**QUESTIONNAIRE TO STATES ON ANTI-MUSLIM HATRED AND DISCRIMINATION**

1. **Muslims within the State**

What part of the population within your jurisdiction identify as Muslim? Are there multiple Muslim groups within your State?

1. **The Right to Freedom of Thought, Conscience and Religion or Belief**
2. Does the State **recognise** the right to freedom of thought, conscience and religion or belief of all persons regardless of one’s race, ethnicity, gender, language, nationality, religion or belief ? What steps does the State take to promote respect for the right of all persons, including Muslims, to the equal enjoyment of freedom of thought, conscience and religion or belief? What are the protections provided in law and practice against coercion in matters of faith and belief, including in the right to have, adopt or change one’s religious or non-religious beliefs?
3. Does the State **restrict** the right of Muslims to manifest their freedom of religion or belief?
4. worship or assembly in connection with a religion or belief in public or in private, alone or in community with others;
5. write, issue and disseminate publications offline and online material related to the rites, customs and teachings of Islam;
6. observe practices related to the religious slaughter of animals; import halal meat or observe dietary requirements mandated by religious beliefs;
7. display religious symbols, forms of dress and other personal representations of religious beliefs;
8. establish and register religious organisations, charities or humanitarian institutions;
9. train and appoint clergy without intervention;
10. exercise parental liberties regarding religious education of Muslim children;
11. observe holidays or days of rest in accordance with the Islamic faith.
12. establish and maintain free and peaceful contacts with other members of their group and with persons belonging to other minorities, as well as contacts across frontiers with citizens of other States to whom they are related by religious ties;
13. freedom of movement both within the country and across borders including for purposes of learning and pilgrimage.
14. Are there restrictions on the construction, maintenance and use of places of worship by Muslims in your State? Have there been any attacks on Muslim places of worship within your jurisdiction?
15. Are there any Islamic cultural sites in your country? Does the State support the preservation of these sites?
16. Are there any places of Islamic education (madrasas, schools or universities) in your country? If so, are they accredited, recognised or funded by the State? Are Quran classes allowed in places of Muslim worship or other religious institutions?
17. **Equality and Non-Discrimination**
18. Please provide information and data on the prevalence and types of inequality and discrimination, reportedly experienced by Muslims in your country, including from a gender perspective.
19. Please provide information on domestic laws (including relevant domestically implemented international law), policies, and practices that protect against or respond to discrimination against Muslims. How do you ensure the deradicalization programme, counter-terrorism and/or preventing extremism measures or legislations do not target any specific religious or ethnic group, including Muslims?
20. Please provide information on specific gaps and challenges with regard to the elimination of discrimination against Muslims. Are there recent examples where the State has amended or rescinded legislation in order to combat discrimination against Muslims? Do laws in your country guarantee equal rights, regardless of religion or belief, in terms of access to education, healthcare, housing, and employment?
21. Are Muslims treated differently in their applications for asylum and citizenship?

1. How does the State protect Muslims in potentially vulnerable situations such as (i) refugees and migrants (ii) children (iii) girls, women, and LGBT+ persons (iv) persons with disabilities (v) members of recognised and unrecognised minority Muslim sects, Muslims perceived to be secular or Muslims who converted into other religions or become atheists and (v) Muslims in the context of the COVID-19 pandemic.
2. **Representation and participation in public life:** Are there Muslims in the Government and the judiciary? Are Muslims represented in other public affairs or institutions, including legislative and equality bodies such as National Human Rights Institutions?
3. **Hate speech by politicians**: Does the State have a parliamentary or legislative code of conduct to deter politicians from making anti-Muslim, antisemitic, xenophobic, racist, homophobic, or other hateful remarks from the floor or in public appearances? Is there qualified or parliamentary immunity for hate speech?
4. **Online hate speech:** Does the State monitor and investigate incidents of anti-Muslim hatred and discrimination online, including perpetrators’ tools and tactics (e.g. use of bots, doxing, misinformation)? What data does the State have on how online hatred, harassment and political manipulation are affecting Muslims? Does the State have arrangements with private actors (e.g. social media companies) to access their data on the incidence or effect of anti-Muslim hatred and discrimination online on those targeted?
5. **Incitement to hatred or violence:** How is the prohibition of incitement to national, racial or religious hatred in international human rights law incorporated into domestic legislation? Are there specific offences in law regarding crimes of anti-Muslim hatred? Do the laws provide for imposition of enhanced penalties for crimes committed with anti-Muslim motivation? Is there a law on ‘takfirism’?
6. **Countering Violent Extremism:** Are State strategies and practices to prevent/counter violent extremism grounded in human rights law? How does the State define ‘violent extremism’? Are the impacts on women and ethnic and religious groups on rights-limiting measures assessed?
7. **Reporting, documenting and remedy:**
8. Is there a specific State mechanism for reporting or recording incidents of anti-Muslim hatred or discrimination? Does the State take other measures to improve monitoring increase reporting and the documenting of such crimes? Is the number of such incidents rising or falling?
9. Do you collect information on who the perpetrators of hate crimes are? If so, who are they and what are the common motives?
10. If applicable, what percentage of prosecutions of hate crimes in which Muslim identity was an aggravating factor are successful? How does the State ensure that victims of anti-Muslim hate speech, crimes or discrimination are provided with effective access to justice and remedies, including Muslim women and girls (e.g. does the State fund programme to help victims)?
11. Does the State provide security for Muslim schools or cultural sites (if so, please elaborate)? Are Muslims allowed to form community security groups? Are there cases of anti-Muslim violence, harassment, or desecration targeting individuals or their property, educational facilities or Muslim cultural or religious sites (if so, please provide details)?
12. **State practices to promote tolerance and understanding, including with private and public actors**
13. **Training / awareness raising:** What training on anti-Muslim hatred and discrimination issues does the State provide to (i) police (ii) security forces (iii) judiciary (iv) teachers and (v) local religious actors to support their role as key actors in preventing incitement to hatred or violence? What form does that training take?
14. **Removing barriers:** How does the State use public office to eliminate barriers between religious or belief communities and promote an inclusive society? D such policies and practices include civil society and in particular, Muslims within those initiatives? Does the State have any initiatives (including non-legislative) in place to counter stigmatization and negative stereotyping of Muslims and incitement to religious hatred (e.g. facilitating exchange of information and resources on the ‘Istanbul Process’ and implementation of HRC Resolution 16/18, interfaith dialogues) and /or promote interfaith tolerance, understanding and public discussion?
15. **Tackling extremism:** Has the State identified whether sectors of their population are at risk of radicalisation from extremist groups? What information is available on those groups’ recruiting techniques and mechanisms for targeting alienated youth? Is extremism in the political system an issue for the State?
16. **Media:** Does the State require private or public media entities to have professional ethics and/or press codes that sanction anti-Muslim stereotyping, hatred and discrimination? Are there policies and regulations to promote pluralism and diversity of the media (including online), and which promote equal, universal and non-discriminatory access to and use of means of communication?
17. **Online platforms:** How does the State create an environment for open robust debate and dialogue, including through a free and open Internet, in line with the rights to freedom of thought, conscience and religion or belief, freedom of opinion and expression, and non-discrimination? How does the State engage with social media companies to address online harassment of Muslims and coordinate efforts in response? Does the State regulate website-hosting companies that host hateful or harassing content? Does the State impose liability for web hosts that host hateful or harassing content?

**How inputs will be used**

Some information in the submissions may be referenced or illustrated in the report as appropriate. Please note that **submissions and inputs are considered public records unless expressed otherwise**. The submissions will subsequently be published on the website of the Special Rapporteur.

**Submissions should be limited to a maximum of 2,500 words.**

**Thank you!**