



Q on: Understanding 'Stealth' or 'Civilisational' Jihad

The term *jihad* means 'struggle' and is etymologically derived from the Arabic word *mujahada*, signifying warfare. According to Islamic theology, Muslims must perform *jihad* and "strive in the way of Allah" in order to impose sharia law in non-Islamic countries. This is because Islam divides the world into two spheres: "Dar-al Islam" ("house of Islam"), where the land is already subject to sharia law, and "Dar-al harb" ("house of war"), where the land is not subject to sharia law. When sharia law is imposed, 'peace' is brought to the former 'place of war' and it is now a part of Dar-al Islam. This is where the deceptive mantra "Islam is a religion of peace" gets its traction.

A Modern Day Jihad

Islamic text and history refer mostly to a violent *jihad*. However, *jihad* can be achieved through one's "heart, hand, tongue, money or sword". As violence alone cannot bring an Islamic conquest over the West, the following are examples of more subtle *jihad* tactics that will:

Mass immigration – This is aided by various strategies in the manipulation of Government policy and immigration offices to favour Muslims. The Islamic Council of Victoria recognizes the terrorist organization, the Muslim Brotherhood, whose mission statement includes: "The process of settlement is a 'Civilization-Jihadist Process' and their work is a kind of grand jihad in eliminating and destroying the Western civilization from within and 'sabotaging' its miserable house".

'Womb' jihad – Muslims are having far more children than non-Muslims and, in some cases, through polygamous unions. Muslim women are also often prohibited from meaningful integration into the host society.

Establishing sacred spaces – As approval is given by Australians for mosque-building and the subsequent establishment of 'Islamic sacred space', unconscious complicity is given in the imposition of sharia law in that space and for all time. In support of this theology, we see Islamic enclaves developing in western nations, where local law enforcement is ineffective and sharia law prevalent. In France there are now nearly 800 'no-go' Muslim areas, where not even police enter.

Demands for formal sharia law – These have begun to be made, on the basis of 'human rights'.

Creating a parallel and apartheid society – Examples are: Muslim-only lavatories, prayer rooms and swimming pool sessions; observance of and deference to Islamic holidays and customs; Korans in hospital rooms, waivers of hospital hygiene standards to allow Muslim attire and not sterilizing with alcohol; Muslim immunity from existing laws such as the ban on polygamy. Despite such concessions, allegations of abuse of 'rights' and the claiming of victim status are ongoing.

Lawfare – What may have been well-intentioned 'anti-hate speech' laws are, in effect, an acceptance of the sharia prohibition on negative discussion of Islam. Intimidation through frivolous law suits also occurs to silence criticism, or even speaking the truth, about Islam.

Islamic schools and education – Islamic schools teach segregation and 'Islamic values', many of which are unacceptable. The *Muslim Perspectives Curriculum Project* aims to indoctrinate Australian school children with misconceptions and outright falsehoods about Islamic history and theology. In universities, Government funding assists with establishing Islamic departments, whose primary role is to promote and whitewash Islam.

Da'wah Centres – *Da'wah* means to 'invite to Islam'. In 2008 alone, two government-funded 'Islamic Centres' hosted the Alkauthar Institute course 'Da'wah Power' in Australian universities. The intention of this course is to lead people to convert to Islam. There is also an annual 'Islamic Awareness Week' held at Australian universities.

Halal food – Not just for Muslims, *halal* food is imposed on everybody in major outlets, schools, councils and so forth, whether others like it or not, or are even aware of it.

Islamic finance – The goal is to establish a parallel Islamic financial system. It is mischievously marketed as 'ethical finance' because it forbids investment in anything considered 'un-Islamic'.



Interfaith – This is simply a means to legitimise Islam and force its way into mainstream society. The myth of three Abrahamic faiths, and consequent veiling of Judaism and Christianity in Islam, is an interfaith initiative that continues to be perpetuated.

Infiltration of government, the public service and the media – Government policy and its implementation have become actively pro-Islam, and media outlets ensure Islam is only painted in positive terms. Sympathetic and ignorant non-Muslims are duped and groomed to assist.

Information jihad – Propaganda and careful control of what Australians learn about Islam can lead to complacency. We are witnessing unending promotion of Islam and Muslims which is disproportionate to their percentage in the community compared to other minority religious groups. Furthermore, to honestly and frankly question any aspect of Islam makes one an 'Islamophobe'.

Taqiyya – The Islamic doctrine of *taqiyya* permits and encourages Muslims to lie, say half-truths, and conceal the truth about Islam. The 'religion of peace' is a perfect example, as well as jihad-related *taqiyya* such as '*jihad* is an inner struggle' (less than 5% of the Koran refers to this personal aspect). This being the case, dialogue with our Muslim neighbours clearly has its limits.

Islamic charity donations (zakat) – The Koran instructs Muslims to "strive with their wealth and their lives in Allah's way" and states that those who do so "are of much greater worth in Allah's sight". All Muslims and Islamic entities are expected to donate to Islamic charities, known as paying *zakat*. The *zakat* can only be used to aid Muslims and one of its eight categories is funding *jihad*.

But not all Muslims are extreme or radical, are they?

We recognise that not all Muslims want to destroy our free and fair society, abolish democracy and introduce the more barbaric elements of sharia. However, no free society can tolerate even a 'little bit of (Islam) sharia law' because:

1. The Koran makes it clear that you cannot pick and choose from Allah's commands, which were later embedded in sharia law. Introducing the more seemingly harmless elements of sharia law is just the 'thin end of the wedge'.

2. Allowing sharia courts to decide Muslim family and inheritance matters is discriminatory against women and an affront to Australian values. In Ontario, sharia courts were rejected largely due to objections by Muslim women's groups. In Britain, Muslim women are often coerced into using them, and they have begun to determine matters like domestic violence, which is tolerated under sharia law, and which is well outside their jurisdiction.

3. No democratic country can withstand parallel legal systems, even 'just a little bit'. The rule of law is fundamental to any democracy.

4. Secular and tolerant Muslims cannot control the imposition of sharia. The evidence is overwhelming in Islamic countries today. Those which were once considered tolerant are now seeing increasing Islamist control, with little that secular Muslims can do about it.

What You Can Do:

- Understand that this is not only about imposing Islamic culture in Australia but about imposing Islamic law. Islam's demands on Muslims (and the resulting consequences for non-Muslims) have not changed in 1400 years, only the tactics have.
- Protest any implementation of stealth *jihad* and sharia law. Refuse Islamic or *halal* products and boycott any companies providing them.
- Write to politicians. Demand they protect our free, fair and democratic nation.
- Participate in initiatives that protect Australian values. Inform friends and family.

There is more information available on our website. Please feel free to contact us with any question you may have, and if you would like to support the volunteer work at the Q Society.