

## Muslim immigration: the political dilemma

There are many things to worry about in this second decade of the 21st Century: global warming (now known as 'climate change' because warming stopped); bacteria resistant to all known antibiotics; the rapid ascendancy of China.

Other than the usual concerns a father of young children has, the thing that worries me most is Muslim immigration to our formerly Christian country.

When this subject is raised in liberal company, the reaction varies from reassurance that there is nothing to worry about to gentle mocking, and some pithy quotes from the Old Testament, which purport to show that nothing in the Koran – the Muslim holy book – is any worse than the most ancient section of the Bible.

And that is not hard to do; the Old Testament is full of outlandish things like human sacrifice and advice to offer ones daughter for the sexual gratification of visitors. Richard Dawkins, author of *The God Delusion*, has made something of a second career out of finding the most outrageous passages in the Old Testament to support his argument that Christianity offers nothing over secular humanism as a way to live one's life kindly.

Dawkins' focus on the Old Testa-

ment is the first clue that Islam is different; there *is* no "New Testament" in the Koran. There are no later chapters which supercede the early bloodthirsty ones; those which preach hate and violence towards "unbelievers". The lack of any later book, and the fact that Islam is not so much a religion as a rigid code governing how adherents must live are the things that in my view make the so called "religion of peace" so dangerous.

It is perfectly correct that right now, in 2014, we probably don't have much to worry about. Muslims number just 1% of our population. By and large New Zealand Muslims practice their religion "under the radar", and the only contact the rest of us have with them is the occasional sight – disturbing for some – of Muslim women covered in black leaving only the eyes visible, trailing a few paces behind their husbands.

From the experience of other Western countries however, it appears that once the percentage of Muslims in a population increases to 2% or so,

their voices become louder and more strident, with demands like swimming pools to be segregated,<sup>1</sup> or even for separate facilities to be built so Muslims are not troubled by "unbelievers" in their presence.<sup>2</sup>

The warning signs can be seen but a short distance away across the Tasman. Crucially, the Muslim population of Australia is double ours, at 1.9%. Stories regularly appear in Australian papers<sup>3</sup> of Muslim demands for this or that facility to be provided by governments<sup>4</sup> or local councils<sup>5</sup> for Muslims' sole use. Even more disturbingly, occasionally there are stories of Muslim youths attacking<sup>6</sup> or at least intimidating Australian women for wearing "immodest" clothing rather than the prescribed black tents.<sup>7</sup>

When the percentage of Muslims in the population increases to about 5% – as in the United Kingdom – ghetto-ization occurs, with whole areas of cities becoming Muslim enclaves<sup>8</sup> which even the Police are unwilling to enter. The demands become more strident still, with complaints being made about emblems of Christianity – such as crosses<sup>9</sup> and nativity scenes<sup>10</sup> – being on public view, since these are "offensive to Islam".

Such claims are well founded in the verses of the Koran, which teaches that unbelievers are an abomination, and should be killed. For Muslims there can be only one religion – theirs – and any open display of another gives

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