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**Australian Muslim Community and A Move Towards An Asabiyah**

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# Introduction

- Australian Muslim population comprise hundred and eighty-three different ethno-parochial and national communities (Hassan 2015).
- Muslim immigration and settlement processes to Australia which began in earnest in 1970s (Humphrey 2012).
- “White Australia” policy was legally abolished in 1973 (Windschuttle 2004).

# Introduction

- *Ummah* (a one-faith community).
- Muslim organisations are social units of people that originates from common interests designed and managed to meet specific needs and pursue collective goals.
- To investigate the phenomenon of Australian Muslim organisations.
- Two issues: community dis-interconnectedness or the absence of *asabiyyah* (social convergence or social solidarity) and Muslim community leadership.

# Muslim Organisations in Australia

- Sunnis make up the majority Muslims in Australia followed by the various Shi'a sects such as Zaydiyyah, Isma'iliyah, Druze, Jafariyah, and Alawiyah (Saeed 2003).
- There are traces of Ahmadism and Wahhabism, in Australia, as well as various other minor sects and ideological groupings (Saeed 2003).

# Muslim Organisations in Australia

**Table 1: Muslim Population by City**

| City            | Muslims | Total Population | % of Total Muslims |
|-----------------|---------|------------------|--------------------|
| Sydney          | 213 804 | 4 852 034        | 44.9               |
| Melbourne       | 143 946 | 3 851 458        | 30.2               |
| Brisbane        | 30 119  | 2 853 439        | 6.3                |
| Adelaide        | 18150   | 1 103 980        | 3.8                |
| Perth           | 35856   | 1 627 576        | 7.5                |
| Hobart          | 1119    | 170 977          | 0.2                |
| Darwin          | 1310    | 103 018          | 0.3                |
| Canberra        | 7420    | 355 595          | 1.6                |
| Australia Total | 476289  | 21 507 719       | 100                |

*Source: Census 2011 in Riaz Hassan 2015.*

## National Organisations

Australian Federation of Islamic Councils  
(AFIC)

Australian National Imams Council  
(ANIC)



## State Organisations

The Islamic Council of New South Wales  
(ICNSW)

Turkish Islamic Society of Victoria  
(TISV)



## Local Organisations

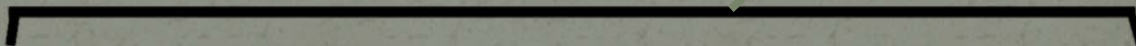
Islamic Society of Liverpool  
(ISL)

Lebanese Muslim Association  
(LMA)

# Muslim Community Organisations



Dysfunctional Relationship



Lebanese Muslim Association

Bosnian Islamic Society

Aged Muslim Association

Turkish Welfare Association

Imam Husain Centre

Muslim Revert Network

Islamic Youth Association

Islamic Society of Ipswich

Global Islamic Youth Centre

Islamic Education Centre

Social Islamic Trust of Australia



# Ibn Khaldun's Concept of Asabiyah

- The term asabiyah linguistically is an abstract noun that derives from the Arabic root asab, meaning “to bind” or “to unite”.
- Asabiyah was popularized by Ibn Khaldun in his masterpiece, *The Muqaddimah: An Introduction to History*.
- Ibn Khaldun's concept of asabiyah is a descriptor of “group solidarity”, “human cooperativity”, and “social cohesion”.

# Ibn Khaldun's Concept of Asabiyah

- The unit of analysis of human collectivity is umran (civilisation).
- He divides civilization into two – nomadic/rural and sedentary/urban.
- A transition from umran badawi (rural) to umran hadari (urban).
- Umran, in Ibn Khaldun's view is not something fixed or an artefact but rather a dynamic process.

# Ibn Khaldun's Concept of Asabiyah

- “They corrupt the city generally in respect to business and civilization. Corruption of the individual inhabitants is the result of painful and trying efforts to satisfy the needs caused by their (luxury) customs; (the result) of the bad qualities they have acquired in the process of satisfying (those needs); and of the damage the soul suffers after it has obtained them. Immorality, wrongdoing, insincerity, and trickery, for the purposes of making a living in a proper or an improper manner, increase among them. The soul comes to think about (making a living), to study it, and to use all possible trickery for the purpose. People are now devoted to lying, gambling, cheating, fraud, theft, perjury, and usury” (1967:286).

# The Institution of Leadership

- In his conceptualisation of the institution of leadership, Ibn Khaldun refers to “the caliphate” or “the imamate”.
- “(The religious law) does not censure royal authority as such, nor does it seek to suppress it entirely. It also censures concupiscence and wrathfulness in responsible persons, but it does not want to see either of these qualities relinquished altogether, because necessity calls for their existence. It merely wants to see that proper use is made of them” (Ibn Khaldun 1967: 157).

# The Institution of Leadership

- i. Knowledge,
- ii. Probity,
- iii. Competence, and
- iv. Freedom of the sense and physical incapacity ,
- (1967: 158).

# Analysis/Conclusion

