Factsheet Booklet

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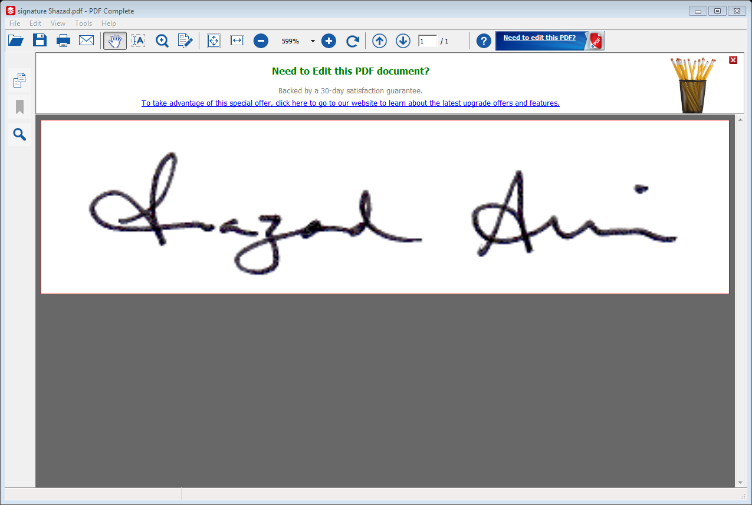
# A note from our CEO

In today’s fast moving 24/7 news world there is a plethora of information available on every conceivable topic. However, one of the curses of the modern information-at-our-fingertips age is that it is often difficult to separate fact from fiction. As such, fake news, selective reporting, and spin have all taken root in the battle for information and influential supremacy.

Unfortunately, British Muslims have been at the sharp end of some of these practices. Overwhelmingly, the resultant picture painted by this trend not only bears little resemblance to reality, but furthers Islamophobia, discrimination and hostility against Muslim communities.

Considering this situation, it would be useful to have a resource that identifies the key facts relating to important contemporary topics that concern British Muslims, including counter-terror legislation, employment discrimination, positive contributions of British Muslims, and many other vital areas. I am pleased that MEND has taken the initiative to produce this – a resource that provides well-researched authoritative factual information, and aims to dispel some of the negative myths and stereotypes that pervade the discourse surrounding British Muslims.

I hope that this resource will prove useful to students, professionals, journalists, politicians, policy-makers, and all those who seek to understand the reality of what it is to be both British and Muslim.



## Shazad Amin, CEO of MEND

# BRITISH MUSLIMS, BACKGROUND AND DEMOGRAPHICS

# When did Muslims come to the UK, why and from where?

1. In descending order, the top 15 countries of origin for Muslims born outside of the UK are: Pakistan, Bangladesh, Somalia, India, Turkey, Iraq, Afghanistan, Iran, Saudi Arabia, Algeria, Kenya, Morocco, Nigeria, Kosovo, and Cyprus.[[1]](#footnote-1)
2. The first major influx of Muslims to the United Kingdom arrived around 300 years ago, in the form of sailors recruited in India to work for the East India Company.[[2]](#footnote-2)
3. In the 1950s, 'guest workers' from Southern and Eastern Europe, Turkey, the Middle East, Central Asia, and North Africa were recruited by governments and businesses to rebuild Europe after WWII.[[3]](#footnote-3)
4. Immigration was boosted briefly by The Commonwealth Immigrants Act of 1962, which removed the right of automatic entry for Commonwealth Citizens, restricting it to those who had a work voucher. This policy resulted in an increased urgency to get to Britain and an increase in the number of migrants entering the UK before the new law came into effect.[[4]](#footnote-4)
5. Recent decades have witnessed an increase of roughly 100,000 asylum seekers and refugees fleeing war-torn countries or unstable political regimes, such as Somalia, Afghanistan, and Iraq. The new Muslim immigrants to Europe tend to be families intent on permanent settlement rather than the more mobile labour migrants.[[5]](#footnote-5)

# When did Muslims come to the UK, why and from where?

1. In descending order, the top 15 countries of origin for Muslims born outside of the UK are: Pakistan, Bangladesh, Somalia, India, Turkey, Iraq, Afghanistan, Iran, Saudi Arabia, Algeria, Kenya, Morocco, Nigeria, Kosovo, and Cyprus.[[6]](#footnote-6)
2. The first major influx of Muslims to the United Kingdom arrived around 300 years ago, in the form of sailors recruited in India to work for the East India Company.[[7]](#footnote-7)
3. With growing demands of workers in ports and ships, Muslims from Egypt and Yemen started to arrive and naturally set up their own communities in the UK. There are now an estimated 70-80,000 Yemenis living in Britain, who form the longest-established Muslim group in Britain.[[8]](#footnote-8)
4. In the 1950s, 'guest workers' from Southern and Eastern Europe, Turkey, the Middle East, Central Asia, and North Africa were recruited by governments and businesses to rebuild Europe after WWII.[[9]](#footnote-9)
5. Many of these workers were single Muslim men who worked hard for long hours as unskilled labourers in factories, in construction, and in textiles mills so they could support their families back home.
6. Immigration was boosted briefly by The Commonwealth Immigrants Act of 1962, which removed the right of automatic entry for Commonwealth Citizens, restricting it to those who had a work voucher. People then hurried to Britain before this new law made it too difficult.[[10]](#footnote-10)
7. Many migrants stayed in Europe and brought their families to join them through family reunification policies and continued labour migration. Since the 1970s, the number of immigrants in Europe has increased rather than decreased.[[11]](#footnote-11)
8. Recent decades have witnessed an increase of roughly 100,000 asylum seekers and refugees, fleeing war-torn countries or unstable political regimes, such as Somalia, Afghanistan, and Iraq. The new Muslim immigrants to Europe tend to be families intent on permanent settlement rather than the more mobile labour migrants.[[12]](#footnote-12)
9. The links and networks that British Muslims have with their countries of birth and other overseas connections offer the nation a competitive edge in promoting economic ties and trade.[[13]](#footnote-13)
10. Immigration into the UK tends to be of young adults who contribute to a productive workforce and, being of an age to start families, add to higher birth rates.[[14]](#footnote-14) A larger economically active workforce equates to a higher national tax revenue, which subsequently contributes towards funding pensions and the NHS, for example, which thus aids in combatting the impacts of the UK’s aging population.

# The Demographics of British Muslims

1. There are 2.8million Muslims in the United Kingdom (4.4% of the population).[[15]](#footnote-15)
2. Muslims have the youngest age profile of all religious groups.[[16]](#footnote-16)
   1. 33% aged 15 or under[[17]](#footnote-17) (18.8% of the general population fall into this group).[[18]](#footnote-18)
   2. 48% aged 24 or under[[19]](#footnote-19) (30.7% of the general population).[[20]](#footnote-20)
   3. Muslims account for 9% of babies and toddlers aged 0-4years old[[21]](#footnote-21) (6.2% of the general population).[[22]](#footnote-22)
3. Young British Muslims will have accounted for one quarter of the growth in the UK’s working age population between 2008 and 2018.[[23]](#footnote-23)
4. 46% of Muslims live in the ten most deprived areas of Britain.[[24]](#footnote-24)
5. Only 5.5% of Muslims are members of the professional and managerial classes and are the least likely social group to work in senior professional roles.[[25]](#footnote-25)

# The Demographics of British Muslims

1. There are 2.8million Muslims in the United Kingdom (4.4% of the population).[[26]](#footnote-26)
2. After Christians, Muslims are the largest faith group.[[27]](#footnote-27)
3. Muslims have the youngest age profile of all religious groups.[[28]](#footnote-28)
   1. 33% aged 15 or under[[29]](#footnote-29) (18.8% of the general population fall into this group).[[30]](#footnote-30)
   2. 48% aged 24 or under[[31]](#footnote-31) (30.7% of the general population).[[32]](#footnote-32)
   3. Muslims account for 9% of babies and toddlers aged 0-4years old[[33]](#footnote-33) (6.2% of the general population).[[34]](#footnote-34)
4. Young British Muslims will have accounted for one quarter of the growth in the UK’s working age population between 2008 and 2018.[[35]](#footnote-35)
5. London is home to the highest proportion of Muslims in the UK,[[36]](#footnote-36) with 125,809 Muslims living in Tower Hamlets alone.[[37]](#footnote-37)
6. The majority of British Muslims reside in inner-city, formerly run-down areas with high levels of housing deprivation, overcrowding and poor housing quality.
7. 46% of Muslims live in the ten most deprived areas of Britain.[[38]](#footnote-38)
8. 67% of British Muslims are of Asian or Asian-British ethnicity and descend primarily from the Indian sub-continent.[[39]](#footnote-39)
9. 33.7% of Muslim men work in semi-skilled and unskilled occupations and are more likely to be employed in spheres that provide limited career progression.[[40]](#footnote-40)
10. Only 5.5% of Muslims are members of the professional and managerial classes and are the least likely social group to work in senior professional roles.[[41]](#footnote-41)

# Education levels and social welfare of British Muslims

1. A report from the Open Society Institute concluded that the key educational issues concerning Muslim parents are:
   1. The continuing poor academic results of Muslim children
   2. The need to eradicate institutional racism and racist and Islamophobic bullying
   3. The lack of recognition or support for their children’s faith identity
   4. And the inadequacy of spirituals and moral education that schools provide.
2. 26% of young British Muslims leave school with no qualifications.[[42]](#footnote-42)
3. 5.5% of Muslims self-declare as being in “bad” or “very bad” health.[[43]](#footnote-43)
4. 28% of Muslims occupy social housing.[[44]](#footnote-44)

# Education levels and social welfare of British Muslims

1. As a result of The Muslim population’s younger age profile, Government education policies aimed at children and young people will have a disproportionate impact on Muslim communities. Therefore, it is vital, that policy development and implementation is sensitive to the needs of Muslims.[[45]](#footnote-45)
2. A report from the Open Society Institute concluded that the key educational issues concerning Muslim parents are:
   1. The continuing poor academic results of Muslim children
   2. The need to eradicate institutional racism and racist and Islamophobic bullying
   3. The lack of recognition or support for their children’s faith identity
   4. And the inadequacy of spirituals and moral education that schools provide.
3. 26% of young British Muslims leave school with no qualifications.[[46]](#footnote-46)
4. The local districts where Muslims suffer the highest rates of deprivation are Tower Hamlets, Newham, Blackburn with Darwen, Birmingham and Waltham Forest.[[47]](#footnote-47)
5. According to the 2011 census, 22.1% of Muslim households were overcrowded, compared to 4.5% of households in the general population. As such, Muslims suffer the highest rate of overcrowding.[[48]](#footnote-48)
6. 5.5% of Muslims self-declare as being in “bad” or “very bad” health.[[49]](#footnote-49)
7. 28% of Muslims occupy social housing.[[50]](#footnote-50)

# Power of the Muslim vote and Muslim voting patterns

1. Muslim voters make up an estimated 10% or more of voters in 83, or 13%, of parliamentary seats.[[51]](#footnote-51)
2. 25 parliamentary constituencies have estimated Muslim electorates of 20% or more, including four out of nine Birmingham constituencies.[[52]](#footnote-52)
3. Research conducted following the 2015 general election, in which the Conservative Party won a majority of seats; found that 64% of Muslims voted for Labour while 25% voted for the Conservatives.[[53]](#footnote-53)
4. Ahead of the 2017 general election the MCB identified 16 “high impact” seats Muslims could influence. Labour gained all five of these “high impact” seats previously held by the Conservatives.[[54]](#footnote-54)
5. In the 2017 General Election, all 25 constituencies with the largest estimated proportion of Muslim voters, Labour candidates were re-elected with larger majorities than in 2015.[[55]](#footnote-55)

# Power of the Muslim vote and Muslim voting patterns

1. Whilst Muslims are located all across the UK, historic migratory patterns mean Muslims are concentrated in certain geographic areas of the country. Therefore, Muslims are able to influence a large number of parliamentary seats.
2. Muslim voters make up an estimated 10% or more of voters in 83, or 13%, of parliamentary seats.[[56]](#footnote-56)
3. 25 parliamentary constituencies have estimated Muslim electorates of 20% or more, including four out of nine Birmingham constituencies.[[57]](#footnote-57)
4. The constituencies of Bradford West and Birmingham, Hodge Hill both have estimated Muslim electorates of over 50%.[[58]](#footnote-58)
5. Research conducted following the 2015 general election, in which the Conservative Party won a majority of seats; found that 64% of Muslims voted for Labour while 25% voted for the Conservatives.[[59]](#footnote-59)
6. Ahead of the June 2017 general election, the MCB identified 39 seats where Muslim communities could influence the outcome, designating 16 of these seats as “high impact”.[[60]](#footnote-60)
7. In the 2017 General election:
   1. Labour gained all five of the “high impact” seats previously held by the Conservatives.[[61]](#footnote-61)
   2. Muslim voters were crucial in overturning Conservative majorities in Bedford, Keighley and Peterborough. Labour won each of these three seats, featuring estimated Muslim voters between 5,000 and over 10,000, by less than 800 votes.[[62]](#footnote-62)
   3. In all 25 constituencies with the largest estimated proportion of Muslim voters, Labour candidates were re-elected with larger majorities than in 2015.[[63]](#footnote-63)
8. In 7 out of the 10 seats with estimated Muslim voter numbers above 25,000, Labour’s majority increased by over 10,000 between the 2015 and 2017 elections.[[64]](#footnote-64)

# Key Muslim Institutions and Organisations

### Organisations:

* *Muslim Engagement and Development (MEND):* a not-for-profit company that helps to empower and encourage British Muslims within local communities to be more actively involved in British media and politics.
  + [www.mend.org.uk](http://www.mend.org.uk)
* *Muslim Council of Britain (MCB):* a national representative Muslim umbrella body with over 500 affiliated national, regional and local organisations, mosques, charities and schools.
  + [www.mcb.org.uk](http://www.mcb.org.uk)
* *Federation of Student Islamic Societies (FOSIS):* a body that caters for the needs of Muslim students in further and higher education across the UK and Ireland.
  + <http://fosis.org.uk/>
* *Muslim Association of Britain (MAB):* UK organisation founded in 1997 dedicated to serving society by promoting the accepted understanding of Islam with its spiritual teachings, ideals, civil concepts and moral values, all directed towards serving humanity.
  + <https://www.mabonline.net/>
* *UK Islamic Mission (UKIM):* organisation in Britain that caters for the needs of the new growing Muslim community arriving in the UK, and aims to convey the vision and message of Islam to the Western World.
  + <http://www.ukim.org/>
* *CAGE:* independent advocacy organisation working to empower communities impacted by the War on Terror.
  + <https://cage.ngo/>
* *Darul Uloom Al Arabiya Al Islamiya (Bury)*: secondary school education for younger students as well as Islamic education to an advanced level.
  + Contact: [darululoom@ml1.net](mailto:darululoom@ml1.net)
* *Dewsbury Markaz*: houses the Institute of Islamic Education (*Jamia Talimul Islam*), an independent day and boarding faith school for boys aged 13–19and one of the two main Islamic seminaries in the UK.
  + Contact: 01924460760
* *Al-Khoei Foundation*: international charitable voluntary organisation, founded in 1989 to look after the welfare and cater for the needs of Muslim communities, and Shi’a Muslims specifically, around the globe.
  + <http://www.al-khoei.org/>

### Mosques:

* London Central Mosque
  + <http://www.iccuk.org/>
* East London Mosque
  + <http://www.eastlondonmosque.org.uk/>
* Birmingham Central Mosque
  + <http://www.centralmosque.org.uk/>
* Manchester Central Mosque
  + [manchestermosque.org](http://manchestermosque.org/index.php/about-manchester-mosque/vision)
* Leeds Grand Mosque
  + <http://www.leedsgrandmosque.com/>
* Glasgow Central Mosque
  + <https://www.centralmosque.co.uk/>

### Muslim Media:

* Islam Channel
  + <https://www.islamchannel.tv/>
* British Muslim TV (BMTV)
  + <http://www.britishmuslim.tv/>
* Eman Channel
  + <https://www.emanchannel.tv/>
* 5 Pillars
  + <http://5pillarsuk.com/>
* Islam 21c
  + <https://www.islam21c.com/>
* Ilmfeed
  + <http://ilmfeed.com/>
* The Muslim News
  + <http://muslimnews.co.uk/>

### Muslim Charities:

* Islamic Relief
  + <http://www.islamic-relief.org.uk/>
* Human Appeal
  + <https://donate.humanappeal.org.uk/>
* Muslim Aid
  + <https://www.muslimaid.org/>
* Ummah Welfare Trust
  + <http://www.uwt.org/site/default.asp>
* Penny Appeal
  + <https://www.pennyappeal.org/>

### Muslim Schools:

* Islamia Primary School (Bristol)
  + <http://islamiaprimary.org.uk/>
* Ad-Deen Primary School (London)
  + Contact: 020 8478 1147
* Andalusia Academy (London)
  + <http://www.andalusiaacademy.org.uk/>
* Brondesbury College (London)
  + <http://www.brondesburycollege.co.uk/>
* Darul Uloom (Leicester)
  + <http://www.darululoomleicester.org/>
* Tauheedul Education Trust
  + <http://www.tetrust.org/>

# ISLAMOPHOBIA, HATE CRIME & EMPLOYMENT DISCRIMINATION

# Islamophobia and hate crime

1. The number of incidents of Islamophobic hate crime is rising: according to Metropolitan Police Force statistics, there were 1,115 Islamophobic hate crimes reported in 2015/16, and 1,264 in 2016/17, (a 13.3% year on year increase).[[65]](#footnote-65)
2. **Between March 2016-March 2017,** 143,920 Tweets were sent from the UK that are considered to be derogatory and anti-Islamic – this amounts to 393 a day.[[66]](#footnote-66)
3. 88% of recorded hate crimes are religiously or racially motivated.[[67]](#footnote-67)
4. The number of incidents of racist and religious abuse recorded by police in England and Wales reached 6561 – an increase of 41%[[68]](#footnote-68) - in the month after the UK voted to leave the EU.
5. 1 in 3 Britons admits to being racially prejudiced.[[69]](#footnote-69)

# Islamophobia and hate crime

1. The UN Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia, and Related Intolerance, defined Islamophobia as:

**“…a baseless hostility and fear vis-à-vis Islam, and, as a result, a fear of and aversion towards all Muslims or the majority of them.”[[70]](#footnote-70)**

1. The number of incidents of Islamophobic hate crime is rising: according to Metropolitan Police Force statistics, there were 1,115 Islamophobic hate crimes reported in 2015/16, and 1,264 in 2016/17, (a 13.3% year on year increase).[[71]](#footnote-71)
2. **Between March 2016-March 2017,** 143,920 Tweets were sent from the UK that are considered to be derogatory and anti-Islamic – this amounts to 393 a day.[[72]](#footnote-72)
3. Muslim adults are the most likely to be a victim of religiously motivated hate crime.[[73]](#footnote-73)
4. 88% of recorded hate crimes are religiously or racially motivated.[[74]](#footnote-74)
5. The number of incidents of racist and religious abuse recorded by police in England and Wales reached 6,561 – an increase of 41% - in the month after the UK voted to leave the EU.[[75]](#footnote-75)
6. Muslims are not a race but Islamophobia can and does often manifest itself as a racist hate crime.
7. 1 in 3 Britons admits to being racially prejudiced.[[76]](#footnote-76)
8. Twenty children are excluded from school every day for racist abuse of their peers.[[77]](#footnote-77)
9. 92% of victims of hate crime, such as Islamophobia, report that they were “emotionally affected” by the incident and are more than twice as likely to experience fear, difficulty sleeping, anxiety or panic attacks in comparison to victims of crime overall.[[78]](#footnote-78)

# Post Brexit, Post Trump Islamophobia

1. The National Police Chiefs’ Council announced that hate crimes reported to police increased 57% in the four days following the Brexit vote, compared to the corresponding four day period a month before.[[79]](#footnote-79)
2. The number of victims of racial and religious hate crimes in London rose by 20% between 2015-16 and 2016-17, from 14,004 to 16,618, with faith-related hate crime victims increasing by 18% from 1,699 to 2,000.[[80]](#footnote-80)
3. The Southern Poverty Law Centre found the number of anti-Muslim organisations known to be operating in the US tripled from 34 in 2015 to 101 in 2016, with the group attributing the rise to Donald Trump’s “incendiary rhetoric” during his presidential campaign.[[81]](#footnote-81)
4. The Southern Poverty Law Centre also cited Maajid Nawaaz, from the Quilliam Foundation in the UK, as an “anti-Muslim extremist”.[[82]](#footnote-82)
5. Greater Manchester Police revealed a five-fold increase in Islamophobic hate crimes following the Manchester Arena bombing in May 2017, with 224 anti-Muslim hate crimes reported in the month following the attack compared to 37 during the same period the year before.[[83]](#footnote-83)
6. Islamophobic hate crimes in London increased hugely in the aftermath of the London Bridge terror attacks, with Metropolitan Police figures showing a rise from under four incidents per day to 20 per day in the capital.[[84]](#footnote-84)
7. NSPCC has reported an increase in helpline calls relating to racial and religious bullying or hate crimes in Manchester and London. In the two weeks following the Manchester Arena attack in May, Childline held nearly 300 counselling sessions across the UK with children concerned about terrorism, whilst the number of calls after the Westminster attack in March almost doubled to 128. [[85]](#footnote-85)

# Post Brexit, Post Trump Islamophobia

1. Statistics from 30 police forces across England showed an 89% increase in hate crimes and hate incidents in schools in the month before the EU referendum vote in June 2016.[[86]](#footnote-86)
2. The National Police Chiefs’ Council announced that hate crimes reported to police increased 57% in the four days following the Brexit vote, compared to the corresponding four day period a month before.[[87]](#footnote-87)
3. 10 police forces saw racially or religiously aggravated offences rise 50% or more in the three months (July to September) following the Brexit vote, compared to the three month period prior to the vote.[[88]](#footnote-88)
4. Racially and religiously aggravated offences recorded by all police forces across England and Wales increased by 27% to 14,379 between July and September 2016, compared to 11,304 in the three month period prior to the EU referendum vote.[[89]](#footnote-89)
5. The number of victims of racial and religious hate crimes in London rose by 20% between 2015-16 and 2016-17, from 14,004 to 16,618, with faith-related hate crime victims increasing by 18% from 1,699 to 2,000.[[90]](#footnote-90)
6. The Southern Poverty Law Centre found the number of anti-Muslim organisations known to be operating in the US tripled from 34 in 2015 to 101 in 2016, with the group attributing the rise to Donald Trump’s “incendiary rhetoric” during his presidential campaign.[[91]](#footnote-91)
7. The Southern Poverty Law Centre also cited Maajid Nawaaz, from the Quilliam Foundation in the UK, as an “anti-Muslim extremist”.[[92]](#footnote-92)
8. U.S based Muslim organisation CAIR reported that the total number of anti-Muslim bias incidents in the country rose by 57%, from 1,409 in 2015 to 2,213 in 2016.[[93]](#footnote-93)
9. Greater Manchester Police revealed a five-fold increase in Islamophobic hate crimes following the Manchester Arena bombing in May 2017, with 224 anti-Muslim hate crimes reported in the month following the attack compared to 37 during the same period the year before.[[94]](#footnote-94)
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11. The London Bridge terror attacks in June 2017 also saw a spike in recorded hate crimes, with the number of racist incidents recorded increasing 40% from 38 to 54 incidents per day.[[96]](#footnote-96)
12. Islamophobic hate crimes in London increased hugely in the aftermath of the London Bridge terror attacks, with Metropolitan Police figures showing a rise from under four incidents per day to 20 per day in the capital.[[97]](#footnote-97)

# Reporting hate crime

1. A **hate incident** is defined as: any incident which may or may not constitute a criminal offence that is perceived by the victim or any other person as being motivated by prejudice or hate.[[98]](#footnote-98)
2. A **hate crime** is defined as: Any incident which constitutes a criminal offence that is perceived by the victim, or any other person, as being motivated by prejudice or hate.[[99]](#footnote-99)
3. Any criminal offence can be a hate crime if it was carried out because of hostility or prejudice based on disability, race, religion, transgender identity or sexual orientation.[[100]](#footnote-100)
4. Incitement to racial hatred legislation makes it illegal to use or display threatening, abusive or insulting words or behaviour with the intention of stirring up racial hatred, or if racial hatred is likely to be stirred up thereby.[[101]](#footnote-101)
5. You can report a hate crime in a number of ways[[102]](#footnote-102):
   * Contacting police by calling 999 in an emergency, 101 in a non-emergency or attending your local police station
   * Calling Crimestoppers anonymously on 0800 555 111
   * Using a third party reporting centre
   * Contacting MEND’s Islamophobia Response Unit by emailing [iru@mend.org.uk](mailto:iru@mend.org.uk) or submitting a report online

# Reporting hate crime

1. A **hate incident** is defined as: any incident which the victim, or anyone else, thinks is based on someone’s prejudice towards them because of their race, religion, sexual orientation, disability or because they are transgender.[[103]](#footnote-103)
2. A **hate crime** is defined as: any criminal offence which is perceived by the victim or any other person, to be motivated by hostility or prejudice based on a person's race or perceived race; religion or perceived religion; sexual orientation or perceived sexual orientation; disability or perceived disability and any crime motivated by hostility or prejudice against a person who is transgender or perceived to be transgender.[[104]](#footnote-104)
3. Incitement to racial hatred legislation makes it illegal to use or display threatening, abusive or insulting words or behaviour with the intent to stir up racial hatred, or if racial hatred is likely to be stirred up thereby.[[105]](#footnote-105)
4. Incitement to religious hatred legislation makes it illegal to use or display threatening words or behaviour with the intent to stir up religious hatred. The legislation also contains a freedom of expression clause, with the requirement to prove intent making it more difficult to achieve successful prosecutions than under incitement to racial hatred legislation.[[106]](#footnote-106)
5. Offences for which the maximum sentence is higher than its basic equivalent offence are: racially or religiously aggravated assault, bodily harm, criminal damage, fear or provocation of violence, harassment, alarm or distress and stalking.[[107]](#footnote-107)
6. The sentence for any offence can be uplifted if the offence is shown to be aggravated by racial or religious hostility.[[108]](#footnote-108)
7. Equality Act 2010 provides protection against discrimination, harassment and victimisation based on religion or belief in workplaces, public services, businesses, clubs and the transport system.[[109]](#footnote-109)
8. You can report a hate crime in a number of ways[[110]](#footnote-110):
   * Contacting police by calling 999 in an emergency, 101 in a non-emergency or attending your local police station
   * Calling Crimestoppers anonymously on 0800 555 111
   * Using a third party reporting centre
   * Contacting MEND’s Islamophobia Response Unit by emailing [iru@mend.org.uk](mailto:iru@mend.org.uk) or submitting a report online

# Employment Discrimination against Muslims

1. Young British Muslims will have accounted for one quarter of the growth in the UK’s working age population between 2008 and 2018.[[111]](#footnote-111)
2. Muslims suffer from the highest unemployment rate (12.8%), and the greatest pay gap in comparison to their Christian counterparts (16.5% less for men and 22.4% for women).[[112]](#footnote-112)
3. Studies have shown that CVs submitted under a non-Muslim name are three times more likely to be offered an interview than those with a Muslim name attached.[[113]](#footnote-113)
4. One in eight Pakistani women have been illegally asked about marriage and family aspirations in job interviews – compared to one in thirty White women.[[114]](#footnote-114)
5. 50% of women wearing the hijab feel that they have missed out on progression opportunities because of religious discrimination and that the wearing of the hijab had been a factor.[[115]](#footnote-115)

# Employment Discrimination against Muslims

1. Young British Muslims will have accounted for one quarter of the growth in the UK’s working age population between 2008 and 2018.[[116]](#footnote-116)
2. Muslims experience the highest levels of disadvantage in the labour market[[117]](#footnote-117) and, according to the National Equality Panel, also suffer the greatest “ethnic penalty”.[[118]](#footnote-118)
3. This ethnic penalty is especially felt by Muslim women, who often suffer multi-level discrimination that is compounded by religion, gender, skin colour, and ethnicity.
4. Muslims suffer from the highest unemployment rate (12.8%), and the greatest pay gap in comparison to their Christian counterparts.[[119]](#footnote-119)
5. Muslims are paid between 13-21% less than their Christian counterparts.[[120]](#footnote-120)
6. Studies have shown that, to achieve an equal level of success, ethnic minority applicants must send 74% more applications than their white counterparts.[[121]](#footnote-121)
7. Studies have also shown that CVs submitted under a non-Muslim name are three times more likely to be offered an interview than those with a Muslim name attached.[[122]](#footnote-122)
8. One in eight Pakistani women have been illegally asked about marriage and family aspirations in job interviews – compared to one in thirty White women.[[123]](#footnote-123)
9. 50% of women wearing the hijab feel that they have missed out on progression opportunities because of religious discrimination and that the wearing of the hijab had been a factor.[[124]](#footnote-124)
10. Muslims are frequently victims of frustrated ambitions as they are under-represented in the higher positions within their professions.[[125]](#footnote-125)

# The Racial and Religious Hatred Loophole

1. Muslims do not form a racial group - this has been confirmed by various pieces of case law and employment tribunals including Nyazi v Rymans, 1998.[[126]](#footnote-126)
2. Race relations legislation which protects communities such as Jews and Sikhs, often does not extend to Muslims.
3. The provisions within the Racial and Religious Hatred Act vary between protections afforded on grounds of race and those for religion.
4. For “incitement to religious hatred”, the act only covers “threatening words and behaviour” – not the more comprehensive coverage afforded for “incitement to racial hatred” which is defined as “threatening, **abusive and insulting** words or behaviour”.
5. Incitement to religious hatred is further limited by clauses on the freedom of speech, and is qualified by the need to prove ‘intent’ for a criminal offence to have been committed.
6. Intent is often very difficult to prove.
7. Therefore, this burden of ‘intent’ has impeded prospects for successful prosecution in such cases of religiously motivated hatred and as such, barely a handful of cases have been prosecuted by the CPS.
8. The far right exploit the disparity in legal protection by claiming they are not ‘anti-Muslim’ but ‘anti-Islam’.
9. The inability to properly combat religious hatred has been a major obstacle to combatting Islamophobia.

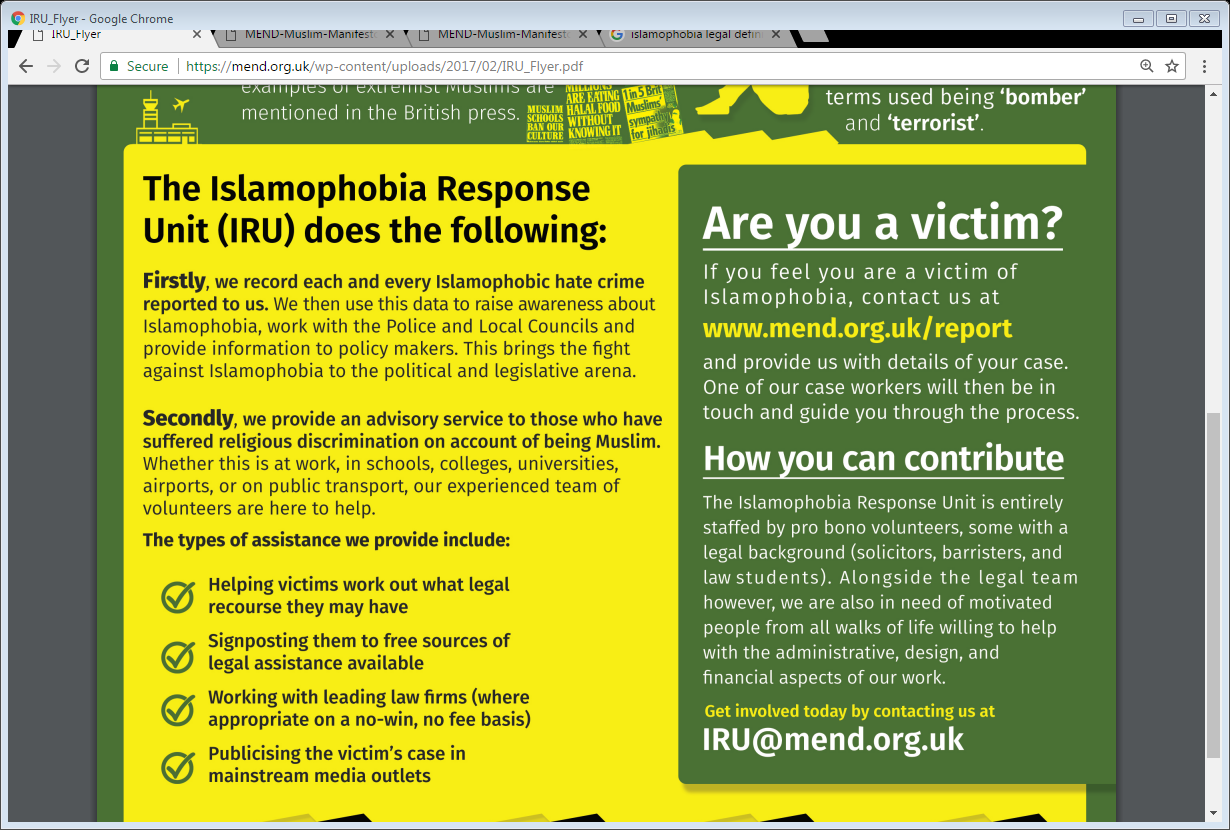
# The Islamophobia Response Unit (IRU)

### What the IRU does

1. Records each and every Islamophobic hate crime reported to us.
2. Use data to raise awareness about Islamophobia.
3. Works with Police and Local Councils, and provide information to policy makers.
4. Provides an advisory service to those who have suffered religious discrimination on account of being Muslim.

### The types of assistance the IRU provides

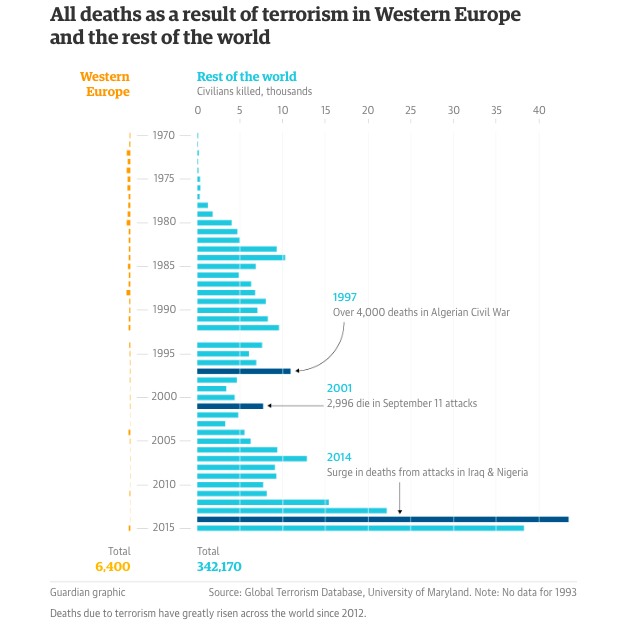
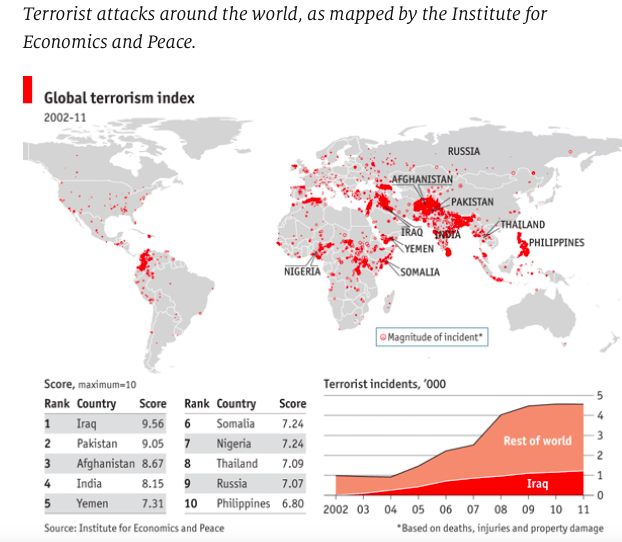
1. Helping victims to work out what legal recourse they may have.
2. Signposting victims to free sources of available legal assistance.
3. Working with leading legal firms (on a no-win, no-fee basis where appropriate)
4. Publicising a victim’s case in mainstream media outlets.



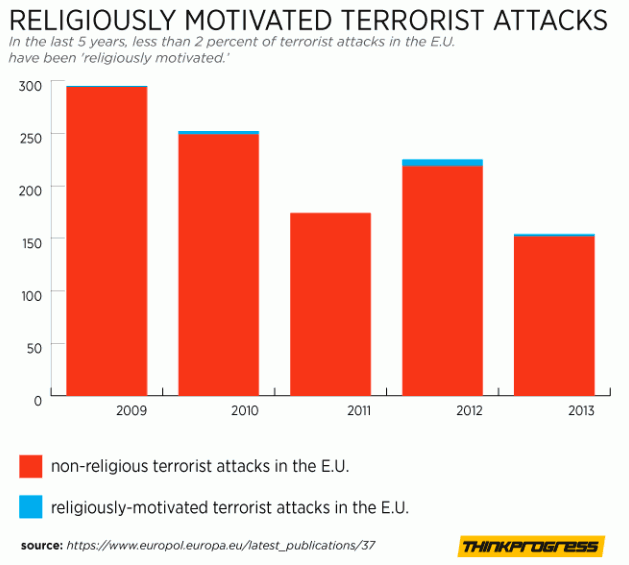
# TERRORISM, UK COUNTER-TERROR LAW, AND BRITISH MUSLIMS

# Terrorism and Muslims

1. You’re more likely to be killed by brain-eating parasites, texting while driving, toddlers, lightning, furniture, falling out of bed, alcoholism, food poisoning, choking on food, prescription medication, a financial crash, obesity, medical errors or “autoerotic asphyxiation” than by terrorists.[[127]](#footnote-127)
2. Figures from RAND Database of Worldwide Terrorism Incidents[[128]](#footnote-128) demonstrate a far lower number of terrorist instances across Western Europe over the last two decades in comparison to other areas of the world, particularly in countries which contain largely Muslim populations and/or are situated in the Middle East.[[129]](#footnote-129)

**[[130]](#footnote-130)**[[131]](#footnote-131)

1. Despite the media coverage suggesting that a large proportion of terrorist attacks are inspired by Islamism, Europol figures show that less than 2% of all terrorist attacks were ‘religiously motivated’ between 2009-2013.[[132]](#footnote-132)

****[[133]](#footnote-133)

1. In reality, separatist organisations are responsible for the large majority of terrorist attacks across EU countries.[[134]](#footnote-134) For example, 55% and 79% of terrorist attacks in 2013 and 2012 respectively were perpetrated by ethno-nationalist or separatist individuals or groups.[[135]](#footnote-135)
2. Specifically, these attacks took place primarily in the Spanish Basque region and were carried out by movements such as Sergi and Resistencia Galega. In Northern Ireland, groups such as Real Irish Republican Army (RIRA), Óglaigh na h’Éireann (ONH, Warriors of Ireland) and the Continuity Irish Republican Army (CIRA) primarily targeted police officers, soldiers and prison officers. Terrorists attacks were also carried out in Corsica by the Front de Libération Nationale de la Corse (FLNC, National Liberation Front of Corsica).[[136]](#footnote-136)
3. You are more likely to be struck by lightning in your lifetime than a Muslim is likely to commit a terrorist attack during that same timespan.[[137]](#footnote-137)

# Terrorism and Muslims

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3. Despite the media coverage suggesting that a large proportion of terrorist attacks are inspired by Islamism, Europol figures show that less than 2% of all terrorist attacks were ‘religiously motivated’ between 2009-2013.[[141]](#footnote-141)
4. In reality, separatist organisations are responsible for the large majority of terrorist attacks across EU countries.[[142]](#footnote-142) For example, 55% and 79% of terrorist attacks in 2013 and 2012 respectively were perpetrated by ethno-nationalist or separatist individuals or groups.[[143]](#footnote-143)
5. Despite the low frequency of Islamist militant attacks, fears around them are continually stoked by politicians, law enforcement officials, and even the media which tends to highlight religiously-motivated attacks over political or environmental ones.
6. In the US, according to FBI data, Islamist extremists were responsible for just 6% of terrorist attacks between 1980 and 2005 — falling behind Latino groups, Extreme left-wing groups, and Jewish extremists.[[144]](#footnote-144) Over the same years, the terrorist organization Jewish Defense League (JDL) carried out 15 terrorist attacks in the United States.[[145]](#footnote-145)
7. You are more likely to be struck by lightning in your lifetime than a Muslim is likely to commit a terrorist attack during that same timespan.[[146]](#footnote-146)

# Problems with PREVENT

1. In September 2016, over 140 experts and academics attacked PREVENT’s Extremism Risk Guidance 22+ in an open letter to the Government.[[147]](#footnote-147)

**In 2010 the installation of 218 CCTV cameras in Muslim areas of Birmingham - 72 of them hidden – were partly funded by Home Office counter-terrorism funds.[[148]](#footnote-148)**

1. Almost 70% of Channel referrals have been made through the education sector. Therefore, there are serious issues of teachers being ‘turned into spies’ and the subsequent impact of schools compromising the learning environment.[[149]](#footnote-149)

**In January 2016, a four-year-old drew a picture of a cucumber while at nursery, and told staff it was a “cuker-bum”. The staff, believing he was referring to a “cooker bomb”, told the child’s mother that he was being referred to Channel.[[150]](#footnote-150)**

1. 80% of Channel referrals prove unwarranted and thus only serve to stigmatize and victimize individuals.[[151]](#footnote-151)
2. The use of PREVENT within university settings is a curtailment of academic freedoms enshrined in the Education (No 2) Act 1986.
3. According to statistics presented by RICU, a Muslim is almost 80 times more likely to be referred by Prevent for Channel deradicalisation since 2012.[[152]](#footnote-152)

# Problems with PREVENT

1. The current strategy lacks empirical evidence to justify its focus upon religion and theology over more relevant and influential factors, such as socio-economic backgrounds or political disaffection.[[153]](#footnote-153)
2. In September 2016, over 140 experts and academics attacked PREVENT’s Extremism Risk Guidance 22+ in an open letter to the Government.[[154]](#footnote-154)
3. PREVENT has caused widespread alienation and mistrust amongst Muslim communities[[155]](#footnote-155) for conflating religion with extremism and attempting to seemingly gather intelligence on Muslim communities through individuals embedded in local services.[[156]](#footnote-156)

**In 2010 the installation of 218 CCTV cameras in Muslim areas of Birmingham - 72 of them hidden – were partly funded by Home Office counter-terrorism funds.[[157]](#footnote-157)**

1. Almost 70% of Channel referrals have been made through the education sector. Therefore, there are serious issues of teachers being ‘turned into spies’[[158]](#footnote-158) and the subsequent impact of schools compromising the learning environment.[[159]](#footnote-159)

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1. The strategy serves to create a ‘pre-criminal space’ wherein innocent individuals are treated with suspicion of probable crimes.[[161]](#footnote-161)
2. 80% of Channel referrals prove unwarranted and thus only serve to stigmatize and victimize individuals.[[162]](#footnote-162)
3. The use of PREVENT within university settings is a curtailment of academic freedoms enshrined in the Education (No 2) Act 1986.
4. According to statistics presented by RICU, a Muslim is almost 80 times more likely to be referred by Prevent for Channel deradicalisation since 2012.[[163]](#footnote-163)

# Organisations and individuals who have criticised Prevent

* David Anderson, the former Independent Reviewer for Counter-Terror Legislation
* Sir David Omand, the UK’s former security and intelligence co-ordinator and Director of GCHQ
* Maina Kiai, UN Special Rapporteur on the rights to freedom of peaceful assembly and of association in the UK
* Ben Emmerson, UN Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism.
* The National Union of Teachers
* The National Union of Students
* Andy Burnham, Mayor of Greater Manchester
* Alistair Carmichael, MP
* Rights Watch UK
* Karen Armstrong, OBE Author and Historian of Religion
* Professor Noam Chomsky
* Professor Humayun Ansari
* Professor David Miller
* Professor Arun Kundnani
* Professor Tariq Ramadan
* Professor John L Esposito
* Professor Tariq Modood
* Julie Ward, MEP
* Trevor MacFarlane, Cultural Affairs manager at the European Parliament
* Louise Richardson, Vice Chancellor of Oxford University
* The Open Society Justice Initiative
* The Commons Home Affairs Select Committee
* Diane Abbott, Former Shadow Home Secretary
* Baroness Susan Williams, Home Office Minister

# Airport Detentions and Muslims

1. A total of 19,355 persons were examined under Schedule 7 powers in Great Britain in 2016, a fall of 30% on the previous year.[[164]](#footnote-164)
2. 2016 marked the first year where those stopped of Asian or Asian British ethnicity (5,508) outnumbered those stopped of White ethnicity (5,337), despite Asians comprising just 7% of the UK population, compared with 87% of the population who are White.[[165]](#footnote-165)
3. The number of people detained following a Schedule 7 examination decreased by 16%, from 1,828 in 2015 to 1,539 in 2016. The rate of detention following an examination increased from 7% to 8%.[[166]](#footnote-166)
4. 40% of those detained were Asian or Asian British, while 27% were of Chinese or Other ethnicity. White individuals made up 14% of those detained, while 11% were Black or Black British. 8% of those detained were of Mixed ethnicity.[[167]](#footnote-167)
5. A 2015 study of Scottish Muslims by researchers at Durham University found that “most of Edinburgh’s Muslims had either themselves experienced, or had relatives and/or friends who were subjected to perceived disproportionate targeting or harsh treatment, when leaving from or arriving at Scottish airports.”[[168]](#footnote-168)

# Airport Detentions and Muslims

1. Schedule 7 of the Terrorism Act 2000 gives examining officers the power to stop, question and detain individuals, or examine goods including electronic devices, at airports, international rail stations and border areas, without requiring reasonable suspicion. The aim is to determine whether a person is involved in the commission, preparation or instigation of acts of terrorism.[[169]](#footnote-169)
2. Changes made in 2014 to the Schedule 7 Code of Practice included reducing the maximum period of examination from 9 hours to 6 hours; ensuring access to legal advice for all individuals examined for more than an hour and repealing the power to seek intimate bodily samples.[[170]](#footnote-170)
3. A total of 19,355 persons were examined under Schedule 7 powers in Great Britain in 2016, a fall of 30% on the previous year.[[171]](#footnote-171)
4. This continues a marked decline in the use of the power in recent years, with 35,004 stops carried out in 2014 and 27,530 stops carried out in 2015.[[172]](#footnote-172)
5. 32% of examinations conducted in 2016 were on travelers of Asian or Asian British ethnicity, with 31% conducted on those of White ethnicity. 25% were on those with Chinese or other ethnicity, 8% on those from Black or Black British ethnicity and 4% on people with Mixed ethnicity.[[173]](#footnote-173)
6. 2016 marked the first year where those stopped of Asian or Asian British ethnicity (5,508) outnumbered those stopped of White ethnicity (5,337), despite Asians comprising just 7% of the UK population, compared with 87% of the population who are White.[[174]](#footnote-174)
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9. A 2015 study of Scottish Muslims by researchers at Durham University found that “most of Edinburgh’s Muslims had either themselves experienced, or had relatives and/or friends who were subjected to perceived disproportionate targeting or harsh treatment, when leaving from or arriving at Scottish airports.”[[177]](#footnote-177)
10. The former Independent Reviewer of Terrorism Legislation, David Anderson QC, noted that Schedule 7 detentions and examinations were imposed upon members of ethnic minority groups to a greater extent than “their presence in the travelling population would seem to warrant” suggesting evidence of disproportionate, but not racially discriminatory, use.[[178]](#footnote-178)

# Things that are more likely to kill you than terrorism…[[179]](#footnote-179)

Brain-eating parasites - You’re roughly 22 times more likely to die from a brain-eating parasite, such as toxoplasmosis or a brain-eating amoeba, than a terrorist.

Texting while driving – You are 353 times more likely to be killed because you are texting or talking on the phone whilst driving than to be killed at the hands of a terrorist.

Armed toddlers – In the US, you are almost twice as likely to be killed by a toddler with a gun, than you are to be killed in a terrorist attack.[[180]](#footnote-180)

Your bathtub – You are nearly four times more likely to die in an accident involving a bath than an attack by a terrorist.

Furniture – You are just as likely to be crushed to death by your television or household furniture as you are to be killed by a terrorist.

Dogs – You are twice as likely to be killed by a dog bite compared to a terrorist attack.

Heart disease - You are 35,079 times more likely to die from heart disease than from a terrorist attack.

Falling out of bed – You are 26 times more likely to die after falling out of bed than die at the hands of a terrorist.

Alcoholism – You are 4,706 times more likely to drink yourself to death than die from terrorism.

Choking on food – You are 795 times more likely to die chocking on food than at the hands of a terrorist.

# MUSLIM CONTRIBUTION TO THE UK (and beyond)

# Muslims who died in military service to Britain

1. 885,000 Muslim soldiers fought with the Allies in World War I,[[181]](#footnote-181) with over 400,000 Muslim soldiers fighting on behalf of Britain – and yet only 2 per cent of the British public are aware of the scale of their sacrifice.[[182]](#footnote-182)
2. Khudadad Khan, of the 129th Duke of Connaught’s Own Baluchis, was the first Indian soldier to receive the Victoria Cross for single-handedly stemming a German attack during the first battle of Ypres on October 31, 1914.[[183]](#footnote-183)
3. During the Second World War over 2.5 million men and women from the Indian sub-continent formed the largest volunteer force ever seen in history and fought on behalf of Britain.
4. In Gordon Square, London, there is a statue to commemorate a Muslim heroine of WWII, Noor Inayat Khan. Noor was one of Churchill's elite band of women spies in the Special Operations Executive and the first woman radio operator to be flown into occupied France to aid the Resistance. She evaded the Gestapo before being betrayed, tortured and, after refusing to reveal any information, executed at Dachau concentration camp. She never gave up her loyalty to Britain - her last words was “liberté”.[[184]](#footnote-184)
5. There are currently 650 British Muslims soldiers in the British Army.[[185]](#footnote-185)
6. In 2006 Jabron Hashmi became the first British Muslim soldier to die in Afghanistan. He was 24 years old. His older brother, Zeeshan, who had also worked in the British Army, said: “Jabron was a committed soldier and a committed Muslim. He was fiercely proud of his Islamic background and he was equally proud of being British and was very proud to live in Britain.”[[186]](#footnote-186)

# Muslims who died in military service to Britain

1. Thousands of Muslims fought on behalf of Britain during both the First and Second World Wars, and yet their contributions have rarely been acknowledged.[[187]](#footnote-187)
2. Muslims were disproportionately involved in First World War and fought in France, Belgium, Gallipoli, Salonica, East Africa, Mesopotamia, Egypt, and Persia.[[188]](#footnote-188)
3. 885,000 Muslim soldiers fought with the Allies in World War I,[[189]](#footnote-189) with over 400,000 Muslim soldiers fighting on behalf of Britain – and yet only 2 per cent of the British public are aware of the scale of their sacrifice.[[190]](#footnote-190)
4. During WWI, over 47,000 Muslims were killed and 65,000 were wounded.[[191]](#footnote-191)
5. Khudadad Khan, of the 129th Duke of Connaught’s Own Baluchis, was the first Indian soldier to receive the Victoria Cross for single-handedly stemming a German attack during the first battle of Ypres on October 31, 1914.[[192]](#footnote-192)
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8. There are currently 650 British Muslims soldiers in the British Army.[[194]](#footnote-194)
9. British Muslims soldiers were deployed in Afghanistan to fight against the Taliban.[[195]](#footnote-195)
10. In 2006 Jabron Hashmi became the first British Muslim soldier to die in Afghanistan. He was 24 years old. His older brother, Zeeshan, who had also worked in the British Army, said: “Jabron was a committed soldier and a committed Muslim. He was fiercely proud of his Islamic background and he was equally proud of being British and was very proud to live in Britain.”[[196]](#footnote-196)

# The Muslim Pound

1. The Muslim Council of Britain’s 2013 report, *The Muslim Pound*, estimated British Muslim spending power to be worth £20.5bn.[[197]](#footnote-197)
2. The British halal food industry was valued at £1billion, with the global halal food market estimated to be worth $685billion.[[198]](#footnote-198)
3. According to the MCB report there are 10,000 Muslim millionaires, with more than fifteen Muslims featuring on the 2013 *Sunday Times Rich List* of the most affluent in the UK.[[199]](#footnote-199)
4. The UK became the first non-Muslim country to issue an Islamic bond when the Government issued £200million worth of Sukuk (Islamic bond)-compliant bonds in mid-2014.[[200]](#footnote-200)
5. The Muslim Charities Forum found that British Muslims donated £100million during the holy month of Ramadan in 2016 – equivalent to £38 per second.[[201]](#footnote-201)

# The Muslim Pound

1. The idea of the ‘Muslim Pound’ has been a growing phenomenon in recent years, providing on-going value to the British economy.
2. The Muslim Council of Britain’s 2013 report, *The Muslim Pound*, estimated British Muslim spending power to be worth £20.5bn.[[202]](#footnote-202)
3. The British halal food industry was valued at £1billion, with the global halal food market estimated to be worth $685billion.[[203]](#footnote-203)
4. There are more than 13,400 Muslim-owned businesses in London, creating over 70,000 jobs, with Muslim-owned firms representing a third of small to medium enterprises in the capital.[[204]](#footnote-204)
5. According to the MCB report there are 10,000 Muslim millionaires, with more than fifteen Muslims featuring on the 2013 *Sunday Times Rich List* of the most affluent in the UK.[[205]](#footnote-205)
6. Each summer, an estimated 50,000 visitors from the Gulf States come to London for shopping.[[206]](#footnote-206)
7. A 2014 Worldpay study found that Gulf visitors spend £152 per transaction, over three times the amount spent by European visitors (£49).[[207]](#footnote-207)
8. The UK became the first non-Muslim country to issue an Islamic bond when the Government issued £200million worth of Sukuk (Islamic bond)-compliant bonds in mid-2014.[[208]](#footnote-208)
9. An ICM survey of over 4,000 people in conjunction with JustGiving concluded that British Muslims were the top online charity givers amongst different religious groups, donating £371 each on average.[[209]](#footnote-209)
10. The Muslim Charities Forum found that British Muslims donated £100million during the holy month of Ramadan in 2016 – equivalent to £38 per second.[[210]](#footnote-210)

# British Muslims’ Contributions to the UK

1. British Muslims give more to charity, per capita, than all other religious groups.[[211]](#footnote-211)
2. British Muslims gave approximately £100 million to charitable causes during the month of Ramadan on 2016 – that equates to approximately £38 a second.[[212]](#footnote-212)
3. The NHS is reliant on health professionals drawn from countries with large Muslim populations, such as India, Pakistan and the Middle East. Indeed, 26% of all doctors working in the NHS are Asian or Asian British.[[213]](#footnote-213)
4. 95% of British Muslims feel a loyalty to the UK.[[214]](#footnote-214)
5. British Muslims contribute over £31 billion to the UK economy.[[215]](#footnote-215)

# British Muslims’ Contributions to the UK

1. British Muslims give more to charity, per capita, than all other religious groups.[[216]](#footnote-216)
2. Under the Shar’iah (Islamic law) Muslims have to donate 2.5% of their net disposable income annually to the poor and needy in the form of Zakat.
3. British Muslims gave approximately £100 million to charitable causes during the month of Ramadan on 2016 – that equates to approximately £38 a second.[[217]](#footnote-217)
4. The NHS is reliant on health professionals drawn from countries with large Muslim populations, such as India, Pakistan and the Middle East. Indeed, 26% of all doctors working in the NHS are Asian or Asian British.[[218]](#footnote-218)
5. 95% of British Muslims feel a loyalty to the UK.[[219]](#footnote-219)
6. British Muslims contribute over £31 billion to the UK economy.[[220]](#footnote-220)
7. In London alone, there are 13,500 British Muslim businesses that create over 70,000 jobs.[[221]](#footnote-221)
8. Generation M – Muslims between the ages of 15-35 – are leading consumer trends.[[222]](#footnote-222)
9. Muslim investment has supported many of the UK’s sporting and business institutions, such as;

|  |  |  |  |
| --- | --- | --- | --- |
| The Shard | Canary Wharf | London Gateway | Manchester City Football Club |
| Battersea Power Station | British Airways | Arsenal Stadium | Thames Water |
| Harrods | Barclay’s Bank | Sainsbury’s | Camden Market |

|  |  |  |  |
| --- | --- | --- | --- |
|  |  |  |  |

# Muslims in the NHS

1. As of September 2016, Muslims comprised 4% of employees in NHS trusts and Clinical Commissioning Groups in England who disclosed their religion (730,000 out of 1.19 million staff in total).[[223]](#footnote-223)
2. Over 31% (9,200) of the 29,200 Muslim staff were employed as doctors, compared to an overall NHS rate of under 10%.[[224]](#footnote-224)
3. Muslim doctors made up 15% of the 61,900 doctors who disclosed their religion (out of 113,600 NHS doctors in total).[[225]](#footnote-225)
4. 19% of core dental trainees and 17% of core medical trainees in English NHS trusts and Clinical Commissioning Groups are Muslim.[[226]](#footnote-226)
5. Muslims comprised 2.5% of managers and 1.7% of senior managers (Band 7 or above) in English NHS trusts and CCGs.[[227]](#footnote-227)

# Muslims in the NHS

1. As of September 2016, 29,200 Muslims were known to be employed in NHS trusts and Clinical Commissioning Groups in England.[[228]](#footnote-228)
2. Muslims made up 4% of the 730,000 staff who disclosed their religion (out of 1.19 million staff in total).[[229]](#footnote-229)
3. Over 31% (9,200) of the 29,200 Muslim staff were employed as doctors, compared to an overall NHS rate of under 10%.[[230]](#footnote-230)
4. Muslim doctors made up 15% of the 61,900 doctors who disclosed their religion (out of 113,600 NHS doctors in total).[[231]](#footnote-231)
5. 26% of the 4,000 NHS specialty doctors who disclosed their religion were Muslim.[[232]](#footnote-232)
6. 19% of NHS core dental trainees and 17% of NHS core medical trainees in English NHS trusts and Clinical Commissioning Groups are Muslim.[[233]](#footnote-233)
7. Muslim employees make up 4.2% of scientific, therapeutic and technical (ST&T) staff and 4.3% of support to ST&T staff.[[234]](#footnote-234)
8. A further 5,500 Muslims are employed in the NHS as support to doctors, nurses and midwives.[[235]](#footnote-235)
9. Muslims in the NHS are under-represented amongst midwives (2.1%), nurses and health visitors (1.8%) and ambulance staff (0.7%).[[236]](#footnote-236)
10. Muslims are underrepresented in managerial roles, representing just 2.5% of managers and 1.7% of senior managers (Band 7 or above) in English NHS trusts and Clinical Commissioning Groups.[[237]](#footnote-237)
11. Muslims made up a further 4.4% (928) of employees in NHS support organisations and central bodies in England who disclosed their religion.[[238]](#footnote-238)

# Discoveries and inventions made possible by Muslims

* Coffee
* Clocks
* Chess
* Optometry
* Cameras
* Carpets
* Universities
* Libraries
* Algebra
* Chemistry
* Geometry
* Trigonometry
* Irrigation
* Running water
* Dams
* Windmills
* Vaccinations
* Paper
* Hospitals
* Blood circulation
* Pharmacies
* Bookshops
* Fountains
* Maps
* Compasses
* Code breaking
* Post and mail
* Astronomy
* Observatories

# MEDIA REPORTING OF MUSLIMS

# Media Representations of Muslims

**“1 in 5 Brit Muslims’ sympathy for jihadis”[[239]](#footnote-239)**

**“Muslim schools ban our culture”[[240]](#footnote-240)**

**“Muslim thugs age just 12 in knife attack on Brit schoolboy”[[241]](#footnote-241) – A more accurate headline: “Five Muslim British schoolboys and one Muslim British schoolgirl excluded over Facebook threats to classmate”[[242]](#footnote-242)**

1. For every 1 ‘moderate’ Muslim mentioned, 21 examples of ‘extremist’ Muslims are mentioned in the media.[[243]](#footnote-243)
2. Many headlines are purposefully divisive and juxtapose ‘Muslims’ against ‘Britons’ – *Us vs Them*.[[244]](#footnote-244)
3. For every topic mentioned that links to religion, culture, education or society, there are five mentions of topics connected to conflict.[[245]](#footnote-245)
4. In a study of 200,000 newspaper articles, references to Muslim hero(es) were identified only 39 times, brave Muslim(s) was found on 20 occasions and honest Muslim(s) just 6 times. Kind Muslim(s) was not found anywhere in the corpus.[[246]](#footnote-246)
5. A poll conducted for the Runnymede Trust found that 78% of respondents believed that media coverage of British ethnic minorities promotes racism. [[247]](#footnote-247)

# Media Representations of Muslims

**“1 in 5 Brit Muslims’ sympathy for jihadis”[[248]](#footnote-248)**

**“Muslim schools ban our culture”[[249]](#footnote-249)**

**“Muslim thugs age just 12 in knife attack on Brit schoolboy”[[250]](#footnote-250) – A more accurate headline: “Five British schoolboys and one British schoolgirl excluded over Facebook threats to classmate”[[251]](#footnote-251)**

1. Media representations of Muslims are overwhelmingly negative.
2. For every 1 ‘moderate’ Muslim mentioned, 21 examples of ‘extremist’ Muslims are mentioned in the media.[[252]](#footnote-252)
3. Many headlines are purposefully divisive and juxtapose ‘Muslims’ against ‘Britons’ – *Us vs Them*.[[253]](#footnote-253)
4. “The British press most frequently positions Islam and Muslims in stories or contexts that relate to conﬂict.”[[254]](#footnote-254)
5. For every topic mentioned that links to religion, culture, education or society, there are five mentions of topics connected to conflict.
6. Research into one week's news coverage on Muslims showed that only 4% of the 352 articles studied were positive.[[255]](#footnote-255)
7. In a study of 200,000 newspaper articles, references to Muslim hero(es) were identified only 39 times, brave Muslim(s) was found on 20 occasions and honest Muslim(s) just 6 times. Kind Muslim(s) was not found anywhere in the corpus.[[256]](#footnote-256)
8. A poll conducted for the Runnymede Trust found that 78% of respondents believed that media coverage of British ethnic minorities promotes racism.[[257]](#footnote-257)

# Media regulation: how to make an effective complaint

### Step 1: Get informed

1. Invest 30 minutes, twice a week, to read or watch the news.
2. Read a variety of sources to get different angles on the same story.
3. Share and comment on content that you think deserves wider analysis, interest, or response.

### Step 2: Apply the code

1. An effective complaint is reliant on highlighting the exact valid breach of code under which the content is regulated
2. Newspapers are regulated by (the non-Leveson-compliant) IPSO
   1. Find the (non-Leveson-compliant) IPSO editors’ code of practice at <https://www.ipso.co.uk/editors-code-of-practice/>
3. Television and radio are regulated by Ofcom
   1. Find the Ofcom broadcasting code at <https://www.ofcom.org.uk/tv-radio-and-on-demand/broadcast-codes/broadcast-code>

### Step 3: Make an effective complaint

1. Complain to the correct regulatory body
   1. Newspapers are regulated by IPSO
   2. Television and radio are regulated by Ofcom
2. In your letter, reference the headline, date of publication, newspaper title and the name of the author.
3. For TV output, also include the time and channel of the broadcast.
4. State clearly which clauses of the relevant regulator’s code that the media has, in your view, contravened and how.
5. Examples and templates of complaints letters can be found on our website, [www.mend.org.uk](http://www.mend.org.uk).

### Don’t forget to use our Media toolkit, which can be found at

### <https://mend.org.uk/wp-content/uploads/2017/03/MEND_Media_Toolkit_v2.pdf>

# MUSLIM SCHOOLS

# Muslims, Faith Schools and Education

1. As of January 2017, 27 state-funded Muslim schools are in operation in England. These make up 0.4% of state-funded faith schools and just 0.1% of all state-funded schools in England.[[258]](#footnote-258)
2. 9,200 pupils attended state-funded Muslim schools in England in January 2016, with 3,700 pupils attending state-funded Muslim primary schools and 5,600 attending state-funded Muslim secondary schools.[[259]](#footnote-259)
3. Tauheedul Islam Girls’ and Boys’ high schools topped the national tables measuring improvement in GCSE performance in 2016, achieving Progress 8 scores of 1.38 and 1.15 respectively.[[260]](#footnote-260)
4. The Social Mobility Commission reported that educational attainment for Pakistani/Bangladeshi pupils and their performance has improved at a more rapid rate than other ethnic groups in recent years (since 2006) at almost every key stage of education.[[261]](#footnote-261)
5. 45% of Bangladeshi pupils and 36% of Pakistani pupils in the lowest fifth of socio-economic status participate in higher education, compared to just 13% of White British pupils in the lowest fifth socio-economic category.[[262]](#footnote-262)

# Muslims, Faith Schools and Education

1. The first Muslim school established in the UK was Darul Uloom Al-Arabiyyah Al-Islamiyah, more widely known as Darul Uloom Bury, which opened in 1979.[[263]](#footnote-263)
2. Islamia Primary School in Brent, London, became the first Muslim school to receive state funding in 1997.[[264]](#footnote-264)
3. As of January 2017, 27 state-funded Muslim schools are in operation in England. These make up 0.4% of state-funded faith schools and just 0.1% of all state-funded schools in England.[[265]](#footnote-265)
4. 9,200 pupils attended state-funded Muslim schools in England in January 2016, with 3,700 pupils attending state-funded Muslim primary schools and 5,600 attending state-funded Muslim secondary schools.[[266]](#footnote-266)
5. 182 Muslim Schools are affiliated to the Association of Muslim Schools, an umbrella body for Muslim schools which was established in 1992.[[267]](#footnote-267)
6. In 2013, the AMS estimated that 95% of Muslim pupils attend mainstream state schools, with just 5% attending state-funded or independent Muslim schools.[[268]](#footnote-268)
7. Tauheedul Islam Girls’ and Boys’ high schools topped the national tables measuring improvement in GCSE performance in 2016, achieving Progress 8 scores of 1.38 and 1.15 respectively.[[269]](#footnote-269)
8. Department for Education analysis showed that Indian and Bangladeshi pupils achieved better GCSE results than the national average in 2016.[[270]](#footnote-270)
9. The Social Mobility Commission reported that educational attainment for Pakistani/Bangladeshi pupils and their performance has improved at a more rapid rate than other ethnic groups in recent years (since 2006) at almost every key stage of education.[[271]](#footnote-271)
10. 45% of Bangladeshi pupils and 36% of Pakistani pupils in the lowest fifth of socio-economic status participate in higher education, compared to just 13% of White British pupils in the lowest fifth socio-economic category.[[272]](#footnote-272)

# Muslim schools and the “Trojan horse” fiasco

**March 2014**: Birmingham City Council and the Department for Education’s Extremism Unit confirm they are investigating an alleged plot to takeover and ‘Islamise’ schools, after being handed an anonymous letter outlining a five stage plan in late 2013. West Midlands Police Counter-Terrorism Unit confirms it looked at the letter but decided it was “not a matter for the police”.[[273]](#footnote-273) The document proved to be a fake, however, accusations of an extremist plot continued to gain momentum.[[274]](#footnote-274)

**June 2014**: Ofsted places five out of 21 schools under special measures following inspections made in the wake of the ‘Trojan Horse’ allegations, including three schools run by the Park View Educational Trust.[[275]](#footnote-275)

**July 2014**: Peter Clarke, former national counter-terrorism chief, leads the DfE’s inquiry and concludes that there has been a “sustained, co-ordinated agenda to impose segregationist attitudes and practices of a hardline, politicised strain of Sunni Islam” on children in a number of Birmingham schools.[[276]](#footnote-276)

**March 2015**: The House of Commons’ Education Select Committee report into the Trojan Horse affair says “no evidence of extremism or radicalisation, apart from a single isolated incident, was found by any of the inquiries and there was no evidence of a sustained plot nor of a similar situation pertaining elsewhere in the country”.[[277]](#footnote-277)

**May 2017**: Disciplinary hearings against five former senior staff members, including three former principals, of the Park View Educational Trust are thrown out after an independent panel finds “serious failures” committed by NCTL lawyers, including a “deliberate decision to withhold evidence” from the teachers and their legal teams.[[278]](#footnote-278)

# Muslim schools and the “Trojan horse” fiasco

**November 2013**: An anonymous letter is sent to Sir Albert Bore, leader of Birmingham City Council, outlining an alleged plot to takeover and ‘Islamise’ schools. The letter claims responsibility for leadership changes at four Birmingham schools and gives a five stage plan for exerting the required influence over schools with large Muslim populations.[[279]](#footnote-279)

**March 2014**: Birmingham City Council and the Department for Education’s Extremism Unit confirm they are investigating after being handed the ‘Trojan Horse’ document in late 2013. West Midlands Police Counter-Terrorism Unit confirms it looked at the letter but decided it was “not a matter for the police”.[[280]](#footnote-280) The document was widely regarded to be a fake, although accusations of an extremist plot continued to gain momentum.[[281]](#footnote-281)

**April 2014**: Michael Gove, Secretary of State for Education, appoints Peter Clarke, former national counter-terrorism chief, to lead the DfE’s inquiry into the allegations.[[282]](#footnote-282)

**June 2014**: Ofsted places five out of 21 schools under special measures following inspections made in the wake of the allegations, including three schools run by the Park View Educational Trust.[[283]](#footnote-283)

**July 2014**: Peter Clarke’s inquiry concludes that there has been a “sustained, co-ordinated agenda to impose segregationist attitudes and practices of a hardline, politicised strain of Sunni Islam” on children in a number of Birmingham schools.[[284]](#footnote-284)

**March 2015**: The House of Commons’ Education Select Committee report into the Trojan Horse affair says “no evidence of extremism or radicalisation, apart from a single isolated incident, was found by any of the inquiries and there was no evidence of a sustained plot nor of a similar situation pertaining elsewhere in the country”.[[285]](#footnote-285)

**September 2015**: Tahir Alam, former chair of governors at the Park View Educational Trust, is banned from becoming a governor in any school. The DfE claims he engaged in conduct “aimed at undermining fundamental British values”, and warns that any school employing Alam in a management capacity will be closed down.[[286]](#footnote-286)

**October 2016**: Two former Park View teachers, Inamulhaq Anwar and Akeel Ahmed, have their life bans from teaching overturned by the High Court after the judge finds “considerable doubt” in the fairness of disciplinary tribunals held against them by the National College for Teaching and Leadership (NCTL).[[287]](#footnote-287)

**May 2017**: Disciplinary hearings against five former senior staff members, including three former principals, of the Park View Educational Trust are thrown out after an independent panel finds “serious failures” committed by NCTL lawyers, including a “deliberate decision to withhold evidence” from the teachers and their legal teams.[[288]](#footnote-288)

**July 2017**: Remaining hearings against three teachers, Saqib Malik, Shakeel Aktar and Muhammad Umar, are dropped by the NCTL, meaning that in total only 1 out of 15 teachers who faced discliplinary hearings received a classroom ban. The other 14 teachers either had their cases dismissed, overturned or dropped.[[289]](#footnote-289)

# SHARIAH COURTS, GROOMING GANGS & ISLAMIC WILLS

# Do Islamic wills discriminate against women?

1. In March 2014 the Law Society issued advice helping solicitors prepare wills under Sharia succession rules while remaining valid under British law.[[290]](#footnote-290)
2. The Wills Act 1837 allows any adult of sound mind in England to dispose of their property via a will on their death. The deceased can deprive a member of their family a share of their inheritance without requiring any reason to do so. [[291]](#footnote-291)
3. Islamic wills insist on female beneficiaries and protect the inheritance rights of all eligible heirs, preventing someone being wrongfully deprived of their inheritance.[[292]](#footnote-292)
4. Sharia rules derived from verses 11 and 12 in Chapter 4 (The Women) of the Qur’an indicate that male heirs usually receive twice the share that female heirs receive.[[293]](#footnote-293)
5. Under Islamic law, males are obligated to provide for the females around them, be it one’s wife or daughters, or even a mother or sisters who may not have alternative means of support. This requirement is irrespective of the females’ incomes.
6. Therefore, Islamic law makes it impossible to remove a female heir from one’s inheritance. This is in contrast to English law, which actually provides the mechanism to exclude female heirs in a legally valid will if one so wishes. Against this backdrop, it is clear that allegations of discrimination against Islamic Wills are misconstrued. Indeed, it is arguable that, in this respect, Islamic law protects women’s rights more than English Law.

# Do Islamic Wills Discriminate Against Women?

1. In March 2014 the Law Society issued advice helping solicitors prepare wills under Sharia succession rules while remaining valid under British law.[[294]](#footnote-294)
2. Nicholas Fluck, President of the Law Society, said the guidance would promote “good practice” in applying Islamic principles in the British legal system.[[295]](#footnote-295)
3. Opponents such as Baroness Caroline Cox and Keith Porteous Wood claimed that the guidance was a “deeply disturbing” development which “undermined democratically determined human rights compliant law in favour of religious law”. [[296]](#footnote-296)
4. The Wills Act 1837 allows any adult of sound mind in England to dispose of their property via a will on their death.[[297]](#footnote-297)
5. Under English law, anybody can be appointed an inheritor or fully deprived of inheritance in a will. Therefore, someone can deprive a female or male member of their family a share of their inheritance without requiring any reason to do so. [[298]](#footnote-298)
6. Islamic wills actually protect the inheritance rights of all eligible heirs – including women – and prevent someone being wrongfully deprived of their inheritance.[[299]](#footnote-299)
7. Islamic law insists on female beneficiaries, with women allowed to use their wealth solely for their own personal use and not for joint household expenses.
8. Sharia rules derived from verses 11 and 12 in Chapter 4 (The Women) of the Qur’an indicate that male heirs usually receive twice the share that female heirs receive.[[300]](#footnote-300)
9. Under Islamic law, males are obligated to provide for the females around them, be it one’s wife or daughters, or even a mother or sisters who may not have alternative means of support. This requirement is irrespective of the females’ incomes.
10. Islamic law therefore makes it impossible to remove a female heir from one’s inheritance whereas English law, through a legally valid will, actually provides the mechanism to do so if one wishes. It is clear against this backdrop that allegations of discrimination against Islamic Wills are misconstrued. Indeed, it is arguable that, in this respect, Islamic law protects women’s rights more than English Law.

# Do Sharia courts discriminate against Muslim women?

1. A Civitas report from 2009 claimed there were more than 80 Sharia councils in Britain, with this figure subsequently quoted in interviews by Baroness Caroline Cox and Nigel Farage.[[301]](#footnote-301)
2. Dr Samia Bano from the University of Reading identified 30 councils dealing with matrimonial breakdown and having the capacity to issue Muslim divorce certificates to women.[[302]](#footnote-302)
3. The Arbitration Act 1996 allows parties the autonomy to resolve disputes through arbitration rather than resorting to legal action. Any Sharia tribunals can mediate to resolve disputes but cannot contradict national laws.[[303]](#footnote-303)
4. Naz Shah MP has defended the services Sharia councils provide arguing that “Sharia is there to support women and communities to things they want to access and that are a choice for them”.[[304]](#footnote-304)
5. The Muslim Women’s Network warned that if Sharia councils were shut down, as some feared following the Government’s announcement of a review into Sharia councils, it could leave more women trapped in abusive marriages as they would have no option for obtaining an Islamically-valid divorce.[[305]](#footnote-305)

# Do Sharia courts discriminate against Muslim women?

1. Sharia courts in Britain have been accused of disadvantaging Muslim women and creating a ‘parallel’ legal system.[[306]](#footnote-306)
2. A Civitas report from 2009 claimed there were more than 80 Sharia councils in Britain, with this figure subsequently quoted in interviews by Baroness Caroline Cox and Nigel Farage.[[307]](#footnote-307)
3. Research from Dr Samia Bano of the University of Reading in 2012 noted that there is “neither a shared nor authoritative definition of the term ‘Sharia council’”.[[308]](#footnote-308)
4. Dr Bano identified 30 councils dealing with matrimonial breakdown and having the capacity to issue Muslim divorce certificates to women.[[309]](#footnote-309)
5. The Arbitration Act 1996 allows parties the autonomy to resolve disputes through arbitration rather than resorting to legal action. Any Sharia tribunals can mediate to resolve disputes but cannot contradict national laws.[[310]](#footnote-310)
6. All 22 councils surveyed in Dr Bano’s research required parties with an English civil law marriage to have completed a civil divorce prior to obtaining an Islamic divorce.[[311]](#footnote-311)
7. Sharia councils are long-established within Muslim communities in the UK, with the Islamic Sharia Council, based in London, having provided its services for more than 30 years.[[312]](#footnote-312)
8. Naz Shah MP has defended the services Sharia councils provide arguing that “Sharia is there to support women and communities to things they want to access and that are a choice for them”.[[313]](#footnote-313)
9. The Muslim Women’s Network warned that if Sharia councils were shut down, as some feared following the Government’s announcement of a review into Sharia councils, it could leave more women trapped in abusive marriages as they would have no option for obtaining an Islamically-valid divorce.[[314]](#footnote-314)
10. The Casey Review into integration, published in December 2016, dedicated ten paragraphs to the issue of Sharia councils, in comparison to one on the Jewish Beth Din system, in which only the husband has the power to grant a ‘get’ – a divorce document authenticated by a Rabbi releasing a woman from her marriage.[[315]](#footnote-315)

‘Muslim Sex-Grooming Gangs’ or ‘Sex-Grooming gangs who happen to be Muslim’?

1. In Rotherham more than 1,400 children were victims of child sexual exploitation between 1997 and 2013.[[316]](#footnote-316)
2. A group of men in Derby were convicted in 2010 of grooming and abusing at least 27 teenage girls[[317]](#footnote-317), with members of sex grooming ring in Oxford convicted in 2016 for abusing children between 2014 and 2012.[[318]](#footnote-318)
3. Professor Malcom Cowburn, a criminologist from Sheffield Hallam University, said he “had not seen any empirical evidence to say that one group of people has a greater proclivity to sexual violence than any other”.[[319]](#footnote-319)
4. According to Professor Cowburn, "The larger issue is of problematic masculinity and how certain men view women, children and their sexual rights. I don't think it lies within ethnicity but within gender" and "It's a failure of empathy. Certain men and sex offenders don't show any empathy to the people that they harm."[[320]](#footnote-320)
5. The Guardian explained how media interest in the Rochdale story arose from a Times “scoop” based on the fact that at most 50 British Pakistanis out of a total UK population of 1.2million, had been convicted of such offences, a rate of less than 0.005%.[[321]](#footnote-321)

# ‘Muslim Sex-Grooming Gangs’ or ‘Sex-Grooming gangs who happen to be Muslim’?

1. The 2011 Census showed 2.79million Muslims living in the UK, comprising 4.4% of the total population.[[322]](#footnote-322)
2. Examples of Asian Muslim men involved in ‘sex-grooming gangs’ include the Rochdale scandal, where four men were convicted in 2012 of preying on teenage girls for sex.[[323]](#footnote-323)
3. In Rotherham more than 1,400 children were victims of child sexual exploitation between 1997 and 2013.[[324]](#footnote-324)
4. A group of men in Derby were convicted in 2010 of grooming and abusing at least 27 teenage girls[[325]](#footnote-325), with members of sex grooming ring in Oxford convicted in 2016 for abusing children between 2014 and 2012.[[326]](#footnote-326)
5. Former Home Secretary Jack Straw claimed in 2012 that Muslim communities were ‘in denial’ about Asian men preying on White girls.[[327]](#footnote-327)
6. But do paedophiles make up a high proportion of British Muslims and Asians?
7. According to Professor Cowburn, a criminologist from Sheffield Hallam University, "The larger issue is of problematic masculinity and how certain men view women, children and their sexual rights. I don't think it lies within ethnicity but within gender" and "It's a failure of empathy. Certain men and sex offenders don't show any empathy to the people that they harm."[[328]](#footnote-328)
8. In 2012 the BBC reported on research from the Child Protection and Online Protection Centre (Ceop) which found that Asian grooming comprised 40 out of 231 grooming gangs identified in total.[[329]](#footnote-329)
9. Professor Cowburn said he “had not seen any empirical evidence to say that one group of people has a greater proclivity to sexual violence than any other”.[[330]](#footnote-330)
10. The Guardian explained how media interest in the Rochdale story arose from a Times “scoop” based on the fact that at most 50 British Pakistanis out of a total UK population of 1.2million, had been convicted of such offences, a rate of less than 0.005%.[[331]](#footnote-331)
11. It has been proposed that the important factor in this case was not race, but gender. Nazir Afzal, then then chief crown prosecutor for the North West - who was responsible for bringing the perpetrators to trial in the Rochdale sex-grooming case in 2012 - said after the trial "It wasn't their race which defined them, it was their treatment of women….. There is no community where women and girls are not vulnerable to sexual attack and that's a fact.”[[332]](#footnote-332)

# FAMOUS BRITISH MUSLIMS

# Famous British Muslims

**Sadiq Khan:** Mayor of London.



**Baroness Sayeeda Warsi:** The First Muslim to Serve in a British Cabinet, Lawyer, Businesswoman and Campaigner.



**Mo Farah CBE:** Double GoldOlympic Medallist.



**Nadiya Hussain:** TV Personality and Winner of The Great British Bake Off.



**Faisal Islam:** Political Editor of Sky News.



**James Caan CBE:** Entrepreneur.



# Powerful British Muslim Women

**Baroness Sayeeda Warsi:** The First Muslim to Serve in a British Cabinet, Lawyer, Businesswoman, and Campaigner.



**Nadiya Hussain:** TV Personality.



**Dr Saleyha Ahsan**: A&E and Humanitarian Aid Doctor, Former British Army Captain, and Freelance Film maker



**Mishal Husain**: Anchor for the BBC.



**Dina Torkia:** Fashion Blogger.



**Rimla Akhtar:** Chair of the Muslim Women Sport Foundation.



# MEND Key Policy Pledges

1. Commit to fostering social cohesion and community resilience to all forms of extremism, and support de-radicalisation programmes that work with Muslim communities not against them.
2. **Commit to a review of the 2006 Racial and Religious Hatred Act and consider primary legislation to deal with social media offences and hate speech online.**
3. Commit to preserving the Human Rights Act and the protection of minority rights including rights to religious slaughter, male circumcision and wearing of religious dress or symbols.
4. Commit to developing teaching materials to educate young people on Islamophobia, racism, and antisemitism, and prioritise religious education in the national curriculum to prepare young people for life in a religiously plural society.
5. Commit to tackling religious discrimination in the workplace and address the low level of economic activity among Muslims through targeted interventions at all stages of recruitment, retention and promotion – improving access to employment for British Muslim women in particular.
6. Commit to media reform and the full implementation of the Royal Charter on a Leveson compliant regulator.
7. Commit to improving BME recruitment to the police service including with affirmative action measures.
8. Commit to tackling the high number of Muslim prisoners through schemes to facilitate rehabilitation, cut re-offending and develop pathways for social inclusion.
9. Commit to support for the creation of an independent state of Palestine and the end to Israeli occupation of the Palestinian Territories.
10. Commit to democracy and human rights promotion abroad, including the rights of religious minorities.

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2. Ibid. [↑](#footnote-ref-2)
3. "Muslim Migration to Europe," College of Liberal Arts | University of Minnesota, June 17, 2015, <https://cla.umn.edu/ihrc/news-events/other/muslim-migration-europe>. [↑](#footnote-ref-3)
4. "Religions - Islam: History of Islam in the UK" [↑](#footnote-ref-4)
5. Ibid. [↑](#footnote-ref-5)
6. "The diverse origins of Britain's Muslims” [↑](#footnote-ref-6)
7. Ibid. [↑](#footnote-ref-7)
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19. "British Muslims in Numbers A Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census," [↑](#footnote-ref-19)
20. KS102EW (Age structure) - Nomis - Official Labour Market Statistics [↑](#footnote-ref-20)
21. Ami Sedghi, "Is it true there is a startling rise in the birthrate of British Muslims?," The Guardian, January 10, 2014, <https://www.theguardian.com/news/datablog/2014/jan/10/rise-british-muslim-birthrate-the-times-census>. [↑](#footnote-ref-21)
22. KS102EW (Age structure) - Nomis - Official Labour Market Statistics [↑](#footnote-ref-22)
23. Zamila Bunglawala, Valuing Family, Valuing work: British Muslim Women and the Labour market, report (The London Development Agency, November 2008), 4 [↑](#footnote-ref-23)
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25. "British Muslims in Numbers," Muslim Council of Britain [↑](#footnote-ref-25)
26. "Religion in England and Wales 2011," Office for National Statistics, accessed June 07, 2017, <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11>. [↑](#footnote-ref-26)
27. Ibid. [↑](#footnote-ref-27)
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29. "British Muslims in Numbers A Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census," Muslim Council of Britain (MCB), accessed June 07, 2017, <http://www.mcb.org.uk/muslimstatistics/>. [↑](#footnote-ref-29)
30. KS102EW (Age structure) - Nomis - Official Labour Market Statistics, accessed July 03, 2017, <https://www.nomisweb.co.uk/census/2011/ks102ew>. [↑](#footnote-ref-30)
31. "British Muslims in Numbers A Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census," [↑](#footnote-ref-31)
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33. Ami Sedghi, "Is it true there is a startling rise in the birthrate of British Muslims?," The Guardian, January 10, 2014, <https://www.theguardian.com/news/datablog/2014/jan/10/rise-british-muslim-birthrate-the-times-census>. [↑](#footnote-ref-33)
34. KS102EW (Age structure) - Nomis - Official Labour Market Statistics [↑](#footnote-ref-34)
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