



Australian Institute for Progress

Submission to Royal Commission on Antisemitism and Social Cohesion

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The Australian Institute for Progress exists to advance the discussion, development and implementation of public policy for Australia's future, from its base in Brisbane. The future does not look after itself.

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June 12, 2026

Hon Virginia Bell AC SC
Commissioner
Royal Commission into Antisemitism and Social Cohesion
P O Box 4926
KINGSTON ACT 2604

By email: contact@royalcommission.gov.au

Dear Justice Bell,

This submission is made on behalf of the Australian Institute for Progress. We research issues that affect the well-being of Australians and advocate policies that promote individual choice and civil society as being the building blocks of a good society based on the classical rights such as freedom of speech and freedom of thought.

Before October 7, 2023, the author of this paper was generally unaware from personal experience or observation of a rise in antisemitism, but since October 7, this has become impossible to miss.

This submission does not set out to be conclusive on most points, but we do hope to raise issues to point the commission in directions that have been neglected by much recent analysis.

What Australia has been doing to combat antisemitism has clearly not been working, and we are concerned that continuing with the majority analysis of the issue will perpetuate the current situation which is clearly not just or equitable to Jewish Australians. We also view Jewish Australians as being an edge case in mob and social violence to other minorities, particularly intellectual and social ones.

For the purposes of this submission, we accept the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism so our use of the word will be within that definition.

We are also strongly supportive of the definition of Social Cohesion in the terms of reference as “the national consensus in support of democracy, freedom and the rule of law”.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Graham Young', is written over a white background.

GRAHAM YOUNG
EXECUTIVE DIRECTOR
AUSTRALIAN INSTITUTE FOR PROGRESS

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Recommendations

We make a number of recommendations in our report and have summarised them here for convenience. The argument to support them is in the following pages.

Recommendation 1: That the Commission should conduct opinion polling aimed at identifying where antisemitism exists in the community, and which communities. As much as possible this polling should share elements with a number of international surveys to allow for comparisons by religion, education and occupation. These surveys include Pew Global Attitudes and Religion Surveys , World Values Survey , Anti-Defamation League , Institute for Jewish Policy Research . The purpose of the surveys would be to allow for better targeting of effort and resources.

Recommendation 2. The Commission should recommend that appropriate judicial education bodies develop materials on antisemitism, extremist rhetoric, group intimidation and the relationship between public vilification and violence.

Recommendation 3. Legislation banning the use of certain words is acceptable, but only in the case where they constitute an incitement to violence or are likely to be the source of stochastic terrorism. Where legislation does not specify specific words, the test on what words breach the act should always be that of a reasonable member of the community, not of the group being targeted.

Recommendation 4. Social media owners should not be expected to police antisemitism on their platforms. This should be the role of police, and social media platforms should only be obliged, to a reasonable extent, to cooperate with law enforcement.

Recommendation 5. The Commission should conduct a review of Sweden's initiatives against antisemitism.

Recommendation 6. Australia should establish a national Holocaust Remembrance Day

How large a problem is antisemitism in Australia?

Personal experience

In September 2024 I was asked to be the compere of a book launch by an orthodox Jewish rabbi, which I happily agreed to do. The launch was in the Brisbane CBD. His hotel was a few blocks away. After the function I offered to walk back to his hotel with him as I was going that way and was shocked to find that he thought walking the streets of Brisbane was such a risk that he needed to get a taxi.

Brisbane does not have a large Jewish population, but I have had a few Jewish friends over the years. They seemed to have no more apprehension for their personal safety on a daily basis than I did mine. While the rabbi was dressed in a way that made it easier to identify him as Jewish it made me see my own city through a very different set of eyes from that day on.

Statistics

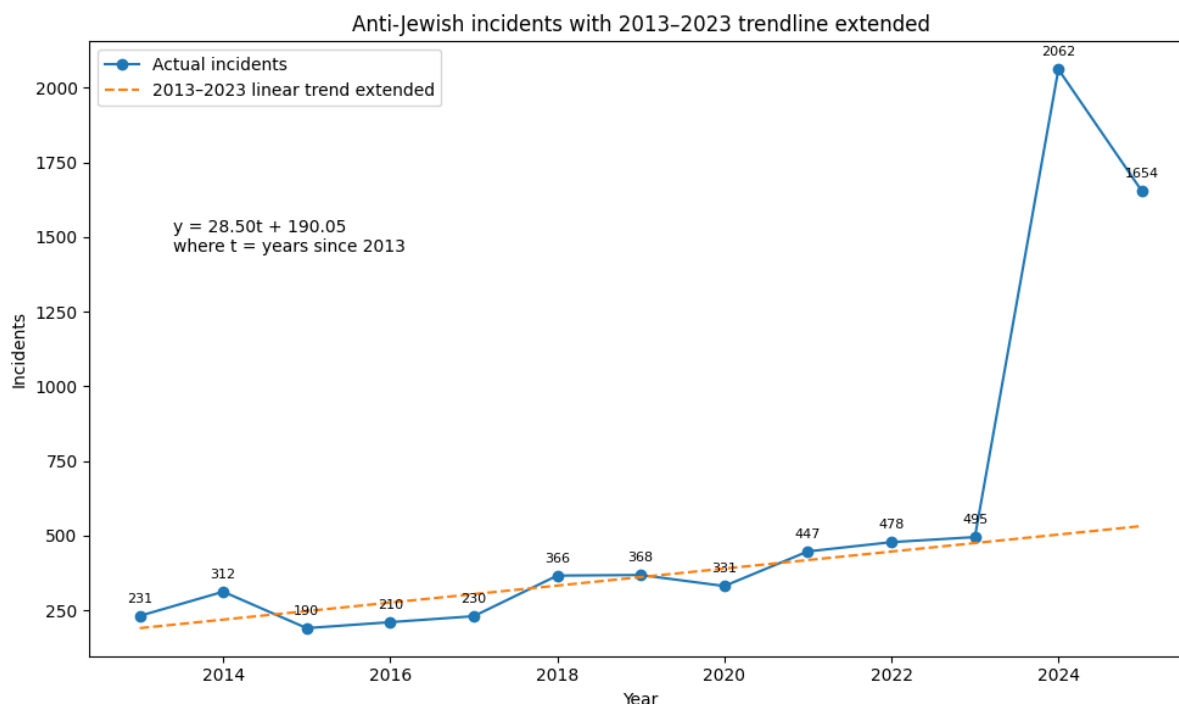
The Executive Council of Australian Jewry published the “ECAJ Report on Anti-Jewish Incidents in Australia 2025” in which they recordedⁱ 1,654 events of antisemitism in 2025 and 2,062 in 2024. As their report was published on December 3, it omits the 15 deaths at Bondi Beach on December 14.

The 2025 figure represents an incidence rate of 1.4% of the Jewish population. That contrasts with population-wide figures of 1.8% of Australians who suffer assault each year, 3.4% of households who experience property damage and 2% who suffer threatened assault. The problem might therefore seem small, **except that the events being reported here are a separate category, and additional to the other figures because they represent only those motivated by religious or racial animus.**

So yes, there is a problem.

Are the incidences of antisemitism disproportionate to events affecting other racial or religious groups? It is hard to tell. There are no databases compiled for Asian discrimination, and the ABS does not publish statistics that are fine-grained enough. There is the “Islamophobia Register Australia”ⁱⁱ. In 2023/24 it reports 309 incidents in person and 366 online. That represents an incidence in total of 0.038% of the Islamic population, which, on the assumption the questions asked are comparable, makes the incidence of antisemitism something like 35 times *per capita* higher.

The figures for antisemitism in 2024 are even worse than 2025 with a total of 2,062 incidences, however this is a sharp increase from 2023. The graph below traces the ECAJ figures for anti-Semitic incidents from 2012 to 2025.



There are two phases on the graph. In the first there is a trend of an additional 28.5 incidents each year for 10 years, which equates to around a 7% pa increase. That in itself is concerning. Then there is the 2024 bounce, which is shocking.

The bounce is undoubtedly due to the Simchat Torah massacre of October 7 by Hamas in southern Israel and the events that followed. There can be no other explanation. But that does not explain the steady increase in anti-Semitic incidents over the preceding 10 years.

International comparisons

The Anti-Defamation League (ADL) publishes The ADL Global 100: Index of Antisemitismⁱⁱⁱ which is based on a standard set of questions applied globally. They report that in the last 10 years the number of people harbouring anti-Semitic attitudes has doubled. Australia is no exception to this. It has an index score of 20, putting it at the very top of the lowest range in the index. Ten years ago the index figure was 14.

According to this index Australia has a higher rate of antisemitism than its Anglophone peers with NZ scoring 16%, Canada 8%, United States 9% and UK 12%. The least anti-Semitic country in the world is Sweden with a score of 5%.

One of the things that is surprising in the index is the rate of antisemitism in countries like India which have traditionally had longstanding, although small, Jewish communities and no history of antisemitism. India has a score of 39%, which is just under double its score of 10 years ago of 20%. China is in the top bracket for antisemitism with a score of 58% which in the last 10 years has risen from 20%, the same level as India at the time.

The most anti-Semitic countries are the West Bank and Gaza, Kuwait and Saudi Arabia, with the most anti-Semitic all being Muslim countries.

There are a number of other international surveys, most notably the Pew Research Centre’s Global Attitudes and Religion Surveys^{iv}, but the ADL figures adequately illustrate the point that Australia’s issues with antisemitism are at the lower end for the world, but not trivial, and in confirmation of

the ECAJ figures, that antisemitism has been increasing. They also locate antisemitism more in the Muslim world than in secular, rich Western countries.

Internal comparisons

There are intra country surveys in some countries, but not in Australia. This should be rectified, and the commission could, at modest cost, do this. What can be said is that in surveys that do look within national populations there tends to be a higher rate of antisemitism amongst Muslim communities. There is also often a higher rate of antisemitism amongst left-wing activists over Palestine, and also on the extreme right.

While Australia is in the lowest segment of the ADL index, that is an average figure and certainly, given the various acts of antisemitism, there must be anti-Semitic hotspots amongst the population. It is important to identify those hotspots. Otherwise, solutions meant to deal with antisemitism may be completely misdirected to the wrong communities.

The precipitate rise of antisemitism post October 7 suggests that most of the antisemitism in Australia is probably activist-driven, in the sense it is performed by people who want to express opposition to the actions of Israel in the Middle East. While criticism of Israel is not antisemitism, as defined under the IHRA definition, blaming all Jews for the actions of the Israeli government most definitely is, and the graph suggests it is probably of the order of two-thirds to three-quarters of the incidence of antisemitism in Australia.

Recommendation 1: That the Commission should conduct opinion polling aimed at identifying where antisemitism exists in the community, and which communities. As much as possible this polling should share elements with a number of international surveys to allow for comparisons by religion, education and occupation. These surveys include Pew Global Attitudes and Religion Surveys , World Values Survey , Anti-Defamation League , Institute for Jewish Policy Research . The purpose of the surveys would be to allow for better targeting of effort and resources.

Why the Jews?

The most fundamental, and puzzling, issue is why there is continuous, specific, low-level animus against Jews, which has sporadically burst into organised violence over a period of perhaps 3,500 years.

Without properly examining this the destructive cycles will persist.

The foundational story of the state of Israel, as told in Exodus, relates an attempted genocide by the Egyptian Pharaoh who issues an edict that all Hebrew boys will be killed at birth. Much later, the book of Esther describes an aborted pogrom against Jews in Persia.

Assyrians, Babylonians and Romans all practiced genocide against the Jews, removing them from their ancestral lands in Judea, Samaria and Galilee. Pogroms were common in Europe and Muslim Africa and Asia, climaxing in the genocide of the Holocaust.

Antisemitism continues in many forms and places today, but since the end of World War II it has generally been a fringe prejudice in the secular West. As discussed later this prejudice appears to have become more common.

No other people has a history like this, and in some ways that points to one of the features that has made antisemitism so persistent – despite thousands of years of persecution and attempted obliteration, the Jewish people have maintained an ethno-religious identity independent of what administrative state they live in.

Our hypothesis is that because of their separate identity Jews provide a consistently present outgroup which can be easily scapegoated by communities in times of social and economic stress.

Religious and ethnic considerations

Jews are one of the few ethno-religious groups in the world. Others like the Druze and Yazidis also suffer persecution, including, in the case of the Yazidis, modern attempted genocides. Unlike most other ethno-religious groups, the Jewish diaspora is well-spread across the globe, and while small, in sufficient numbers as to be identifiable. So persecution of them is available to be noted as a global phenomenon when it isn't for other groups like the Druze and Yazidi.

Jewish populations have not always been well-to-do, but there have been notable exceptions throughout history of prominent and very successful Jewish communities. Since probably the Babylonian Exile in the 6th Century BC they have been highly literate as a group. For example, Jesus, although the son of a carpenter, read from the scriptures and preached in the synagogues, as did one of his followers, Peter, a fisherman.

As a result, the Jewish diaspora has often been over-represented in the courtier, academic and professional classes.

Laws restricting them from owning land, and a culture with a focus on literacy, contract and covenant, mean they have often been over-represented in trade and commerce.

About 20% of Nobel Laureates have Jewish heritage^v. Of Australia's richest 20 people, 25% have Jewish heritage^{vi}. And the lists go on, despite the fact that across the globe Jewish people make up only 0.2% of population.

Because of religious requirements Jews cluster around synagogues, providing an additional layer of visibility.

At the same time, while they are part of an international diaspora network since 1948 that network also has a physical centre in Israel, a country which has sat at the heart of Jewish religious belief for approximately 3,500 years.

These characteristics make them highly susceptible to being not just any outgroup, but one with power and influence, now endowed with a geo-political edge because they have a state of their own which is the centre of a land dispute in the middle east.

Antisemitism is just a subset of wider free speech issues

While Jews have characteristics which allow prejudice against them to be tracked specifically across millennia, those characteristics can also apply to other groups that are not religiously or ethnically bounded. These will be groups who stand out by having a different metaphysical, philosophical or religious view of the world – the sorts of group who in a social or political sense might perform the role of a type of Devil's Advocate necessary to provide checks and balances in any society.

Antisemitism is an assertion of groupishness against difference and the same mechanics can just as easily be used to motivate violence and discrimination against any group that can be made out to be the other. An historical reference for this sort of thing is the oppression of the Kulaks in communist Russia or the Cultural Revolution in China.

It has been said that the Jews are the canary in the coal mine for societies under stress, but there is more than one type of "canary" that could suffer for just this reason.

What circumstances give rise to antisemitism

We submit there are three things required for antisemitism to erupt. One is a society that tends towards grievance, rather than personal agency, and which tends to project blame. Second is a narrative which can be mobilized to target this particular outgroup. Third it needs leaders who gain from mobilizing it.

Our analysis draws on the work of writers such as Hannah Arendt, Robert Wistrich, Gavin Langmuir, Jean Paul Sartre, David Nirenberg, and Moishe Postone.

These three factors can explain antisemitism in Christian Europe. In that case the idea that the Jews killed Jesus allowed Jews to be demonized and then used as a way of focussing anger while maintaining community solidarity.

The Qur'an and the Hadiths also provide a narrative basis in the Muslim world. That narrative today is inflamed by the situation in the Middle East and antisemitism is even institutionalised in the educational curricula of some Middle East countries as evidenced by the EU Review into Palestinian School textbooks^{vii}.

Antisemitism can also result through the actions of foreign actors. There is no doubt that some of Australia's current antisemitism is driven by Iran and its proxies, whether as an end in itself, or to put pressure on the Israeli government and its allies, is difficult to determine, and it is probably a mix of the two.

Antisemitism, free speech and stochastic terrorism

The AIP is passionately committed to free speech, but aspects of how this commitment should be implemented have been challenged by events around the world since October 7, 2023, particularly by the concept of stochastic terrorism.

Stochastic terrorism is a term coined by Gordon Woo in 2002^{viii} which can be defined as "the public demonization of a person or group resulting in the incitement of a violent act, which is statistically probable but whose specifics cannot be predicted".

What this means in practice is that if a crowd of thousands of people recites phrases like "Globalise the Intifada", or "From the River to the Sea", or even falsely accuses Israel of committing genocide, there is a high probability that one or a number of people will take these slogans and commit an act of terror against Jewish Australians.

Free speech is not licence, and there will always be rails, such as defamation law or prohibitions against incitement to violence. The Commission should consider whether existing incitement law adequately deals with repeated public rhetoric that foreseeably increases the risk of violence, even where it does not direct a particular person to commit a particular act.

The people using those phrases have to be made aware of the potential consequences, and if they are made aware and still persist, action taken against them.

It appears that the Bondi massacre lies somewhere between organised terrorism and stochastic terrorism, as the perpetrators are alleged to have had connections with radical Islamic organisations or individuals, but are also alleged to have acted alone.

The likelihood of terrorism occurring was increased by:

- the failure of influential members of the community from the Prime Minister down, to condemn the intifada-linked rhetoric, and the demonstrations;

- the valorisation of some of those involved in the chants and activities by cultural and media institutions;
- and the failure of either the courts or the laws to sufficiently take account of this form of incitement in dealing with marches and demonstrations.

Social pressure is an effective way to signal the seriousness and disapproval of anti-Semitic acts. The Premier of South Australia, Peter Malinauskus showed a good example by threatening to defund the South Australian Writer's Week for its support of Randa Abdel-Fattah. ARC grants should not go to support work which is anti-Semitic.

These are not things that the Commission can propose solutions to, but the Commission can note how these failures contribute to dangerous antisemitism and this would be valuable in shaping public discourse.

For demonstrators, and potentially posters on social media, and even writers on blogs, journals, newspapers, and books, the laws should allow for criminal proceedings when these amount to incitement to violence. This depends on the willingness of judges, particularly at first instance, to convict.

Recommendation 2. The Commission should recommend that appropriate judicial education bodies develop materials on antisemitism, extremist rhetoric, group intimidation and the relationship between public vilification and violence.

The question arises, how do you deal with a demonstration where multiple people offend, but it would be impractical to charge more than a few leaders? In current demonstrations a small number of phrases have been used which could lead to stochastic terrorism. The Queensland government has made some of those phrases illegal^x if they are likely to "cause a member of the public to feel menaced, harassed or offended". This is being appealed on the basis that the legislation could be a breach of the implied right to free speech. We wouldn't support such an appeal, but we do believe that it is not appropriate to ban speech because it might "offend" or "harass" as offense or safety are not things in this area that ought to be legislated for. But legislation like this which invokes "incitement to violence" or "stochastic terrorism" comes within the ambit of what is acceptable as an exception to free speech.

Recommendation 3. Legislation banning the use of certain words is acceptable, but only in the case where they constitute an incitement to violence or are likely to be the source of stochastic terrorism. Where legislation does not specify specific words, the test on what words breach the act should always be that of a reasonable member of the community, not of the group being targeted.

With respect to social media we would recommend against approaches that have been taken of making the social media companies responsible for policing comment. Social media spaces are analogous to restaurants, cafes, parks, meeting halls or other public spaces. We don't make the restaurateur, the publican or the city council responsible for what people say in a public space because they don't have the skills, nor the resources to police it, and there is no direct relationship, apart from the provision of the space, between them and the occupant of the space. There are civil or criminal remedies which are used to keep these conversations within reasonable bounds. If there is a national security issue, then security agencies may also be involved.

The same principles ought to be applied to antisemitism online. Requesting social media organisations to do the job, and then claiming it has been fixed, while those organisations do it poorly, inconsistently, or not at all, is dodging the issue.

Social media can actually be an important intelligence resource assuming law enforcement can get access to data. AI makes it possible to detect problematic conversations, and the police or national security organisations should have reviewable takedown powers. This would be separate to telecommunications and apps like WhatsApp and Signal where conversations are deemed to occur in private and are subject to various national security laws.

Recommendation 4. Social media owners should not be expected to police antisemitism on their platforms. This should be the role of police, and social media platforms should only be obliged, to a reasonable extent, to cooperate with law enforcement.

Lessons from overseas

The Commission should make a thorough review of the measures taken in Sweden which have reduced its level of antisemitism to make it the least anti-Semitic country in the world, according to an index compiled by the Anti-Defamation League in the USA.

Sweden appears to have combined Holocaust memory, civic education, teacher training, specialist monitoring, hate-crime enforcement, local Jewish-community partnership, and positive Jewish-life visibility to change community attitudes.

One initiative that stands out is a Holocaust Remembrance Day, recognised since January 27, 1999. The date would be problematic in Australia, but such an event on a later date, would be a tangible effort that could be taken. Sweden's historical position is different from Australia's and a Holocaust Remembrance Day here should recognise Australia's almost unblemished record in terms of its Jewish community and celebrate the contribution of Jewish Australians. It should also elevate the success and self-reliance of outstanding Jewish Australians as a model to be emulated. It should be used to promote the qualities that are listed as constituting social cohesion in the Commission's terms of reference, which are characteristics that those outstanding Jews, like General Monash, exemplify. The memorialisation should also deal with the debt that all Western Civilisation owes to Judaism, and the general point that suppression of one group is a subset of the potential suppression of many groups and individuals.

Recommendation 5. The Commission should conduct a review of Sweden's initiatives against antisemitism.

Recommendation 6. Australia should establish a national Holocaust Remembrance Day

Recommendation 7. The commission should note the connection between antisemitism and societies which encourage citizens to see themselves as victims that look to externalise blame, as opposed to societies which view individuals as having agency and where circumstance plays a role in misfortune.

Social factors

If our analysis of the conditions in which antisemitism are likely to arise is correct, then Australia has become more dangerous for Jews and other outgroups as narratives of victimhood have become more common in Australian society. We need to reestablish narratives of self-actualisation and resilience which used to characterise Australian culture. How this is to be done is difficult to say as the move towards a therapeutic society has been in evidence for at least the 30 years since the 1990s.^x

If our analysis is correct, then a society that tells itself the individual is powerless, and that there is always a villain who can be blamed and punished is more likely to give rise to antisemitism, than a more stoic one where both individual agency, and the randomness of events is acknowledged.

This is not something a government can do, but we are listing it because it needs to be taken up by individuals and cultural institutions. Rather than doubling down on acts of antisemitism, and other acts of intolerance, we need to actively promote the only diversity that really matters – that of opinion. This is to some extent implicit in the rights- and governance- based definition of social cohesion in the Commission’s terms of reference.

Recommendation 7. The commission should note the connection between antisemitism and societies which encourage citizens to see themselves as victims that look to externalise blame, as opposed to societies which view individuals as having agency and where circumstance plays a role in misfortune.

Recommendation 8. Communities with high levels of dangerous antisemitism should be encouraged to take responsibility for applying social and other pressure, such as working with law enforcement, to ensure it is dealt with when it arises.

Communities with high levels of antisemitism need to police themselves

We are going to pre-empt our recommendation that the commission conduct surveys to determine antisemitic hotspots, and on the basis of surveys overseas, deduce that one hotspot in Australia will be Islamic communities.

It is undeniable that there are openly anti-Semitic organisations in Australian Islamic communities, including mosques as well as community organisations. The majority of organisations on the Australian terrorist register are in fact Islamic^{xi}.

We can understand that outbreaks of antisemitism cause the Islamic community concern about “Islamophobia”, but as discussed above, the number of incidents that can be described as Islamophobic are minor compared to the number of those that are anti-Semitic. I have attached a media release from an Islamic group, in this case the Australian National Imams Council, issued 2 days after the Bondi Beach Massacre denying that ISIS has a connection to Islam. We would submit this is exactly the wrong approach to this issue. It seeks a sort of parity with the victims of Bondi.

At a Bondi Commemoration event in Brisbane the Anglican Archbishop of Southeast Queensland, Rev Jeremy Greaves, publicly apologised for the role that Christianity had played in antisemitism. This is the model that the Islamic community and its religious and other leaders ought to adopt.

Of course, the Islamic communities in Australia cannot be held guilty for the massacre, but just as the archbishop took responsibility for antisemitism in the past, so they should take responsibility for antisemitism in the present, especially when there is an indisputable connection.

Islamic terrorism in Australia cannot be addressed if the community with the closest ties to the potential perpetrators denies that there is any association between them. This is not credible, particularly while radicalising organisations continue to openly operate in these communities. A me-too approach to victimhood will not cure the problem, and we call on Muslim communities to devise their own approaches to eliminating antisemitism.

This is an argument that can easily deteriorate into point scoring, but we would suggest that the Royal Commission should make findings about the link between Islam and antisemitism in the Australian context, whatever research might ultimately show the strength of those links to be, and

lay out approaches that the Islamic community, or individual Muslims, may take to mount a civil society approach to the issue.

Recommendation 8. Communities with high levels of dangerous antisemitism should be encouraged to take responsibility for applying social and other pressure, such as working with law enforcement, to ensure it is dealt with when it arises^{xii}.

ⁱ ECAJ Report on Ant-Jewish Incidents in Australia 2025 <https://www.ecaj.org.au/wordpress/wp-content/uploads/ECAJ-Report-Anti-Jewish-Incidents-Australia-2025.pdf>

ⁱⁱ Islamophobia Register Australia <https://islamophobia.com.au/>

ⁱⁱⁱ <https://www.adl.org/adl-global-100-index-antisemitism>

^{iv} <https://policycommons.net/artifacts/18125634/comparing-levels-of-religious-nationalism-around-the-world/19025853/>

^v https://www.jinfo.org/Nobel_Prizes.html

^{vi} <https://www.forbes.com.au/lists/people/live-australias-real-time-rich-list/>

^{vii} <https://commonslibrary.parliament.uk/research-briefings/cdp-2021-0105/>

^{viii} <https://www.britannica.com/topic/stochastic-terrorism>

^{ix} *Fighting Antisemitism and Keeping Guns out of the Hands of Terrorists and Criminals Amendment Act 2026*

^x *Therapy Culture*, Frank Furedi, (Routledge, 2004)

^{xi} <https://www.nationalsecurity.gov.au/what-australia-is-doing/terrorist-organisations/listed-terrorist-organisations>

^{xii}

Annexure

ISIS Is an Evil and Dangerous Terrorist Organisation with NO Connection to Islam

From ANIC - AUSTRALIAN NATIONAL IMAMS COUNCIL <media@anic.org.au> **Date** Tue 16/12/2025 8:23 PM



ISIS Is an Evil and Dangerous Terrorist Organisation with NO Connection to Islam

The Australian National Imams Council, as the highest Islamic and religious authority in Australia, together with its member Imams and religious leaders, unequivocally condemns ISIS as an evil, dangerous terrorist organisation whose actions and ideology stand in complete opposition to the teachings of Islam and the values upheld by Muslims worldwide. This position has been clear and consistent by ANIC since the very emergence of ISIS and has been maintained without hesitation ever since.

The Muslim world has suffered firsthand at the hands of ISIS, with the overwhelming majority of its victims being Muslims. Communities across the Middle East, Africa, and beyond have endured mass killings, displacement, and the destruction of places of worship, including mosques.

ISIS does not represent Islam or the Muslim world in any way. Its ideology is evil and rooted in violence and terror. It bears no relationship to Islamic teachings, ethics, or scholarship, which emphasise the sanctity of life, justice, and mercy.

ANIC and its member Imams have been clear, consistent, and vocal in opposing ISIS and its followers. In 2017, ISIS publicly listed ANIC's senior members as targets to be killed. This was part of ISIS's campaign of intimidation at the height of its activity and acts of terror.

ANIC, together with Muslim leaders and scholars globally, firmly rejects the use of the term "Islamic State". We call on all authorities, political leaders, and media agencies to refrain from using this label and to refer to the group only as ISIS or Daesh. This terrorist organisation does not deserve any association with Islam in name or description. We also reject any attempt to connect ISIS or its members to Islam or to frame its evil and dangerous ideology as a distorted version of the Islamic faith.

All reputable and prominent Islamic institutions, scholars, and Muftis across the Muslim world have openly, repeatedly, and unequivocally condemned and denounced ISIS and its ideology. This includes leading global Islamic authorities such as Al-Azhar Al-Sharif, the Organisation of Islamic Cooperation, the Muslim World League, the International Union of Muslim Scholars, Dar al-Ifta al-

Misriyyah (Egypt), Majelis Ulama Indonesia, the Council of Senior Scholars in Saudi Arabia, and the European Council for Fatwa and Research, among many others. There is no legitimacy, credibility, or scholarly support for ISIS within mainstream Islam.

Anyone connected to, supporting, or promoting ISIS ideology must be denounced and held accountable. There can be no tolerance for the justification, glorification, or revival of an ideology built on violence and terror.

Download full statement

The Australian National Imams Council (ANIC) represents over 300 Imams from all states and territories



Australian National Imams Council Suite 3 20 Worth Street, 2190, Chullora, AUSTRALIA

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