Muslims felt the need to band together, emphasizing their commonality and finding strength in numbers to maintain their Islamic identity and a sense of community. This constituted the second phase.

The emergence of a veritable umma, complete with its prayer houses and cemeteries, indicated recognition among Muslims that there was more to them than their individuality. They needed to make Australia home and establish Islamic institutions was a necessary step in that direction.

The third phase of Muslim identity in Australia is characterized by the numerical growth of various ethnic groups, made possible by the growing White Australia Policy. Many other settlers, newly-arrived migrants and refugees from Muslim countries went through an analogous process. As pointed out by many researchers, mosques played a vital social role in this period, providing assistance to many new settlers and acting as a conduit to the larger surrounding. Mosques also provided a congenial environment for socialization and re-education of Muslim women, who were in the majority. This socialization and ethnic community has given rise to the growth of ethnically oriented mosques to serve the needs. Many Muslim ethnic communities are now large enough to sustain their own mosques.

The third phase, therefore, signifies another qualitative shift in identity. Just as ethnically mixed congregations contributed to the ideal of umma, the growth of ethnic congregations tends to detract from it. The focus is more on the building of an umma, rather than the contributing to the building of an umma, rather than the contributing to the building of an umma, rather than the building of an umma.

This is in line with the growing popularity of the umma and the accessibility of the community offalse god (which serves as the pillar of the national ideal, and the fusion of religious and national identities. This nationalization of the umma has resulted in a de facto fragmentation of the ideal Muslim community.

Islam associations

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