</i>	house/abode of Islam; refers to polities and areas where Muslim laws are followed under Muslim rulers
<i>Da'wa:</i>	invitation to Islam
<i>dhikr:</i>	remembrance of God
<i>din:</i>	religion
<i>hadhanah:</i>	the right of guardianship of children in case of divorce
<i>Hadith:</i>	accounts of the Prophet Muhammad's sayings and deeds
<i>halacha:</i>	Jewish religious law
<i>halal:</i>	permissible under Islamic law
<i>haram:</i>	forbidden under Islamic Law
<i>Hijab:</i>	headscarf worn by Muslim women
<i>Fasakh:</i>	dissolution of marriage decreed by the court or Imam
<i>Imam:</i>	leader of the mosque and Muslim community
<i>Iman:</i>	faith
<i>Ijtima:</i>	congregation
<i>Jihad:</i>	holy war, or struggle by Muslim(s)
<i>Jolah:</i>	preaching mission
<i>Kashrut:</i>	food preparation according to Jewish law
<i>Khuruj:</i>	preaching tour
<i>Madhab:</i>	school of Islamic jurisprudence
<i>Madrasa:</i>	school; commonly refers to Islamic religious school
<i>Mahr:</i>	the amount due to women from the husband as promised in the marriage contract
<i>Mubarat:</i>	dissolution of marriage in Islam where the wife foregoes her <i>mahr</i> to enable divorce
<i>Mufti:</i>	Sunni Islamic scholar who is an interpreter or expounder of Islamic law ( <i>Shari'a</i> )
<i>Musallah:</i>	prayer hall
<i>Qur'an:</i>	sacred writings of Islam revealed by God to the Prophet Muhammad during his life at Mecca and Medina
<i>Salaat:</i>	prayer
<i>Salafi:</i>	Islamic movement/ideas/individuals that takes the pious ancestors, the ( <i>Salaf</i> ) of the early Islam as exemplary models
<i>Shahadah:</i>	proclamation of faith in Islam

<i>Shari'a:</i>	Islamic law
<i>Shirk:</i>	polytheism
<i>Sunnah:</i>	habit or usual practice. Usage of this term refers to the sayings and living habits of Prophet Muhammad.
<i>Tablighi Jama'at:</i>	a religious movement that originated in British India with the aim of reforming Muslims
<i>Tajweed:</i>	reciting the Qur'an with proper intonation
<i>Talaq:</i>	divorce
<i>Taleem:</i>	education
<i>Ummah:</i>	the Muslim community or people
<i>Usul-ul-fiqh:</i>	Islamic law and its theory
<i>Wali:</i>	guardian of Muslim women; includes close male relatives

