Management of Islamic Organizations in New Zeland

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Abstract
When the number of Muslims in any places is getting more and more, there must be a thought to establish an organisation as a medium to carry out their voices, interests, and basic needs. In addition, the organisation is needed, not only as an expression of human rights, but also to meet regulations that are valid in a particular country. The need to establish an association or an organisation is to represent the community when dealing with local authorities.
On this context, a number of Islamic or Muslim organisations in New Zealand has established since the formation of Muslim community. This chapter explores and analyse the formation of Muslim community and their organisations across New Zealand. This work observes how those organisations represent their Muslim constituents internally, and how they mediate Muslim voices and needs when dealing with New Zealand authorities and other organisations externally.

1. Introduction
Topic concerning Islam and Muslim[s] in New Zealand is not a new study. There have been a number of studies conducted by scholar on this topic since 1980s. Khan’s two-page "Muslims in New Zealand" (1981) published in The Muslims could be the first writing on Islam and Muslims in New Zealand. He briefly introduced one
of the earliest accounts on this topic including history of the first arrival of Muslims in New Zealand.

Laura Ashworth (2010) examines the “implications of New Zealand’s unique Muslim community, as well as the Government’s approach to multiculturalism”. Laura focuses on the implications of the size and composition of New Zealand’s Muslim community. The author father argues that: “New Zealand’s cultural make-up has changed markedly in recent decades, with a diverse range of ethnicities immigrating to New Zealand from all over the world. This pattern of immigration has impacted significantly on both the size and the composition of New Zealand’s Muslim population”.

Some scholars then continue the academic study of this community in New Zealand. Kolig of Otago University and Sheppard of the University of Canterbury are worth to mention in regards to pioneering scholarly studies on Islam and Muslims in New Zealand. They contended that: “Muslims in New Zealand may be viewed from at least two angles. Viewed from New Zealand, they represent a part of the recent immigration that is beginning to change the face of this society from its Maori and Anglo-Celtic past. They are a relatively small part of this movement, but are distinctive and high-profile for various reasons. Viewed from the world outside, they are one of the smallest and most far-flung tentacles of the modern Muslim Diaspora”.

In a related study William Shepard (2006) states that “The Muslim community in New Zealand is small, remote and relatively new, but not so small, remote or new as it once was. Over the last three decades it has become effectively organised and has grown vigorously, but not without growing pains”. William father elucidates that: “The present Muslim community began with a few Indian immigrants early in
the twentieth century and now includes some forty nationalities, including people from various Arab countries, Malaysians, Indonesians, Iranians, Somalis, people from the Balkans, Afghans and some Pakeha. Though still small in number, the community has in fact increased almost thirty-fold since 1976 and roughly doubled in each five year Census period since 1986. According to the Census of 2001, there were 23,631 Muslims in New Zealand, representing 0.7 per cent of the population. Current estimates run between 30,000 and 50,000, with 40,000 being a reasonable guess. This would represent about 1 per cent of the total New Zealand population. The majority of Muslims live in Auckland area, while most of the rest live in Wellington, the nation’s capital, or four other major cities.

In addition, many scholars have produced tremendous writings on many aspects of this community. This includes history (Drury, 2015; Khan 1981), demography (Foroutan, 2015), minority (William Shepard 2002), theology (Kolig, 2001), life (Gardner, Krageloh, and Henning 2014; Jasperse 2009), multiculturalism (Kolig & Voyce 2016; van der Krogt 2015; Gosh & Leckie 2015; Kolig 2010; 2005; Clarke 2006;), halal food (Wan-Hassan & Awang 2009; Hassan & Call 2003), representation (Kabir & Bourk 2013), practices and traditions (Kolig 2015a; 2015b), ethnicity (Kolig 2003), and organisation (William Shepard 2006).

As seen above, specific scholarly works on relationship between Islamic organisations and the government are hardly found. This research is filling the gap left by scholars. This research studies how the NZ government has been treating Islam and Muslims by establishing cooperation with Islamic organisations. In this regard, this research will give a scholarly contribution at least on this aspect. Rest of this work has been organized as follows. In section 2, Literature review will be presented. Section 3, analysis the
management of Islamic organizations in New Zealand whilst conclusion and future work is presented in section 4.

2. Literature Review (History of Islam in New Zealand)

Official documents and most sources in New Zealand generally mention 1874 is the earliest that the history of Islam can be traced back. Yearbook (2018), Wikipedia, share the same information that Muslims initially came to New Zealand in 1874. Some scholars and academic publications also share the same. These sources generally link the presence of Muslims in New Zealand with the goldfields in the South Island. This record indicates some Indian Muslims working in the goldfields. The 1874 government census mentioned the presence of 17 Muslims in New Zealand. Nevertheless, this also indicates that their presence antedated the census year (1874).

Drury (2015) supported this assumption by discovering several evidences indicating that Muslim’s presence in New Zealand can be traced back slightly earlier in 1850s. The Lyttleton Times (13 March 1858) recorded a case in the Supreme Court at Lyttleton, a small town at the outskirt of Christchurch, on 10 March 1858. The case presented two witnesses called Wuzeera and his wife Mindia, both are from Indian, who sworn upon an English translation of the Qur’an, as well as some Arabic recitations and genuflexions as a solemn oath. This clearly indicated that they were Muslims. The newspaper itself used the term “Mahometan” to ascertain their religious (Islamic) identification. The newspaper also described that that Wuzeera worked for Mr. Wilson of Cashmere who came to Lyttleton in 1854 on a Noah Ark ship called Akhbar through Melbourne. Wuzeera and his wife Mindia had four
children: Pero, Mero, Noora, and Rabbi. The last two ones were born in Cashmere in 1859 and 1861 respectively.

*Otago Daily Times* (24 November 1893) informed that WazeeraNoora worked in a horse breeding in Christchurch. This name was linked to the selling of a 2-year-old trotting stallion Kingston in the day after (Saturday, 25 November 1893). Due to the absence of confirming data, this WazeraNoora could be Wuzera

Image 1: *The Lyttleton Times*, 13 March 1858
SUPREME COURT, LYTTELTON.

WEDNESDAY, MARCH 10.

LARCENY.

The case which occupied the Court to-day was an action brought against one Goorden, a native of India, by Wuzeera another Indian, for a robbery of some money from the house of the latter on the 27th September last. Both were servants of Mr. Wilson, of Cashmere. Both parties being ignorant of the English language, Mr. P. Ashton acted as interpreter, and the witnesses Wuzeera and his wife were sworn upon the Koran (English translation) and repeated the Mahometan formula and genuflexions of a solemn oath. The case as stated by Wuzeera and his wife Mindia was as follows:—

In the morning before day-break the wife was awakened by Goorden tugging at her necklace, and called out; Wuzeera jumped up, seized the prisoner, and tied his hands and arms. In so doing he found upon the prisoner a purse which he recognised as his property, and which he found to be missing from the chest where he had put it. In the morning Wuzeera marched Goorden off to Lyttelton and brought him up before the Magistrate’s Court on a charge of larceny. These were the only witnesses for the prosecution, and it was apparent on cross-examination that their statements did not tally as to all the circumstances of the case. For the defence, the statement of the prisoner was that he had gone to Wuzeera’s house for a light and woke the wife to ask permission to take some fire; and that the charge of theft was entirely false. Mr. Wilson and Mr. Irvine, Mr. Wilson’s overseer, were called on the side of the prisoner, and their account of certain circumstances differed widely from that of the prosecutor. The impression of these witnesses evidently was that the charge was trumped up, and was owing to a grudge on account of some previous disagreements. The judge charged strongly in favour of the prisoner, and the jury returned a verdict of Not Guilty.

Mr. Dampier was counsel for the prisoner.
the father, or Noora the son. Another supporting evidence, the 1861 government census identified four Mahometans.

Image 2: Otago Daily Times (24 November 1893)
This could most probably be Wuzera and his core family members, as well as be the first Muslims family residing in New Zealand. Wuzeera died in 1902 (most probably) at the age of 80-100 as predicted by some newspapers at that time. His children MeroWiggers (75), Noora or Noah Wizero (74), and Rabbi or Robert Wazero (79) died on 1927, 25 September 1928, 21 March 1941 respectively. This is the end of the story of the first Muslim family in New Zealand.

The early presence of Muslims in New Zealand after the first Muslim family above was followed by another arrival. *The Otago Daily Times* (13 May 1877) presented a regional census in Otago which identified a Muslim name called Mahomet Khan who worked in a goldfield in Kyrburn in 1869.

Meanwhile, the 1874 government census identified 15 Chinese Muslims who also worked as gold miners. The result of a Census of the Colony of New Zealand taken for the Night of the of March, 1874 mentioned two Muslim names who resided in Auckland and Dunedin (Wellington, 1875, pp. 56-57).

More and more Muslims had arrived in New Zealand since the early of the twentieth century. The continues history of the present Muslim community in New Zealand can be traced back to the three Gujarati men who arrived in New Zealand within 1906-1920. Two of them lived in the North Island and one in the South Island (Christchurch). They launched a small shop. To help them in the shop, they brought their children from India to New Zealand. They went back and forth to India for family visit. It seemed that they did not intend to live in New Zealand permanently. In the early 1950s, their children brought their family members and settled down in New Zealand. The next generation of these families were born and raised in New Zealand. Most of them became the present community leaders including those in Wellington today.
3. Historical Accounts of Islamic Organisations

The second half of the twentieth century witnessed a significant growth of New Zealand's Islamic organisations. This was the period when Muslims established a number of Islamic organisations across the country. They founded different organisations as they live in several different cities and suburbs. In addition, they might establish a new organisation for some other reasons including internal conflict among Muslim theological groups.

Auckland has the most Islamic centres and mosque compared to other cities as 60% of Muslim population reside in this busiest city in New Zealand. However, Muslims in New Zealand needed about a century to establish a Muslim organisation since their initial presence in 1858. The New Zealand Muslim Organisation (NZMA) founded in 1950 in Auckland is the first Muslim organisation in New Zealand. This
organisation was founded to serve religious needs of the growing Muslims in Auckland.

The NZMA needed about 33 years (1983) to build its first mosque (Al-Masjid Al-Jamie in Ponsonby) which could contain about 400 people. The NZMA established another one called the Blockhouse Bay Islamic Centre and mosque (also called Avondale Islamic Centre) in 2000. The West Auckland Mosque in Ranui was established in 2003 with the attendance of the Minister of Ethnic Affairs as guest of honour. Similarly, its area also could cover about 400 people. The NZMA also built Birkenhead Islamic Centre in North Shore in 2006. NZMA describes its vision as “to function as an association of Muslims devoted to pursuit of Islamic faith in the doctrines, principles, culture, customs, and faith of Islam according to the teachings of the Prophet Muhammad (s.a.w.).

Interestingly, Wellington only has one umbrella organisation although the capital of the country places the second largest Muslim population in New Zealand. Several Muslim International students studying in Victoria University of Wellington (VUW) initiated the formation of the International Muslim Association of New Zealand (IMAN) in 1966. They purchased a small building in Newtown in 1978 and used as the Islamic centre and mosque. In 2000, they successfully purchased a larger commercial building where the current Kilbirnie Mosque is located. The previous IMAN’s premises in Newtown is then rented for regular income for the IMAN.

The Kilbirnie Mosque is one of the largest mosque in the country. It could over about 700 people which is the regular view in the weekly Friday prayer. Additionally, it has an office for IMAN, three class rooms, one lab as Iqra’ Centre, two kitchens, one large meeting room, one large hall in the basement, and two proper ablution room for each man and woman. The Centre also has other four
office spaces used as the headquarter of the Federation of Islamic Associations of New Zealand (FIANZ).

The IMAN covers the area of Greater Wellington. To meet the needs of Muslims living at the outskirt towns of Wellington, the IMAN also established several Islamic centres. They are Porirua Islamic Centre in 1990, Lower Hutt Islamic Centre in 1999, and Northern-Subarbs Islamic Community in Newlands in 2005. They are all independent trusts but officially affiliated to the IMAN. IMAN seems to be successful to coordinate all these centres in accordance to their international and multicultural nature.

However, there are at least two other centres that are not affiliated to the IMAN. The Wellington Islamic Association Inc. New Zealand (WIANZ) in Tawa was established in 2011. Initially it was the Tawa Islamic Centre founded in 2009. Due to its initial name, this centre is more well-known as Tawa Islamic Centre than the WIANZ. Another one is Al-Ameen Islamic Development New Zealand founded in 2016. It has been registered as non-profit charitable trust. They are now renting a place as their Islamic centre in Newlands, with future plan for North Wellington (NoW) Masjid Development Project.

For Muslims all over Canterbury, the Muslim Association of Canterbury (MAC) is the Islamic organisation which provide services since 1977. It was established in Christchurch and has been the umbrella organisation for Muslims in Canterbury. MAC is proclaimed as a multi-ethnic non-profit organisation in New Zealand. The built their first mosque and the second one the famous Al-Noor mosque in 1977 and 1985 respectively. Few international students also formed the Christchurch Islamic Community Centre (CICC) in 2006, but closed down in 2014 as most of the caretakers went back to their home country. The MAC describes its mission as “to
continually build a mosque that is relevant, constantly recognizes and meets people’s needs, pursues the teaching of Allah (SWT) and our Prophet Muhammed (may peace be upon him) and always provides an atmosphere for positive relationships to grow and develop."

The Waikato Muslim Association (WMA) has been serving about currently 3,500 Muslims living around Waikato region since 1980. It was initially as Waikato-Bay of Plenty Muslim Association, and as a charitable organisation first registered with the New Zealand Companies Office in 1980. In 1983, the WMA successfully purchased a three-bedroom villa on nearly a half an acre and modify it into mosque. The WMA extends their service by establishing the female wing called the Women’s Organisation of Waikato Muslim Association (WOWMA) in 2007.

At the same time (1980), Muslims in Manawatu region and Palmerston North also established their own organisation called the Manawatu Muslim Association (MMA). It was previously the Muslim Community in Palmerston North which dates from 1970s and was affiliated to IMAN. It runs the Palmerston North Mosque, the largest mosque in the region, which serves more than 1,000 Muslims. The mosque consists of prayers halls for men and women, teaching and library facilities, as well as catering facilities. There are also some Muslim groups and organisations around Manawatu regions. The one in Hastings was established through the MMA. The others include minor groups in New Plymouth, Hawera, and perhaps Rotorua.

Muslims residing in South Auckland initiated the South Auckland Muslim Association (SAMA). The SAMA was initially a part of the NZMA and became independent in 1989, and lately registered in the NZ Companies Office in 2016. Since 1995, they began their intention to build a mosque and Islamic centre. They needed about five years to establish the SAMA Mosque (also known as Jamia
Masjid Al-Mustafa) in 2000. The mosque, which its construction completed in 2004, was claimed as the largest mosque in the Southern hemisphere as there was about 300 Muslims attending Friday prayer.

The SAMA describes its vision as “for us, as New Zealand Muslims, to contribute positively to both our local community and New Zealand as a whole”; its mission as to “empower New Zealand Muslims to engage as an inclusive multicultural community while enhancing the understanding of Islam and promoting social harmony through respect for all”; and its objectives as to:

- Encourage South Auckland Muslims to aspire to their full potential, both as Muslims and New Zealanders, by fostering leadership, through the provision of support systems within our community for the disadvantaged, assisting families, empowering women and inspiring youth.
- enable our community to augment the economic, cultural and intellectual well-being of New Zealand.
- work to ensure that the interests of New Zealand Muslims are articulated and maintained at a national level.

In 1989, an Islamic trust was formed independently as it is not associated to any existing Muslim organisations locally and nationally. They successfully established the Mount Roskill Islamic Centre (Masjid-e-Umar) in 1989. They also bought an unused church in the late 1990s and transformed it into mosque that was claimed to have the largest attendance of Friday prayer with 800 people in 2003.

Being inspired by a historical account that early Muslim residents in New Zealand were in Dunedin region, especially in the Dunstan gold fields in Otago, the growing number of Muslims in Dunedin also led to the establishment of Otago Muslim Associations (OMA) in 1995. Just like other Muslim organisations, it is registered
with the New Zealand Companies Office as an incorporated society and recognised as a non-profit organisation (see OMA website). OMA works very closely with another Muslim representation in Dunedin, the Muslim University Students Association (MUSA) of the University of Otago that was founded slightly earlier. The OMA successfully managed to purchase a multipurpose building in town and made it as a mosque Masjid al-Huda in 2000.

The OMA describes its objectives as the following:

- To provide facilities for Muslims in the Otago and Southland districts to practice Islam as enjoined by the Holy Quran and the teachings of the Prophet Muhammad (peace be upon him).
- To promote and develop the true understanding of Islam between Muslims and the wider New Zealand community.
- To provide Islamic educational facilities for Muslims living in the region, with special emphasis on educational activities for children and new Muslims.
- To help Muslims who are on a reduced standard of living and in need of charitable assistance, regardless of place of birth, race or colour.
- To develop and maintain co-operation and communication amongst Muslims in New Zealand and those overseas.

There are more Islamic organisations in New Zealand with smaller constituents in small towns across New Zealand. Any mosques or Islamic centres in New Zealand are administratively managed by particular organisations in the form of either incorporate or trust. FIANZ website listed about 57 mosques and Islamic centres including those managed by the above-mentioned Islamic organisations. This number excludes other mosques and Islamic centres that are not associated or
affiliated to the FIANZ. The 2018 edition of the *Kiwi Muslim Directory* listed about 63 Islamic organisations across New Zealand.

3.1. Umbrella Organisation

The only umbrella organisation of Muslim groups in New Zealand is the Federation of Islamic Associations of New Zealand (FIANZ). The seven existing regional Islamic organisations established the Federation in 1979 are New Zealand Muslim Association (NZMA) in Auckland, South Auckland Muslim Association (SAMA) in Auckland, Waikato Muslim Association (WMA) in Hamilton, Manawatu Muslim Association (MMA) in Palmerston North, International Muslim Associations of New Zealand (IMAN) in Wellington, Muslim Association of Canterbury (MAC) in Christchurch, and Otago Muslim Associations (OMA) in Dunedin.

The FIANZ has a Council which comprises eighteen voting members who are represented by the seven regional associations. The Council of FIANZ is the whole policymaking body and is in charge for the construction of decisions and policies. The Council consists of the president and six executives, and non-voting members. Elections are organised once in two years to decide on the rejuvenation of the Council members and executive leadership.

The Federation describes its functions as the following:

- fostering good relations between the Muslim community living in New Zealand and all other New Zealand citizens;
- helping Muslims living in New Zealand integrate well into the local society;
- promoting the interests and enhance the effectiveness of the regional Muslim Associations in New Zealand with a view to cooperate and co-exist well with other ethnic groups in New Zealand;
• maintaining a high standard of Islamic practice and to undertake welfare and educational activities;

• Developing and maintaining good relations with the diplomatic community in Wellington and Canberra and other international organizations like the World Muslim League, the Arab League and the Islamic Development Bank.

Generally, the Federation provides some religious services such as da'wa activities, halal matters, marriage ceremonies, family counselling, dispute resolution, funeral services, education, Amanah Kiwi Saver, youth and families, new Muslims, BaitulMaal, fatwa and opinions, and some others. One of the internal section which deal with these religious services is the Ulama Board currently led by Sheykh 'Amir. In order to maximise its services for Muslim communities across the country, the Federation formed at least five divisions: Ulama (religious advisory) Board, Halal Committee, National Affairs, Investment and Funding, and Da'wah.

The Federation has also been developing other sections that have not been fully covered by the five divisions. Therefore, the federation established the Islamic Women’s Council of New Zealand (IWCNZ) in 1989, the Young Muslim Women’s Association in 2011. This is to represent Muslim women in many activities including annual conference or any support group activities. The IWCNZ is also registered with the National Council of Women. The federation also formed the Muslim Students and Youth Associations of New Zealand (MSYANZ) in 1997. This is to draw suggestions and ideas from university, polytechnic, and high school students across the country. Initially founded in 1997 in Auckland, the Federation has also acknowledged the existence of the New Zealand Muslim Youth and Sports Association (NZMSA) in order to supervise and channel Muslim young talents in sport. Lastly, the Federation has just acknowledged The Muslim Council of
Auckland (MCA) in 2011. The MCA is considered important to established as they are not accommodated in other Auckland-based two Muslim organisations (NZMA and SAMA). The Federation has also just acknowledged the Nelson Islamic Culture Society (NICS) in 2019. The IWCNZ, MSYANZ, NZMSA, MCA, and NICS are called affiliated organisation to the Federation.

Representing Muslims and Muslim organisations across New Zealand, the Federation works very actively and deal with any external bodies and institutions. With the government, the Federation works and deals with the Ministry of Ethnic Affairs. The government itself has acknowledged the Federation as the only national representative of Muslims and Muslims organisations. The government always come and consult the Federation whenever they would design particular policies affecting Muslims in the country.

The Federation also represents Muslims and Islamic organisations of New Zealand in global context when relating to external and trans-national Islamic bodies and organisations. It closely works with the Muslim World League (MWL), the World Assembly of Muslim Youth (WAMY), the Islamic Development Bank (IDB), or the Regional Islamic Da’wah Council of Southeast Asia and the Pacific (RISEAP), as well as with the Organization for Islamic Conference (OIC).

It is worth to mention other self-proclaimed as national organisations representing Muslim groups in New Zealand. Shepard mentions the so-called New Zealand Muslim League (NZML), founded 1999, as representative of some competing organisations that are not acknowledged or affiliated to the FIANZ. The League is a registered institution with the Ministry of Economic Development under the Incorporated Societies Act. The ultimate objective of the League is “to serve the increasing population of the Islamic community and the thriving culture of Islam,
also accommodating other Muslims around New Zealand by sharing the establishment.”

In its website, the League describes its purpose as the following:

- To continue the teachings of the Prophet Muhammad by educating and spreading the word of Islam;
- To provide a full time qualified Alim (Muslim scholar) to assist with the teachings;
- To educate children via madrasa (Islamic school) programmes;
- To contribute and assist society in times of need;
- To provide a sacred place for prayers 5 times a day including Friday prayer; and
- To bring together the Islamic community by organising religious functions.

In one of its information regarding Muslim support organisations and charities, the Kiwi Muslim Directory (2018/1439 edition) mentions three supporting organisations in national level: the Ulama Council of New Zealand (UCNZ), the Federation of Islamic Associations of New Zealand (FIANZ), and the Federation of Muslim Scholars of New Zealand (FMSNZ). The UCNZ is basically the Ulama Board within the FIANZ. But who is the FMSNZ.

The Federation of Muslim Scholars of New Zealand or FMSNZ is the ulama body within At-Taqwa Trust. The website says that it has members in several cities throughout New Zealand. The FMSNZ describes its objectives as the following:

- guiding Muslims and non-Muslims towards Islam with wisdom, admonition and peaceful dialogue;
- answering Muslims’ questions on Islamic issues with correct and unbiased verdicts based on the Qur’an and the authentic Hadis;
responding to non-Muslims’ questions about Islam and clearing any doubts and misconceptions where necessary;

establishing masjids and Islamic schools for Muslims throughout New Zealand according to their needs and available resources in cooperation with At-Taqwa Trust;

assisting Muslims in solving their individual, communal and financial problems;

Making reconciliation between Muslims, whether they are individuals or organisations.

At-Taqwa Trust is an Islamic organisation located around Manukau, Auckland. It has secured an area (1,407 square metres) in Manukau, and now is under the reconstruction of a mosque. It develops many programmes cover by only four divisions: New Zealand Islamic Information Centre (NZIIC), Masjid A-Taqwa and Islamic Centre, Madrasah (school), and the FMSNZ.

At-Taqwa describes its objectives as the following:

to provide facilities for Muslims in New Zealand to learn and practice Islam based on the Qur’an and the authentic Hadis according to the understanding of the Sahabah and the Salaf;

to safeguard and improve the welfare of Muslims;

to promote and develop understanding and cooperation between Muslims and Non-Muslims;

to set up administrative bodies to administer any real estate or institutions owned or operated by the Trust;

to raise funds locally and overseas and employ the same for any of the objectives of the Trust;

to affiliate with organizations with similar aims and objectives; and
to do any and all other things that are lawful and permissible in Islam which will further the aims and objectives of the Trust

4. Conclusion and Future Work

This chapter has explored the Islamic organisations across New Zealand. Each city and town in this country has at least one Islamic organisation which always provide Islamic centre or mosque in the first chance. Auckland where 60% Muslims in New Zealand live and reside has the most Islamic organisations, Islamic centres and mosques. The various Islamic organisations whether they are affiliated or not to particular umbrella organisation in national level such as the FIANZ, also reflect their own Islamic orientations. Regardless the various religious orientations of Muslims in New Zealand, the government considers only the FIANZ as Muslim representation in national level. The future research will focus some other related of the subject area studied in this paper. We are committed to share future findings with the ongoing research in this area.

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