Name: Tehmina Kazi

Designation: Independent FoRB consultant and former Director of the British Muslims for Secular Democracy charity

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Location: London, UK / Cork, Ireland

3. **Social attitude, hate speech, attacks and violence against Muslims**

Please provide *descriptions, reports or data*of

* Hate speech, whether online or offline, by political or religious leaders and other individuals against Muslims;
* Disinformation and harmful stereotyping of Muslim communities by State media or private/social media outlets, including in the context of COVID-19 pandemic;

Here are some anti-Muslim remarks and actions by Conservative Party members, including MPs and councillors:

The Prime Minister’s former chief adviser Dominic Cummings orchestrating the Vote Leave campaign played on ‘fears of immigration and hate against Muslims’, including when claiming Muslim-majority country Turkey was joining the EU.

Tory MP Daniel Kawczynski being reprimanded but not suspended over speaking at a conference alongside far-right leaders.

New MP Dehenna Davison being pictured with two far-right activists, one of whom was allegedly pictured burning a Koran next to a message with a racial slur reading ‘f\* P\*\*’. She has said the pictures were taken at a public event and that she ‘in no way whatsoever’

condones their views.

Karl McCartney, who is also from the new intake of Tory MPs, retweeting posts by the activist Tommy Robinson.

Sally-Ann Hart, another newcomer, describing as an ‘affecting read’ an anti-Islam activist’s article claiming the women’s march against Donald Trump had been hijacked to promote the ‘Muslim agenda’.

Andrew Sabisky, who was forced to stand down as an adviser over numerous comments, using a discredited statistic forecasting the UK to be a ‘majority Islamic nation’ by 2050.

* Sectarian hatred or violence by State or non-State actors, including in situations of armed conflict or political instability;

The same organisations and preachers in Pakistan who promote antiAhmadi Muslim hatred, and which have their roots in the early populist movements which were relevant at the time of the formation of Pakistan (such as Majlis-e-Ahrar and Khatme Nabuwwat) have been allowed into the United Kingdom to preach. In October 2017, BBC Radio 4 broadcast a documentary examining campaigns of anti-Ahmadi Muslim hatred being run in Urdu language newspapers in the UK. In schools and universities in the UK, Ahmadi Muslims regularly experience prejudice and pressure from other Muslims students. Hate preachers with a public record of anti-Ahmadi hatred have been allowed into the UK and hatepreaching organisations in Pakistan have been allowed to set up as registered charities in the UK. In one example, ‘Khatme Nabuwwat’ was investigated by the Charity Commission for distributing literature through the Stockwell Green Mosque calling for the death of Ahmadi Muslims if they “refuse to convert to mainstream Islam”

* Attacks on places of worship, sites of Islamic cultural heritage, madrassas, and desecration of cemeteries and Quran or holy books as well as killings and blasphemy charges against converts, dissenters, or followers of different Muslim sects;

Five Birmingham mosques were attacked in 2019, just days and weeks after the Christchurch massacre in New Zealand.

Anti-Ahmadi hatred hit a flashpoint in the UK in 2016, when Asad Shah, an Ahmadi Muslim shopkeeper was stabbed to death in Glasgow simply for being an Ahmadi Muslim. His murderer, Tanveer Ahmad, had links to anti-Ahmadi preachers in Pakistan.

Maajid Nawaz, a liberal Muslim who headed up the Quilliam Foundation, was accused of blasphemy for retweeting a Jesus and Mo cartoon in 2015.

Please *describe*

* Public reactions towards violent attacks against Muslims, including unrecognised and minority Muslims, and their homes, businesses, madrassas, and places of worship;

There is generally public sympathy towards Muslims who are victims of violent attacks, as well as their homes, businesses and religious institutions.

* Public reactions towards Muslim communities, including unrecognised and minority Muslims, when a terrorist attack took place in the country.

There is always a spike in anti-Muslim incidents after a terrorist attack, as well as (reasonable) expectations to challenge the ideology underpinning such attacks.

4. **Multiple discrimination and hatred suffered by Muslims in vulnerable situations**

Often Muslims in vulnerable situations encounter multiple human rights challenges in addition to the discrimination based on their actual or perceived religious identities, please provide any *data or reports*in particular relating to

* Muslim refugees, migrants and stateless persons;
* Muslim children;

[The Inner Lives of Troubled Young Muslims: British Muslims for Secular Democracy report | The Black, African and Asian Therapy Network (baatn.org.uk)](https://www.baatn.org.uk/bwl-knowledge-base/the-inner-lives-of-troubled-young-muslims/) (I was one of six researchers who worked on this report).

* Muslim girls, women, and LGBT+ persons;

[New Report: The Impact Of Coming Out To Religious Parents - Naz and Matt Foundation](https://www.nazandmattfoundation.org/reports)

[Employment opportunities for Muslim women in the UK: a summary of the Government Report | Ince | In any case (incegd.com)](https://www.incegd.com/index.php/en/news-insights/employment-opportunities-muslim-women-uk-summary-government-report-0)

[Realising Aspirations: (youngfoundation.org)](https://youngfoundation.org/wp-content/uploads/2013/01/Valuing-Family-Valuing-Work-British-Muslim-Women-and-the-Labour-Market-October-2008.pdf)

* Muslim persons with disabilities;

[The Stigmatisation of Disabled Muslims - The Muslim Vibe](https://themuslimvibe.com/muslim-lifestyle-matters/health/the-stigmatisation-of-disabled-muslims)

* Members of recognised and unrecognised minority Muslim sects, Muslims perceived to be secular or Muslims who converted into other religions or become atheists.

[Losing their religion: the hidden crisis of faith among Britain’s young Muslims | Islam | The Guardian](https://www.theguardian.com/global/2015/may/17/losing-their-religion-british-ex-muslims-non-believers-hidden-crisis-faith)

British Muslims for Secular Democracy ([www.bmsd.org.uk](http://www.bmsd.org.uk)), the registered charity I directed from 2009 to 2016, conducted excellent advocacy, outreach and lobbying on behalf of secular Muslims.

5. **Good practice in identifying and tackling anti-Muslim hatred, undertaken by civil society and international organisations:**

Please *elaborate and provide examples* of

* Promotion of interfaith dialogue, peace or youth projects and other initiatives that combat religious intolerance, especially anti-Muslim hatred;

The People like Us – Interfaith project, which I spearheaded in 2012, alongside representatives from Sikh, Jewish, Hindu, Christian and Buddhist faiths. It brought together people from all of these backgrounds to share good practice on work, family, education and bereavement in these different traditions, and culminated in a full-day event at the Woolf Institute in Cambridge.

* Promotion of social inclusion  by encouraging the participation of Muslims in cultural, religious, social and public or political life;

[Exploring Contemporary Muslim Art, Culture and Heritage in Britain Conference 2017 | Muslims in Britain Research Network - MBRN](https://www.mbrn.org.uk/exploring-contemporary-muslim-art-culture-heritage-in-britain-conference-2017/)

[Pickled Politics » Event: BMSD conference later this month](http://www.pickledpolitics.com/archives/7328/) (I organised this 2010 conference on Muslims in the arts and culture).

* Examples of the use of educational curriculum and institutions of learning to combat anti-Muslim hatred, negative stereotyping and stigmatisation.

[Advocating Against Islamophobia In Education (ADVISE) | International Alert (international-alert.org)](https://www.international-alert.org/projects/advocating-against-islamophobia-education-advise)

* Advocacy for equal rights and access to housing, food, healthcare and education, security and protection, etc.by Muslims, especially those in vulnerable situations;

[Hardship Relief Fund - NZF](https://nzf.org.uk/apply/hardship-relief-fund/)

* Effective monitoring, reporting and analysis of anti-Muslim hatred and discrimination, including hate speech, attacks and violence against Muslims;

[Anti-Muslim Hatred Working Group - GOV.UK (www.gov.uk)](https://www.gov.uk/government/groups/anti-muslim-hatred-working-group)

* Successful public, media or social campaigns in combating anti-Muslim hatred, discrimination, stigmatisation and negative religious stereotyping;

[BBC Radio 4 - Beta Female](https://www.bbc.co.uk/programmes/m0007rt8)

* Examples of positive narratives, solidarity messages and speaking out against anti-Muslim hatred, even in the aftermath of a terrorist attack;

[Man who went viral with show of solidarity for Muslims says: ‘We must build bridges’ | Manchester | The Guardian](https://www.theguardian.com/uk-news/2019/mar/17/andrew-graystone-solidarity-muslims-build-bridges-manchester)

* Successful examples of overcoming sectarian hatred and violence through inter and intra-religious dialogues;

[Common ground dialogue: how can humanists and Muslims live and work together in 21st century London? (humanistlife.org.uk)](https://humanistlife.org.uk/2015/01/19/common-ground-dialogue-how-can-humanists-and-muslims-live-and-work-together-in-21st-century-london/)

* Successful programmes in providing legal, psychosocial and economic support victims of anti-Muslim hatred, discrimination and violence;

[The Inner Lives of Troubled Young Muslims: British Muslims for Secular Democracy report | The Black, African and Asian Therapy Network (baatn.org.uk)](https://www.baatn.org.uk/bwl-knowledge-base/the-inner-lives-of-troubled-young-muslims/)

* Effective protection of women and girls as well as LGBT+ persons from anti-Muslim hatred;

[Police encourage Muslim women to report hate crime - BBC News](https://www.bbc.co.uk/news/uk-england-bristol-49905168)

* Awareness-raising, training and strict enforcement of ethical guidelines to all public and private sectors employees in relation non-discrimination principles based on religion or belief;

[RR84\_F.indd (equalityhumanrights.com)](https://www.equalityhumanrights.com/sites/default/files/research-report-84-religion-or-belief-equality-and-human-rights-in-england-and-wales.pdf)

* Adoption and use of codes of conduct by political parties and sport associations that combat anti-Muslim hatred.

[Racial and religious abuse in football up for a seventh consecutive year - The Muslim NewsThe Muslim News](http://muslimnews.co.uk/newspaper/islamophobia/racial-religious-abuse-football-seventh-consecutive-year/)