

# ISLAM AND MUSLIMS IN NEW ZEALAND

By:

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## Abstrak

*Masalah minoriti masyarakat Islam yang tinggal di negara-negara bukan Islam terutama di Eropah dan benua Amerika boleh dikatakan hampir sama. Antara masalah utama yang dihadapi ialah bagaimana hendak mengamalkan ajaran Islam seperti dalam persoalan ibadat, kekeluargaan, pendidikan, makanan halal dan interaksi masyarakat Islam dengan masyarakat perdana negara tersebut yang bukan Islam. Masalah yang sama juga wujud di kalangan masyarakat Islam di New Zealand. Namun begitu terdapat beberapa perkara yang menyentuh umat Islam New Zealand yang agak berbeza dari tempat-tempat lain. Artikel ini bertujuan untuk menunjukkan aspek-aspek ini dengan menggunakan data-data dari kajian penulisan serta temubual dengan pihak-pihak yang terlibat dengan masyarakat Islam di New Zealand.*

## 1. INTRODUCTION

Discussions on religious minorities have always been the important subject in many academic writing and research. In respect to Muslim minorities, research that have been done in the past concentrated mainly on India due to the availability of data and historical development of the area with the creation of Pakistan in 1948. China and the then USSR received less attention, despite the fact that these countries are populated by a considerable number of Muslims, as visits to these places were restricted. However research on the problems of Muslim minorities in these countries has now been intensified with the relaxation of travelling restriction and also the collapse of USSR. As these areas are habitual place of the Muslims, the situations or problems faced by them are probably similar to that of India with some local variations. On the other hand, the influx of Muslim immigrants to Western Europe and Northern America after the second world war has resulted in a considerable number of Muslims living in these states which subsequently creates entirely new problems as far as the question of

Muslim minorities are concerned.<sup>1</sup> Similarly, the Balkan conflicts have attracted many attentions on the position of Muslims in Europe. Thus the study of Muslim minorities becomes geographically wider and together with it, arises new problems that deserve attention and analysis.<sup>2</sup>

Countries like Australia and New Zealand have a small number of Muslim minorities and it is mainly through migration of people from Indian sub-continent, Arabs and other Asiatic Muslims. The problems faced by the Muslim minorities in these countries are largely similar to that of Western Europe and Northern America due to the fact that Australia and New Zealand are also western in culture and predominantly Christian in religion. But unlike Western Europe and Northern America most communities in Australia and New Zealand can be considered recent immigrants. Looking at this perspective, it can be suggested that while the main issues are probably similar to that of Western Europe or Northern America, certain issues are unique. One example that could perhaps support this suggestion is that the New Zealand community is said to be more receptive to the idea of multiculturalism.<sup>3</sup> This attitude could certainly have some influential impact on the official policy and public opinion on religious practices and rights in the country.

Due to certain constraints this paper will only focus on the position of the Muslims living in New Zealand. It is realized that a number of articles and books have been written on the subject of Muslim minorities living in this country. Many issues that have been discussed in these writings have indeed provided valuable information and insight on the development of Islam and the condition of the Muslims. This study therefore aims at developing and elaborating further the findings of past research and writings, and to a certain extent, includes new issues that have not been discussed before. Besides library research, which is the primary source of this article, interviews from officials of the Muslim organizations in New Zealand are made to supplement the existing data on the subject. These interviews also allow for fresh and new data that are not available in the writings.

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<sup>1</sup> See generally Sarah Spencer, *Migrants, Refugees and the Boundaries of Citizenship*, London: IPPR, 1995; Dominique Schnapper, "Muslim Communities, Ethnic Minorities and Citizens," in Bernard Lewis and Dominique Schnapper (eds.), *Muslim in Europe*, 1994, pp. 148-160 and article "Muslimun," *Encyclopaedia of Islam* (New Edition), Leiden; E.J. Brill, 1993, volume VII, pp. 695-705.

<sup>2</sup> Article "Minorities," *The Oxford Encyclopedia of the Modern Islamic World*, New York: Oxford Univ. Press, 1995, volume 3, pp. 108-117.

<sup>3</sup> New Zealand government and public seem to accept the idea that New Zealand is multi cultural society. See Katherine Hoby, "More to Multiculturalism Than Just Eating Chinese Food," *The Christchurch Press*, 21.3.2000.

## 2. POPULATION

Muslim's presence in New Zealand was as early as 1874 when 17 Muslims were recorded in the population census of that year. These Muslims evidently did not settle in New Zealand as their number in the census of the following years showed no development. It was only until 1916 that the census showed some increase in Muslim population. Census also showed that these Muslims were Gujerati shopkeepers from India who came to New Zealand in the early 1900s and were later joined by their families and then settled down in the country permanently. The second wave of Muslim migration to New Zealand was in the 1950s and 1960s. They were mainly Muslims from Balkan states such as Bosnia, Kosovar and Albania who fled their country from communist rule.<sup>4</sup> Their families also later joined them. In the 1970s, the number of Muslim population greatly increased mainly by immigrants from India and Fiji and strong number of students coming from Muslim countries studies at the New Zealand Universities. For the very first time, the 1976 census recorded the Muslim population to be more than a thousand (1425).

Since the 1980s, the number of Muslim population has increased significantly. The latest 1996 census showed that Muslim population was at 13,548. This number has doubled since the last 1991 census in which the number of Muslims was 6,096. It is believed that Muslim population has expanded around 22,000 in 2001, which accounts about 0.5 percent of total population.<sup>5</sup> In 1996 census, the distribution of male and female is basically even with male Muslim population is slightly more than female: 7,323 (male) and 6,042 (female). Distribution of population by age group shows that majority of the Muslims are between the age 30-39 (2,943) followed by the age group between 20-29 (2,745) and the age group of 15-14 (2,595). According to regional distribution, the census shows that between 12,000 to 15,000 people live in Auckland, 3,000 in Wellington, 1,500 in Hamilton and approximately 3,000 to 5,000 live elsewhere. One third of these Muslims were born in New Zealand.<sup>6</sup> Shepard observes that the reason for this increase was largely as the result of the following fac-

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<sup>4</sup> For historical perspective of Muslim community in New Zealand see William Shepard, "The Islamic Contribution," in Brian Colless and Peter Donovan (eds.), *Religion in New Zealand Society*, 2nd ed., New Zealand: The Dunmore Press Limited, 1985 (first published in 1980), pp. 181-83 and Abdullah Drury, "New Zealand's First Mosque," *al-Nahdah: The Muslim World League Journal*, volume 28, no. 11, Dhul Qa'adah - February 2001, p. 45.

<sup>5</sup> *Al-Mujaddid: The Reformer (News of and for the Muslims of South Pacific)*, July 2001, vol.1, no. 13, p. 1.

<sup>6</sup> FIANZ Press Release, 31.5.2001.

tors: (1) migration of Muslims of Indian origins largely from Fiji which have close and family connection with the local Indian Muslim community, (2) migration of white collar workers from Muslim countries especially in the 1970s, (3) overseas students from Muslim countries and (4) foreign diplomats and their families from Muslim countries.<sup>7</sup> Recent political development else where in Muslim countries (especially war) and change in New Zealand government's immigration policy are also among of the contributing factors to the surge of Muslim population in the country.

In New Zealand's context, the census is used to trace changes in values and belief systems in New Zealand society and to study the relationship between beliefs and behaviours. Although the census on values and belief system has little practical use for government agencies, the data when combined with age and geographic location could provide information on how religious services such as school, place of worship and other social services could be better planned. It also provides information and data to the religious organizations on the relevant religious adherence for providing efficient services to their religious community.<sup>8</sup> However, it was recommended that the 2001 census shall not contain question on religion. The reason for this recommendation was partly due to the increasing number of people refusing to answer the question and growing public criticism in the recent 1996 census. It is also for the reason that the census on religion does not accurately reflect a person's commitment of the religious practices. For example, in the case of Christianity, the census does not provide accurate picture on church attendances.<sup>9</sup>

From Muslim community's point of view, the census does not provide details on racial and religious sectarian background of Muslim population. Information on these details can only be found in academic writings and data provided by the Muslim organizations. Using the official census up to 1981, Shepard provides some analysis of Muslims in respect to sexes, education, age group, regional distribution and employment.<sup>10</sup> Previous studies assert that the racial groups of Muslim in New Zealand are mainly of Indian origins either coming directly from Indian sub continent or from Fiji. This is followed by other groups mostly Arab, Turkish, Persian, people of Balkan origins and Asiatic people such as Malay, Indonesian and Cambodian.<sup>11</sup> The character of

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<sup>7</sup> Shepard, *op.cit.*, p. 183.

<sup>8</sup> Government of New Zealand, Department of Statistic, *Preliminary Views on Content – 2001 Census*.

<sup>9</sup> *Ibid.*

<sup>10</sup> William Shepard, *op.cit.*, pp. 207-10.

<sup>11</sup> Christopher van der Krogt, "Islam," in Donovan, Peter (ed.), *Religions of New Zealanders*, New Zealand: Dunmore Press, 2nd ed., 1996 (first published in 1990), p. 191.

the Muslim community is therefore largely foreigners and quite distinct from the mainstream Kiwi society. As for religious sectarian background, from the interviews done, it is suggested that the majority belongs to the Hanafi school (more than 50 percent), about 30 percent Shafi'is and the rest are Malikis and Hanbalis. There are also some small group of Shi'ite belonging to Imamis and Isma'ilis (roughly 1,500): the latter can be found in Christchurch whereas the former in Auckland. There is also a group claiming themselves as Sufi whose number is about 153 in the 1996 census. They are largely Pakehas. It seems that this group has dispersed since the death of its founder Abdullah Dougan<sup>12</sup> and some of his followers, are believed to have assimilated into the mainstream Islam. Shepard and Krogt however argue that this group cannot be appropriately considered as Muslims. Krogt views that they are rather seekers after religious knowledge and experience who draw upon a variety of religious traditions,<sup>13</sup> whereas Shepard holds that some ideas in Abdullah Dougan's writing would be unacceptable to virtually all Muslims. He furthermore considers Dougan more as representative of counter-culture religion than Islamic religion.<sup>14</sup>

It is clear that Muslim community in New Zealand is from diverse ethnic, cultural and religious sectarian backgrounds. Despite this diversity, unity within the *Ummah* is particularly evident in religious activities such as organizations, religious rituals and celebrations etc. Although in other places the Sunnis may have some misgivings on the Shi'is, the relationship between these two Muslim groups here has been cordial and friendly. Krogt views this good relation as the result of the small number of Muslims to permit sectarian and ethnic differences.<sup>15</sup> However, the dominance of certain ethnic group especially Indian Fijian in certain religious activities especially education, da'wah (classes and da'wah sessions conducted in native language) and celebration of Islamic festivals is evident and cannot be denied.

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<sup>12</sup> Abdullah Dougan wrote a number of books namely *40 Days: An Account of A Discipline*; *The Glimpse: The Inner Teaching of Abu Hamid al-Ghazali's Miskat al-Anwar (The Niche for Lights)* and *The Quest* (in three volumes). The last were based on question and answer session held regularly by Abdullah for his pupil over a period of several years. Shepard reviewed some of Dougan's books namely *40 Days*, *Probings* and *the Quest* (1st volume) in *Christchurch Press*, 17.10.1979 and 23.10.1982.

<sup>13</sup> Krogt, *op.cit.*, p. 208, note number 30.

<sup>14</sup> Shepard, *op.cit.*, pp. 189-190.

<sup>15</sup> Krogt, *op.cit.*, p. 191.

### 3. MUSLIM ASSOCIATIONS

For a community of a small size living in a predominantly western and secular society it is important to stay united. This unity in New Zealand is expressed in the form of association established by the community. Muslim associations in New Zealand are in two forms: local or regional associations and national associations. Most of these associations are registered as an incorporated body according to New Zealand law and therefore they are lawful entities. Much has been written on the history and development of Muslim associations in New Zealand and some points discussed below might have some repetition.<sup>16</sup>

Historically, the first Muslim organization is the New Zealand Muslim Association (NZMA) established in 1950 in Auckland. Soon, associations of similar form were established in other parts of New Zealand: Wellington 1962, Christchurch 1980, Hamilton 1981, Palmerston North 1982 and Dunedin 1995. The structure of these associations is mainly the same with a constitution that spells election of the office bearer, function, objectives, finance, general annual meeting and etc. There are also Muslim and Islamic student associations in the local universities. The main activities of these associations are mainly related to religious services such as organizing places for daily prayers, Friday's prayer congregation and Eids prayers, counselling for Muslim personal and family problems, youth activities and sport, da'wah, education, prison visit etc. In 1979, seven regional associations collaborated to form a national body, known as Federation of Islamic Associations of New Zealand or FIANZ, to coordinate their activities and to respond to national and international issues that are of concern to New Zealander Muslims.

FIANZ's organization structure perhaps needs to be studied a little closer. Each regional association selects representatives to form FIANZ national council. The council elects office bearer of FIANZ executive committee who are then responsible for all FIANZ's activities. To assist the executive committee, ten divisions or portfolios have been created which consist as follows: (1) da'wah, (2) Hilal/religious affairs, (3) student and youth, (4) women, (5) education, (6) Halal food committee, (7) trade and development, (8) national affairs, (9) international affairs and (10) investment and funding.<sup>17</sup> FIANZ also has women and youth's arm: The Islamic Women Council of New Zealand established in 1990 and New Zealand Muslim Youth and Students Association. The Women Council appears to be quite vocal in raising national issues particularly its participation in "The Inquiry into Operation of the Films, Videos and Pub-

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<sup>16</sup> See especially Shepard, *op.cit.*, pp. 183-190.

<sup>17</sup> FIANZ, *Introducing FIANZ - New Zealand Muslims Endeavour to Success*, n.p., n.d., pp. 11-13.

lications Classification Act 1993". The Council submitted a paper/ recommendation on the matter to the Government Administration Select Committee.<sup>18</sup>

FIANZ also established a commercial entity in July 2000 known as Amanah Corporation. The aim of this corporation is to provide FIANZ with viable and reliable financial resources. The board committee of Amanah aims to have asset base of NZ\$1 million in the next five years in order to make FIANZ financially self-sufficient.<sup>19</sup> To oversee that the whole activities of FIANZ are in accordance with the Islamic teachings, a board of scholars or ulama was formed in July 2000. Previously, advice on religious issues was obtained from Sheikh Khalid Abdul Hafiz of whom FIANZ looked upon him as its senior religious advisor. The Sheikh's demise in 2000 led to the creation of this Board which has a more direct and clear responsibility in two aspects: (1) to investigate and advise issues of Muslims community and (2) to offer Islamic guidance from a knowledgeable group of people on Islam. One interesting aspect of this Board is that the appointment of the members is through application of which the process of selecting qualified members began in March 2000. To date, the Board have already met twice in November 18, 2000 and March 31, 2001.<sup>20</sup> From the interviews done, the proceedings of these meetings largely touched matters on family like marriage, divorce and halal food. The language used in these meetings is Arabic. One of the most challenging decision that the Board has had to make is on the question of Ramadan moon sighting in 2000.

It is not known how effective the organizational structure as described above would be in achieving FIANZ's objectives and aims namely, (1) to establish Islamic practice in accordance with Quran and sunnah, (2) to undertake da'wah, education, welfare and other Islamic activities, (3) to strengthen Islamic unity and development of New Zealand Muslim community and (4) to foster good relationship with international Muslim countries and organizations. It is obvious that not all associations become member of FIANZ. In Auckland itself, there are at least 20 Muslim organizations in various forms; from registered body to ad-hoc committee and trust body but only two of these organizations are affiliated to FIANZ: New Zealand Muslim Association (NZMA) and South Auckland Muslim Association (SAMA). The problem arises from the multitude of organizations that their activities are overlapping and this could undermine the effectiveness of the service provided, considering the limited resources that Muslim organizations have and more importantly, the unity of the small Muslim community. Certain individual claims that NZMA and SAMA are increasingly

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<sup>18</sup> FIANZ Web Page, 21.9.2001.

<sup>19</sup> FIANZ 23rd Annual Report 2001, minute no. 5.2, *op.cit.*

<sup>20</sup> *Ibid.*, minute no. 1.10.

marginalized by the Muslim community in Auckland and one proof given is that the Friday prayers attendance in Mosques run by non-affiliated organizations to FIANZ is much greater than NZMA and SAMA.<sup>21</sup> It is uncertain whether this claim is reliable since factors for attending Friday prayer is normally related to place of residence, convenience etc. and not necessarily the choice of organization. The reason why these organizations refuse to join FIANZ is not clear but some have suggested that it might be related to the question of leadership. Nonetheless FIANZ's role as representative of Muslims living in New Zealand is increasingly apparent especially through statements it made in response to issues that concerned Muslims locally and internationally as indicated *at passim*.

#### 4. MUSLIM COMMUNITY CENTRES, MOSQUES AND BURIAL PLACES

Statistically every major town in New Zealand has Muslim community centres or mosques. There is at least four mosques and four Muslim community centers located in Auckland area. The earliest mosque in New Zealand is the Ponsonby Mosque, Auckland officially used as a mosque in 1980. The mosque building, which was only completed in 1982, has a distinctive Muslim architecture of a dome measured at 30 feet. The site was originally a small and dilapidated villa, with a block of flats on the back sections. The New Zealand Muslim Association (NZMA) bought the villa in 1972 for holding Friday prayers. Plans to build the mosque by NZMA were made in 1977 on the site. The project was carried out in 1979 and was completed in 1982.<sup>22</sup> Christchurch, Hamilton and Dunedin have a mosque each. Christchurch was the second city in New Zealand to build a mosque in 1985 and is named as Masjid al-Noor. This followed by Masjid Umar at Mount Roskill, Auckland built in 1992 and Waikato mosque in Hamilton built in 1997. Blockhouse Bay mosque and Ranui mosque, both in Auckland area, were built in 2000. Dunedin mosque, which is recently completed (2001), is proud to be the world's southern-most praying Muslim centre. Muslims living in Palmerston North and Wellington have to content with Muslim Community Centres with Wellington having at least two. To date of this article, two mosques are still under construction in Otahuhu (Auckland) and Wellington, whereas plans are made to establish Islamic Centres in Wanganui (Wellington) and Tauranga (Hamilton).<sup>23</sup> These community centres have a similar role as a mosque for Muslim community whereby Jumaat prayers and other religious activities are held. Muslim community centres and mosques also serve as office places for Muslim organizations.

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<sup>21</sup> FIANZ Discussion Paper 10.5.2001, FIANZ Web Page, 21.9.2001.

<sup>22</sup> Abdullad Drury, *op.cit*, p. 47.

<sup>23</sup> Introducing FIANZ, *op.cit*, p. 14.



Masjid Umar is perhaps the largest mosque in New Zealand whereas Masjid al-Noor is the most decorated where the pulpit, the front door and wall are panelled with rimu wood. Normally, most of the mosque buildings consist of prayer halls for both men and women, rooms for religious classes, administrative offices and kitchen. Ponsonby mosque has additional rooms for funeral service and also provides living quarters for the Imam. Muslim associations and trustees administer the mosques through committee elected by the members. The fund for building and running these centres and mosques are mostly obtained from donations and financial assistance from Muslim governments and Islamic international organizations. Wellington mosque for example received NZ\$600,000 from Malaysian High Commission for its building expenses and some of the Imams received their salaries from the Saudi based organization of Muslim World League (or al-Rabita al-'Alam al-Islami). During the month of Ramadan some mosque received the service of special Imams (prayer leader) from the al-Azhar University of Egypt. In the previous Ramadan, the Egyptian Embassy helped to provide the Masjid al-Noor and Manawatu Muslim Association with these Imams.<sup>24</sup>

Friday prayer congregation is the main activity of all the mosques and Islamic centres. *Khutbah* or sermon in most of these mosques are served in English and prepared by the Imams themselves. Almost all mosques and some Islamic centres organized five time daily prayers. The attendance, however, is smaller than Friday prayers, and this is especially so in the mid-day and afternoon prayers. The number will increase slightly for the evening and night prayers when more people can attend them after work. The Eid prayers are held in other public places like hall or open spaces due to the large number of Muslims attended these prayers while most of the mosques have limited space for such large congregations.

Other main activities run by the mosques are Islamic education for children and celebration of religious festivals. The mosques and the Islamic centres also organize *tarawih* night prayers in the month of Ramadan. Once, a peculiar incident happened in Masjid al-Noor in Christchurch where the *tarawih* prayers in summer was held after evening prayer (*maghrib*) that is against the established practice. The reason for this apparently strange decision was to save time since to follow the normal practice would mean *tarawih* prayer has to start at a very late hour in the night. But the practice was later abandoned after the new Imam took over. He argued that *tarawih* prayer is not compulsory and the above reason therefore cannot be used as an excuse to contravene the established rule.

Every major town, which has a mosque or a Muslim centre, will have a Muslim burial place. In New Zealand, like in other places, local government maintains burial

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<sup>24</sup> FIANZ 23rd Annual Report 2001, minute no. 3.8.

grounds and certain rules are applicable for burials. This does not seem to be a great problem since the local government allocates special burial places for the Muslim.<sup>25</sup> In other countries such as the Netherlands, no specific burial ground is allowed based on religious affiliation. Muslim burial was said to be one of the issues that led to the formation of the first Muslim association in Auckland in 1950.<sup>26</sup>

## 5. EDUCATION

As a secular country, New Zealand does not provide religious instruction or education in public schools as it would normally be found in other Muslim countries. Aware of this position, most of Muslim associations in New Zealand offer classes for Muslim children to receive religious education at local Islamic centers or mosques after normal school hours or in the weekends and holidays. The syllabus of the religious education at the local Islamic centers and mosques is normally on Quranic reading, religious instructions and Arabic language. This form of education could be quite stressful to the children since they have to attend classes continuously; the state schools in the morning until afternoon and then, followed by religious classes at the mosque. To overcome this problem, schools with integrated syllabus both state and Islamic education, have been established by the community in places where there is a large number of Muslims. Since 1992, three Islamic schools have existed in Auckland area: al-Madinah School, Auckland Muslim School and Zayed's College For Girls. Auckland Muslim school was closed in September 1999, most probably due to financial reason. Zayed's College For Girls has just recently opened in January 2001 at a cost of NZ\$5 million and is yet to offer places for students. The school is privately funded by donation from the United Arab Emirates. Al-Madinah school was initially privately funded and sponsored by Auckland based Islamic Educational and Dawah Trust Inc. The school is now an integrated school.<sup>27</sup>

All these schools are registered under New Zealand Ministry of Education and therefore must comply to certain educational standards set by the Ministry apart from offering Islamic subjects to the students. It appears that the overall standard of Islamic

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<sup>25</sup> Krog, *op.cit.*, p. 205.

<sup>26</sup> During that year, a controversy surfaced when a Muslim served in a British army died was to be buried according to Christian rites. The relatives of the deceased protested on the plan. The problem was then was resolved by holding the burial in both in Christian and Muslim rites. *al-Mujaddid*, *op.cit.*, p. 7.

<sup>27</sup> For greater details on the development and problem of these schools see Shepard, *op.cit.*, pp. 193-95.

schools is poor in administration, finance and academic performance of the students. This probably explains the reason for the closure of the Auckland Islamic school in 1999. In Education Review Office's report (ERO) of al-Madinah school dated on November 1999 finds that "the overall quality of learning programme is poor and the curriculum does not comply with the national curriculum requirements in substantial ways". The report also records concerns on financial and personnel management issues of the school and the quality of these issues.<sup>28</sup>

Besides providing formal education for children at primary and secondary levels, there is also Muslim childcare centre for children between the ages of 2 to 8. There is at least one registered Muslim childcare centre in Christchurch known as An-Nur Childcare. The ERO's report of the center on August 2001 considers the center as the first Muslim early childhood centre in New Zealand. The report views positively on the progress of the centre as "the licensees have made good progress in developing suitable management structure and a comprehensive charter policy framework". Nevertheless, there are some teething problems especially in integrating Islamic values and New Zealand childhood education requirement by which the reports noted: "there a few guidelines and limited expertise to assist the licensees in implementing a curriculum that successfully incorporates *Te Whāriki*, the New Zealand early childhood curriculum, with Islamic teachings and practices".<sup>29</sup>

In addition to the above, Islamic education can also be obtained through correspondence especially for mature student. Muslim organizations also conduct informal Islamic education for the Muslim community in general. Local and national Muslim organizations on several occasions, had invited individuals with Islamic studies background to deliver lectures and talks on Islam. Youth Dawah camps for boys and girls are also organized during school holidays in which religious instructions and obligations are taught and practiced. Scholars or individuals with knowledge on Islamic learning are invited to conduct the camps.

Interestingly, almost all universities in New Zealand offer courses on Islam as departmental core or elective subject. These courses are mainly at 200 and 300 levels. Certain courses like politics, gender studies, sociology, philosophy etc. have Islamic aspects or elements in their course outlines. New Zealand Universities started to establish religious studies department in the 1970s where together with courses on Islam are courses on other religions of the East especially Hinduism and Buddhism. Interest in studying other religion than Christianity is probably the result of New Zealand's post

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<sup>28</sup> Education Review Office, *Confirmed Discretionary Review Report: Al-Madinah School*, November 1999.

<sup>29</sup> Education Review Office, *Confirmed Accountability Review Report: An-Nur Childcare Centre*, 20.8.2001.

second world war phenomenon and awareness of its role and involvement in Asia Pacific area. It has also been argued that because of New Zealand's remoteness and isolation from great historic centres of religion and cultures, the study of religion can be approached with certain freshness and independence.<sup>30</sup> However at any rate the study of Islam in New Zealand's universities is still at infancy compared to that of European and American Universities and is yet to produce scholars of high reputation in Islamic studies. Introduction of Islamic courses is very encouraging since this would help more people especially at the university level to better understand Islam objectively. Research on Islam in New Zealand is still few but the number of research will certainly grow with the increased number of student enrolling for the courses.<sup>31</sup> An example of this interest began in 1980 when Enid Bennett and Peter Donovan of Massey University compiled a directory of religious practices of New Zealanders with the cooperation of religious association. In respect of Islam, information given in the directory was provided by FIANZ.<sup>32</sup>

## 6. RELIGIOUS PRACTICES

### • Prayers

To practice five times daily prayers as required by Islamic law in a country like New Zealand is probably a bit of challenge for Muslims given the fact that the condition of working hours and place do not accommodate such a religious requirement. Muslim prayer requires certain ritual purification especially ablution (or *wudu'*) by water and certain Muslims when go to toilet prefer to clean using water. Toilet in working place or school sometimes can be wet and this creates embarrassment to Muslims and uncomfortable to other. Hours of prayers especially the midday and mid-afternoon prayers coincide with office or school hours. And during the Friday mid-day prayer that must be performed in the mosque, Muslim workers or students will have to obtain

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<sup>30</sup> Albert C. Moore, "The Academic Contribution," in Brian Colless and Peter Donovan (eds.), *Religion in New Zealand Society*, 2nd ed., New Zealand: The Dunmore Press Limited, 1985 (first published in 1980), pp. 229-30.

<sup>31</sup> Example of research titles are Martin Bishop, "A History of the Muslim Community in New Zealand to 1980," M.A (Partial Fulfillment), Waikato University, 1980, Chun Foo-Yuen, "The Dynamics of the Halal Meat Trade in New Zealand (& Australia)," M.A., Department Political Science, University of Canterbury, 1985 and Cheryl Hill, "Muslim Converts in New Zealand," Honours Paper, Department of Philosophy and Religious Study, University of Canterbury (in progress).

<sup>32</sup> See Enid Bennett and Peter Donovan, *Beliefs and Practices in New Zealand: A Directory*, Massey University, Third Impression, March 1981 (first published 1980), pp. 105-6.

permissions to attend it. Some of the mosques are located quite a distant from the working places and hence it requires some extra time for traveling to and fro. In Victoria University some Muslim students have to attend lecture on Friday noon hours and therefore miss their Friday prayer. In short, to practice religious obligations such as prayer can be difficult unless there is some understanding of other co-workers, employers and teachers.<sup>33</sup> For this reason, some Muslims, to my knowledge, perform their daily prayers that they have missed at home after work or school, although this practice is not acceptable to Islamic *fiqh* (religious law).

- **Alms Giving or *Zakat***

The mosques and Islamic Centres also collect *Zakat* or alms especially during the month of Ramadan. Muslims in New Zealand pays *Zakat* voluntarily. In practice most of them will send their money or property as *Zakat* to the countries that they think need the assistance. In this case, it is normally to the place where these Muslims originally came from. If the *Zakat* is paid through the mosque or the organization it will be distributed similarly to overseas mainly to Fiji, Kashmir, Somalia and India/Pakistan. The *Zakat's* proceeds are not given to the local Muslims with the understanding that if they are jobless they will receive financial assistance from the government. Most of the *Zakat* received by the mosque are *Zakat al-Fitr* (alms for the purifying the soul) collected at the end of month Ramadan. Total *Zakat* collection by Ponsonby Mosque in the year 2000 was approximately NZ\$15,000 and Waikato Mosque was about NZ\$1,000. One interesting issue about *Zakat* in New Zealand is the mode of payment. In Waikato Mosque, the Imam insists that the payment must be in form of foodstuffs as required by the hadith. He argues against the practice of paying *Zakat* through currency for the reason that such a practice is based on weak opinion as it against the hadith and opinions of major Muslim jurists. Other kind of religious donation is *Qurban* (animal sacrifice during the last month of Muslim calendar in association with *Eid al-Adha*). During this period animals are bought by the rich and then slaughtered. The meats are donated to the needy Muslims in other countries. This kind of donation is more well-coordinated than *Zakat* where in 2001 FIANZ launched an international appeal to assist the needy Muslims which was called FIANZ Human Appeal International and it involves the slaughter of 556 sheep (the slaughter was done in Australian abattoirs) whereby the meats or the value of the meats were distributed to countries such as Palestine, Chechnya, Bosnia, Somalia and Kashmir.<sup>34</sup>

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<sup>33</sup> Hamilton Girls High School for example provides a room for Muslim students to observe their religious rituals during school hours. See Education Review Report, *Confirmed Accountability Review Report: Hamilton Girls High School*, minute no. 4.4 and general discussion in *op.cit*, Krogg, p. 205.

<sup>34</sup> FIANZ 23rd Annual Report 2001, minute no. 3.9.

- **Fasting**

Observing fasting is much easier and less challenging than prayer since a Muslim has only to abstain from consuming food and beverage during the days. However, when fasting has to be observed during summer, Muslims will have to fast for a much longer period, which sometimes may be up to 15 hours. Breaking of the fast is not a problem since it is normally after working hours. However, Muslims working in factory and farm or other similar laborious occupation may experience fatigue due to fasting. In certain Muslim countries, working hours are modified to accommodate fasting month. As fasting is observed during the month of Ramadan, it is important to determine the start of Ramadan. In Islamic *fiqh* there are two ways to determine the beginning of Ramadan: (1) moon sighting (*ru'yah*) and (2) calculation (*hisab*). New Zealander Muslims adopt the first way. Previously it was sufficient to rely the sighting of Ramadan's new moon at other places especially Fiji. This practice was however later abandoned in 2000 due to some complaints regarding the accurateness of Fiji's sighting. The decision to adopt the *ru'yah* method was achieved by consensus in a meeting that took place at Ponsonby mosque on December 9, 2000.<sup>35</sup>

- **Pilgrimage**

The earliest known New Zealander Muslim travelled to Mecca was the interim President of Muslim Association of New Zealand when he attended the Muslim World Organization meeting representing New Zealand in 1965. There is no record on the number of pilgrims in New Zealand but in the last pilgrimage (2000), approximately about 80 New Zealanders have travelled to Mecca to perform *Hajj*.<sup>36</sup> There is no specific regulation for New Zealander Muslims performing *Hajj* except fulfilling the visa's requirement from the Saudi Arabian Embassy. Attempt was made to coordinate Muslim pilgrimage to Mecca by FIANZ but was later dropped because of too many complaints. There are at least two private operators based in Auckland that provide *Hajj* traveling arrangement for New Zealander Muslims. Most of the pilgrims make their way for *Hajj* mainly through Australia and some of them were said to go through Malaysia using Malaysian Pilgrimage Agency or Tabung Haji.

- **Religious Celebrations and Festivals**

New Zealand law does not recognize Muslim festivals and religious celebration as public holidays. Hence Muslims have to apply for a leave from work places or schools in order to celebrate religious festivities. In Islam there are at least two major festivals: *Eid al-Fitr* and *Eid al-Adha*. The former is to mark the end of Ramadan and the latter

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<sup>35</sup> *Ibid*, minute no. 1.9. Shepard also discusses this point in his article see *op.cit*, p. 191.

<sup>36</sup> *Ibid*, minute no. 1.12.

is associated with *Hajj* rituals especially the slaughtering of animals in the month of *Dhu Hijja* (the twelfth month of Muslim calendar). All Muslims in New Zealand celebrate these two festivals. There are also other celebrations such as Muslim New Year or *Hijrah*, Prophet's Birthday (*mawlid*) and Shi'ah community celebration on the tenth day of Muharram to commemorate Imam Hussain's death. Not all Muslims however celebrate these festivals and some might consider them as cultural rather than Islam.<sup>37</sup> Some of the strict Muslims even accused these celebrations as a kind of innovation or *bid'ah* - a term which has negative meaning in Islam.

- **Sufism**

The practice of sufism or sufi orders is acceptable to Sunni Islam although some Muslims might reject the practice on the claim that some aspects of Sufism are not consistent with the teachings of the Quran and Sunnah. The Sufi group under the leadership of Abdullah Dougan as mentioned above cannot however be regarded as Sufi's practice acceptable to Islam for reasons already discussed. In New Zealand, certain segment of the community seems to have some contact with certain overseas sufi group. These overseas visitors have been invited to New Zealand to perform certain sufi rituals to the locals. While many of these rituals have ended peacefully some were not. In the recent incident of sufi rituals in Otahuhu, Auckland on August, 2001, a man was seriously hurt after his bowel was slashed and cut in a sufi healing ritual. Muslim organization and individuals were embarrassed by this incident especially after the press made media coverage on the news and associating it as a part of sunni practice. FIANZ president, Hj Anwarul Ghani, talked to the press on the incident rejecting the rituals and said: "the ceremony incited a culture of self mutilation that had no place in modern society".<sup>38</sup> Former president of FIANZ also spoke to the press and described the act as religious stunt and claimed such rituals has no place in the mainstream Islam and likened it to the Christian faith healing.<sup>39</sup> The rituals were organized by one Ma'untal Islam Association. A member of the rituals organizer claims that "the practice is not a cult and warns that whoever says that they are totally wrong they will be cursed".<sup>40</sup>

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<sup>37</sup> Krog, *op.cit*, p. 203.

<sup>38</sup> "Man Slashed in Religious Ritual Fights For His Life," *The Dominion*, 21.8.2001, p. 1.

<sup>39</sup> "Volunteer For Ritual Slashing Seriously Hurt," *The Dominion*, 20.8.2001, p. 3.

<sup>40</sup> *The Dominion*, *op.cit*, 21.8.2001

## 7. SOCIAL ISSUES

### • Family

New Zealand law allows religious marriage to be celebrated as long as these marriages conform to the law of the country.<sup>41</sup> Muslim community has its own officially recognized marriage celebrants so that weddings can be performed in accordance with both the civil law and the Shariah.<sup>42</sup> As far as my study is concerned, it is not possible to show accurately the marriage trends in New Zealand Muslim community since no reliable data is available. From the interviews made, it is assumed that most of the marriages are largely within one's own ethnic community. Inter-marriage outside the race group is very rare. Inter-marriage with Pakeha is said to be only about 5 percent. Lower percentage of inter-marriage is on the assumption of cultural reason. Rate of divorce among the community is also difficult to show since no record can be referred to. Furthermore, the issue of divorce is sensitive among the community. Information from the interviews reveals high rate of divorce amounted to 50 percent, especially among the Muslims of Fiji Indian origins. The high rate of divorce is probably due to the fact that most of the marriages were not genuine but just as a means for obtaining easy entry and permanent residence status in the country. I was informed by a former student of Canterbury Polytechnic Christchurch that it is quite common for a foreign student to advertise on the notice board for marriage with a citizen. The marriage will enable the student to apply permanent residence status and subsequently this status will entitle the student to pay less for the tuition fee. Marriage of this sort is known as marriage of convenience and its practice is said to be one of the main factors for foreigners to obtain entry to New Zealand.<sup>43</sup> Once right to stay in the country is obtained, the common consequence is divorce. Marriage practice of this sort has been observed in other countries namely the United Kingdom. Immigration regulations in the United Kingdom have been tightened to counter this practice.<sup>44</sup>

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<sup>41</sup> Hence marriages permitted by Islamic law, such as child and polygamous marriages, are not recognized in New Zealand since these marriages may offend New Zealand's law on marriages.

<sup>42</sup> Krogt, *op.cit.*, p. 205.

<sup>43</sup> Raymond Jiang Huo, "Gullible Kiwis only too easily taken for ride," *The New Zealand Herald*, 28.8.2001, p. A11.

<sup>44</sup> For further readings see David Pearl, "South Asian Immigrant communities and English Family Law: 1971-1987," *New Community*, (1987b) 14, Nos. 1/2 (Autumn), pp. 161-169; Sebastian M. Poulter, *English Law and Ethnic Minority Customs*, London: Butterworths, 1986 and Ibidem, "Ethnic Minority Custom, English Law and Human Rights," *International Comparative Law Quarterly*, volume 36, 1987, pp. 589-615.



- **Conversion**

From general observation, the rate of conversion among the local Maoris and Pakehas is low. The cause of conversion is mainly marriage. Some Pakehas convert to Islam because of their conviction after studying or staying with Muslim communities over time.<sup>45</sup> Problem faced by many of the converts are mainly adaptation to the new way of Muslim life like avoiding liquor and non-halal meat. Getting accurate information and reading materials on Islam is also a problem since New Zealand bookshops sell very few books on Islam. The public libraries in the country basically do not have enough reading materials on Islam whereas the mosques and Islamic centres have very limited numbers of books and many of them are in Arabic. FIANZ and other Muslim organizations in New Zealand are not missionaries in regards to attracting converts. The interaction between FIANZ and non-Muslims in the country is focused more on fostering greater understanding of Islam by distributing literatures, visiting schools and other community organizations and inviting interested groups to visit the mosques.<sup>46</sup> FIANZ is also active in interfaith dialogue with other religions and sometimes cooperate with other religious groups in voicing common community concern.<sup>47</sup> Although the number of local converts is rather small, Krogt observes that they appear to take an increasingly prominent role in Muslim affairs in the country.<sup>48</sup>

- **Women's Issues**

Other social issue that deserves attention is cultural practices that may contradict not only the social norms of a western society but perhaps the law of the country. Many social practices, especially in regards to women, may be hostile to western's view such as polygamy, submission of women to husband or father and mutilation of female genital organ.<sup>49</sup> Muslims living in New Zealand one way or another may have been practicing or experiencing the above, but the mutilation of female genital organ is mostly practiced by Muslim of Somalian origins. Muslims with marital or family problems normally seek religious advice and guidance from the local Imams and some-

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<sup>45</sup> Krogt, *op.cit.*, p. 192.

<sup>46</sup> *Ibid.*, p. 206.

<sup>47</sup> FIANZ 23rd Annual Report 2001, minute no. 6.

<sup>48</sup> Krogt, *op.cit.*, p. 206.

<sup>49</sup> For details see Leigh Hopkinson, "The Assimilation Problems of Christchurch's Somali Population," *Honours Paper*, Department Political Science, University of Canterbury, 1996. Cheryl Hill, "Female Genital Mutilation: An Examination of the Issues Relating to Female Circumcision and the New Zealand Experience," *Honours Paper*, Department Political Science, University of Canterbury, 2000.

times counseling. Realizing that these imams are not trained counselor, FIANZ under its women division offers family counseling.<sup>50</sup>

Practicing Islam in New Zealand can sometimes be a challenge for women especially on the requirement of Muslim dress code. The pressure on the women especially the young ones, who are already exposed to western education, sometimes comes from their own family who might force the female family members to adhere Muslim dress code when going public or to school. Although discrimination based on religion and race is illegal in New Zealand, racial prejudice among the society still exists, especially after terrorist's attack in the America on September 11, 2001. There have been some reports that Muslim women had been head-butted, spat and received abusive languages while walking in streets.<sup>51</sup> Although these incidents could be isolated and temporary temperament of the attackers in the wake of the recent terrorist act, it shows that Muslim women observing Muslim dress code can be an easy target for racial or religious abuse.

## 8. HALAL FOOD

Availability of halal food, halal food industry and how Muslim can benefit from the industry are among of the important issues pertaining to halal food in New Zealand. The former is common to all other Muslim minorities living in non-Muslim countries, whereas the last two are unique to New Zealand. These issues are perhaps similar to other meat producing countries such as Australia and Latin America (Brazil and Argentina in particular). My observation on the first problem is that most of the Muslims in New Zealand are conscious of the Muslim dietary law and insist that their food must be halal. Finding halal food is not difficult in New Zealand since the availability of the halal meat industry, especially in the area where there is large Muslim population like Auckland. In other cities where Muslim is less populated finding halal meat or food is relatively easy but not as easy as in the places mentioned above. In Wellington, from my interviews, there are only two halal butchers to cater for more than 3,000 Muslims population. Nevertheless, it is said that most of the meat used in Wellington restaurant are halal and some Muslims take this rumour happily and find themselves dining in restaurants which are mostly licensed bars. Because of this reason, FIANZ is reluctant to promote these restaurants as halal.

Demand for halal food is increasing especially in cities like Auckland that received high number of Muslim visitors and tourists who are mostly come from coun-

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<sup>50</sup> *Introducing FIANZ, op.cit*, p. 13.

<sup>51</sup> Marianne Betts, "More Than 50 Anti Muslim Attacks," *The Dominion*, 3.10.2001, p. 3.

tries like Malaysia and Singapore. In order to secure customers some restaurants advertise halal logo.<sup>52</sup> Tourism New Zealand, a government agency promoting tourism to New Zealand, realizes this potential and has started to educate inbound operators, travel agents and Trade New Zealand about facilities geared to Muslim travelers like mosque and halal food restaurant.<sup>53</sup> Some local Muslims have been suspicious on the authenticity of this logo and complaints to FIANZ and local Muslim Associations. Presently, it is understood that FIANZ are urging the New Zealand government to impose certain administrative regulation on the use of this halal logo.<sup>54</sup> This is to ensure that the use of the logo is genuinely acceptable according to Islamic dietary law. Conscious on halal food is sometimes over zealous. In July 2001, a Hastings Muslim planned to sue a Pizza company for the cost of a trip to Mecca for himself and his family after consuming a vegetarian pizza containing bacon supplied by the company. The person claims that in order to purify the sin of eating swine flesh he and his family must travel to Mecca.<sup>55</sup> The incident attracted media coverage and created an embarrassment to Muslim organizations in particular FIANZ who publicly issued a statement refuting the claim.<sup>56</sup> Several letters by certain learned Muslims have also been published by the local Newspapers rejecting the claim as nothing to do with Islamic religion.<sup>57</sup>

The second issue of Halal meat industry in New Zealand is important since it provides economic opportunity to Muslims living in the country.<sup>58</sup> The industry is certainly beneficial to Muslims by (1) providing works as slaughter-men and supervisors of Halal meat slaughter, (2) creating business opportunities through meat exporting and retail sale of local halal meat and (3) providing services on halal meat certificate. This is also true for the dairy product industry where export for these goods have been increasing to Muslim countries and New Zealand is the biggest exporter of dairy

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<sup>52</sup> "Halal Meat on Menu at New Restaurant," *The Southland Times*, 15.5.2001.

<sup>53</sup> "Following in the Footsteps of Allah," *The Dominion*, 6.8.2001, p. 9.

<sup>54</sup> *al-Mujaddid*, *op.cit*, p. 9.

<sup>55</sup> "Muslim Disgust at Bacon in Pizza," *Waikato Times*, 17.7.2001, p. 8.

<sup>56</sup> "Muslim Reject Pizza Mecca Claim," *The Dominion*, 18.7.2001, p. 3.

<sup>57</sup> See for examples "Pizza Complaint," *The Southland Times*, 27.7.2001, p. 4 and "Bacon in Pizza Involved no Islamic Sin," *Sunday Star Times*, 29.7.2001, p. 6.

<sup>58</sup> For details see Chun Foo-Yuen, "The Dynamics of the Halal Meat Trade in New Zealand (& Australia)," M.A., Department Political Science, University of Canterbury, 1985. Published with the same title in Ron Macintyre (ed.), *New Zealand and the Middle East: Politic, Energy and Trade*, pp. 149-176.

product to Middle Eastern countries. A study by Sydney research firm BIS Shrapnel said New Zealand is the first country of preference for dairy product imports in both Saudi Arabia and the United Arab Emirates. New Zealand's dairy products are about 14 percent of the total food market in the Middle East valued at US\$11.46 billion. The report also said New Zealand was perceived as a country of good repute with the advantages of offering *halal* products.<sup>59</sup>

However, there are several sensitive issues relating to this industry especially on the method of Muslim animal slaughter that is considered cruel to animals and therefore contravenes New Zealand law. This issue was resolved through a compromise reached between relevant bodies and FIANZ's Ulama Board by allowing the animals to be stunned before the slaughtering process takes place, provided that the animals can fully recover if the slaughtering is abandoned.<sup>60</sup> The reason for stunning is to minimize the pain suffered by the animals as provided by the New Zealand law. Questions on the appropriateness of religious slaughter like in the case of Islamic and Jewish religions have surfaced in the light of the new law pertaining animal welfare by the promulgation of The Animal Welfare Act 1999 which provides that animals must be killed in such a manner that the animals do not suffer unreasonably or unnecessary pain or distress.<sup>61</sup> The National Animal Welfare Advisory Committee has voiced their concern on the religious animal slaughter which the committee claims may inflict sufferings to the animals since the brain of the animals is still functioning momentarily after the throat is cut. Currently, religious practice of animals slaughter is allowed for special circumstances by the Minister concerned and the Committee proposes to the government that any decision made "must weigh the value society places on safeguarding people's right to manifest their religion against the value society places on protecting animals from unnecessary pain or distress".<sup>62</sup>

The last issue that is of interest in respect of Halal meat industry in New Zealand is the question on Halal meat certification. There were some problems in the early days of halal meat certification especially in regards to the uniform standard for meat products in New Zealand.<sup>63</sup> The question of halal meat certification was important

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<sup>59</sup> "New Zealand Ahead on Dairy Exports to Middle East," *The Christchurch Press*, 31.7.2001, p. 2.

<sup>60</sup> "Religious Slaughter of Animals Investigated," *The Dominion*, 5.5.2001, p. 5

<sup>61</sup> This 1999 act repealed the previous similar regulation of Animal Slaughter Stocks, Game and Poultry Regulations 1969 which were under the Meat Act 1964. See "Religious Slaughter Paper Out," *The Southland Times*, 10.4.2001, p. 15.

<sup>62</sup> *op.cit*, *The Dominion*, 5.5.2001, p. 5

<sup>63</sup> For details see *op.cit*, Chun Foo-Yuen, pp. 154-60.

since New Zealand Meat Board recognizes certified halal meat as a valuable marketing tool. Thus, any problem relating to Halal meat certification would create doubt among the imported countries.<sup>64</sup> At the moment, there are about two agencies that provide the service of halal meat certification: FIANZ and a private Muslim company operating in New Zealand. The aim of the certificate is to provide proof that the meat was slaughtered according to Islamic rites and therefore it is lawful for Muslim consumption. Most Muslim countries require this certificate before meat is allowed to be exported to their countries. In addition to these agencies, Iran has its own halal inspectors to ensure that the meat is halal. Other Islamic countries like Malaysia and United Arab Emirates make visits to abattoirs. The reason for these inspections and visits are to ensure that the meats are perfectly halal since there was accusation in the past that the animals were not properly slaughtered according to Muslim rites. For this reason, certification of halal meat in New Zealand includes regular supervision and inspection of abattoirs by FIANZ and certain written guide lines of halal meat slaughter are given to companies operating halal meat exports. In the interviews with one of the slaughterman that I met, briefed me that one slaughterman could slaughter about 200 to 400 chattels per day and from 1,000 to 2,000 sheeps/lambs per day. Many of the slaughtermen are foreigners from Fiji and Malaysia (and increasingly Somalian immigrants) who mostly have no experience before, although they have to pass certain hygienic requirements of the New Zealand Government. Currently, FIANZ is expending halal certification to include processed food.<sup>65</sup>

## 9. CONCLUSION

New Zealand is probably Islam's last frontier with young Muslim community and this could provide an opportunity to develop Islam with its spirit of originality or at least uniquely New Zealand. Overall Muslims in New Zealand identify themselves with cultural and racial background of their countries of origin. Thus, cultures and Islamic traditions of these countries are manifest in the local Muslim community through religious practices and beliefs. The Muslim community here still maintains cultural link with their original home place. The sufi rituals mentioned above illustrates this clearly. Judging from this, the future development of Islam and Muslims in New Zealand will be very much influenced by external elements coming from Muslim society outside the country. Shepard observes that this could be the result of Muslims attitude not to

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<sup>64</sup> Edward Richards, "The New Zealand Meat Producers Board's Marketing Strategy in the Middle East," in Ron Macintyre (ed.), *New Zealand and the Middle East: Politics, Energy and Trade*, Christchurch: Australasian Middle East Studies Assoc., 1987, p. 121.

<sup>65</sup> FIANZ 23rd Annual Report 2001, minute no. 2.2.

consider New Zealand as their permanent home but rather as a transit point before migrating to other places when the opportunity comes. In my opinion, to build a Muslim society uniquely New Zealand as perceived by Shepard as Muslim of New Zealand, Muslim community in New Zealand must be able to produce a body of Muslim intellectuals knowledgeable enough to provide novel solution straight from Islam's original sources. This body of intellectuals must be rooted in Muslim community in New Zealand through learning either locally or internationally. Through this body of Muslim intellectuals religious solution must be in response to local needs and distinctive to that locality. Although the emergence of this body of intellectuals will be probably realized in a distant future, indication of this has been observed. For example the establishment of FIANZ's Ulama Board is the first step to realizing this ambition. For now, there are only Muslims living in New Zealand.

## APPENDIXES

### 1. Islamic Studies Course Title and Number of Students Registered in New Zealand Universities

University	Course Title and Code	Dept. Offered
Auckland	INDO 138 Introduction to Islam INDO 181 Introduction to Classical Arabic	Indonesian Studies, School of Asian Studies
Canterbury	RELS 230 The Islamic Tradition RELS 308 Studies in Islam	Dept. of Philosophy and Religious Studies
Massey	135.102 World Religions (Introducing Judaism, Christianity and Islam as they are known in the West)	Dept. of Religious Studies
Otago	RELS 102 Judaism, Christianity and Islam RELS 207 The Religion of Islam RELS 308 The Bible and the Quran	Dept. of Religious Studies
Victoria	REL 203 Islam: The Sword and The Crescent	Dept. of Religious Studies
Waikato	0220.201B People of the Book (An advanced introduction to either of the two religions: Islam or Judaism)	Dept. of Philosophy and Religious Studies

## Islam and Muslims in New Zealand

### ii. Summary of Muslim Population in New Zealand

Year	Total Population	Year	Total Population
1874	17	1945	67
1878	39	1951	205
1881	7	1956	200
1891	n.a.	1961	260
1896	43	1966	551
1901	41	1971	779
1906	17	1976	1415
1911	12	1981	2004
1916	47	1986	2544
1921	65	1991	5772
1926	76	1996	13,548
1936	51	2001	25,000*

Sources: William Shepard (1874-1981) New Zealand Census (1986-1996)

\* According to FIANZ

### iii. List of Muslim Associations in New Zealand

Names	Office
New Zealand Muslim Association Inc. (NZMA)	Auckland
South Auckland Muslim Association Inc. (SAMA)	Auckland
Waikato Bay of Plenty Muslim Association Inc. (WBPMA)	Hamilton
Manawatu Muslim Association Inc. (MMA)	Palmerson North
International Muslim Association of New Zealand Inc. (IMAN)	Wellington
Muslim Association of Canterbury Inc. (MAC)	Christchurch
Otago Muslim Association Inc. (OMA)	Dunedin

iv. Location of Mosques and Islamic Centres in New Zealand as at October 2001

Region/City	Street, Town	Mosque	Islamic Centres
Auckland	Vermont St.	Ponsonby Mosque	-
	Mt Roskill	Masjid Umar	-
	Avondale	Blockhouse Bay Mosque	-
	Ranui	West Auckland Mosque	-
	Otahuhu Glenfield	-	al-Farooq Islamic Center
	Otahuhu	(*)	South Auckland Islamic Centre
	North Shore	-	North Shore Islamic Centre
	Papakura	-	Papakura Islamic Centre
Hamilton	Heaphy Terrace	Waikato Mosque	-
	Tauranga	-	(**)
Palmerson North	Cook St	-	Palmerston North Islamic Centre
Wellington	Daniel St, Newtown		Wellington Islamic Centre
	Porirua East	-	Porirua Islamic Centre
	Taita, Lower Hutt	-	Lower Hutt Islamic Centre
	Kilbirnie	(*)	
	Wanganui	-	(**)
Christchurch	Deans Avenue	Masjid al-Noor	-
Dunedin	Stafford St	(*)	Dunedin Islamic Centre

(\*) Construction Stage

(\*\*) Final Planning Stage