

**8 March 2024, International Women's Day.**

**Thematic Complaint to the Human Rights Council, United Nations  
On the Worldwide and Consistent Patterns of Gross, Reliably Attested, and  
Continuing Violations of Women's Human Rights Caused by Sharia.**

**Human Rights Council  
Complaint Procedure Form**

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- You are kindly requested to submit your complaint in writing in one of the six official UN languages (Arabic, Chinese, English, French, Russian, and Spanish) and to use these languages in any future correspondence.
- Anonymous complaints are not admissible.
- It is recommended that your complaint does not exceed eight pages, excluding enclosures.
- You are kindly requested not to use abusive or insulting language.

**I. Information concerning the author (s) of the communication or the alleged victim (s) if other than the author.**

Individual                       Group of individuals                       NGO                       Other

Last name: ..... REDACTED  
First name(s): ..... REDACTED  
Nationality: ..... REDACTED  
Telephone/Fax: ..... REDACTED  
Email: ..... REDACTED  
Address for correspondence on this complaint:  
REDACTED

Submitting the complaint:

On the author's own behalf:   
On behalf of other persons:  Yes. (Please specify: Please see Annexure 2 for a complete list of signatories)

**II. Information on the State concerned.**

Name of the State concerned and, as applicable, name of public authorities responsible for the alleged violation(s):

The States concerned are members of the [Organization of Islamic Cooperation](#)<sup>1</sup>(OIC) and as the "collective voice of the Muslim world" is best placed to address the issues raised herein. The public authorities involved are the governments in power in each country of the OIC.

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<sup>1</sup> <https://www.oic-oci.org/home/?lan=en>

### III. Facts of the complaint and nature of the alleged violation(s)

**The complaint procedure addresses consistent patterns of gross and reliably attested violations of all human rights and all fundamental freedoms occurring in any part of the world and under any circumstances.**

**Please detail, in chronological order, the facts and circumstances of the alleged violations, including dates, places, and alleged perpetrators, and how you consider that the facts and circumstances described violate your rights or that of the concerned person(s).**

**Admissibility:** This complaint satisfies all the requirements on the webpage <https://www.ohchr.org/en/hr-bodies/hrc/complaint-procedure/faq>.<sup>2</sup> In short, it is in English; provides the relevant details; is not manifestly politically motivated; is not exclusively based on reports disseminated by mass media, as it includes people who have personally suffered because of Sharia; is not being already dealt with by a special procedure, a treaty body or other United Nations or similar regional complaints procedure in the field of human rights; is not in abusive or insulting language and does not seek remedies in individual cases or to provide compensation to alleged victims. However, domestic remedies have NOT been exhausted as the subject matter is manifestly inconsistent with the thematic nature of the issues spanning several countries. (See section on Domestic Remedies below.)

In terms of chronology, all acts have occurred after establishing the United Nations. The places where they have taken place are all specified to the extent possible in the complaint and can be called global. The names of all the individual victims have NOT been identified as they are not pertinent given the nature of the complaint. However, some signatories to this complaint have also been personally adversely affected by the norms of the Sharia in their lives. Indeed, some of them have made it their mission to assist women and girls affected by Sharia. The alleged perpetrators are persons who all appear to belong to the Islamic faith. We consider the facts and circumstances to violate the rights of the affected women, both Muslim and Non-Muslim, as they are against core human rights treaties, including the UN Charter.

**THEMATIC ISSUES INVOLVED:** The complaint relates to the [consistent patterns of gross and reliably attested violations of human rights](#)<sup>3</sup> and fundamental freedoms of women of all religions and those without any faith in many parts of the world. The complaint addresses them in three topics, namely (i) violence against women, (ii) Sharia<sup>4</sup> (Islamic law), and (iii) Islamic culture that stems from the Sharia. We raise these issues as we believe in the founding principles of the UN Charter and all the human rights conventions that have been negotiated and entered into force since it was established in 1945.

**DEFINITIONS:** We consider many elements of the Sharia as violating human rights treaties and conventions that deal with women's human rights, especially the [Convention on the Elimination of All Forms of Discrimination against Women \(CEDAW\)](#)<sup>5</sup> and other core human rights treaties. The Muslims who implement these elements of Sharia that violate women's human rights are defined as “extremist Muslims” or “radical Muslims.” All references to

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<sup>2</sup> <https://www.ohchr.org/en/hr-bodies/hrc/complaint-procedure/faq>

<sup>3</sup> <https://www.ohchr.org/en/hr-bodies/hrc/complaint-procedure/hrc-complaint-procedure-index>

<sup>4</sup> The central pillar of Sharia – the Quran – is universally agreed upon. Hence, we focus only on some of its verses violating women's human rights.

<sup>5</sup> <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>

Muslims must be taken as references to “extremist Muslims” or “radical Muslims.” We have no complaint against millions of peaceful Muslims or those elements of the Sharia that do not violate women’s human rights.

**NON-ISLAMOPHOBIC:** This complaint is not "Islamophobic, hate speech, or racism" as (a) according to the UN, "[criticism of the ideas, leaders, symbols or practices of Islam](#)."<sup>6</sup> is not in of itself Islamophobia, and that "international human rights law protects individuals, not religions" (b) UN leaders have admitted that a thematic issue exists concerning the rights of Muslim women (c) the UN has appointed a Special Rapporteur who dealt only with one religion (Islam and Muslims) thus setting a precedent (d) the Islamic countries of the world, by organizing themselves through the OIC into one entity that is the "collective voice of the Muslim world" establishes that it is valid to raise a cross-cutting issue whose roots exclusively lie in Islam (e) well-established research organizations such as [Pew Research](#)<sup>7</sup> regularly conduct surveys on Muslims and Islam around the world that show the methodological validity of our complaint and (f) the work and advocacy by organizations like the [ex-Muslims of North America](#)<sup>8</sup> treat the issue of women’s rights in Islamic countries as a thematic issue.

We know that one can find some objectionable injunctions in the holy texts of other religions. Still, the followers of these religions have long gone past them, and nobody can raise any "complaint" since they are not applied. In the case of Islam, Sharia injunctions are still applied to one degree or another, which is the fundamental reason for the complaint.

[THE FLAWED CAIRO DECLARATION OF HUMAN RIGHTS](#).<sup>9</sup> [We reject the contention that this Declaration protects women's human rights sufficiently. On the contrary](#), the central role of Sharia can be seen in the Declaration's articles, without specifying what constitutes Sharia. It also provides glaring evidence of discrimination against women as it provides for [the right of freedom of movement or marriage only to men](#).<sup>10</sup>

## **THEMATIC ISSUE 1: VIOLENCE AGAINST WOMEN**

[Sura 4: 34](#)<sup>11</sup> makes men in charge of women and gives a husband the right to beat his wife to discipline her and extract obedience. This violates extensive UN norms prohibiting violence against women. Some include:

- The 1979 [Convention on the Elimination of all Forms of Discrimination against Women](#).<sup>12</sup> While this did not explicitly mention violence against women and girls, [General Recommendations](#)<sup>13</sup> 12, 19, and 35 clarify that the Convention, as per Article 2 on non-discrimination, extends to violence against women.

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<sup>6</sup> <https://www.jihadwatch.org/2021/10/un-special-rapporteur-on-freedom-of-religion-says-criticism-of-islam-is-not-in-of-itself-islamophobia>

<sup>7</sup> <https://www.pewresearch.org/short-reads/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

<sup>8</sup> <https://exmuslims.org/>

<sup>9</sup> [https://elearning.icrc.org/detention/en/story\\_content/external\\_files/Human%20Rights%20in%20Islam%20\(1990\).pdf](https://elearning.icrc.org/detention/en/story_content/external_files/Human%20Rights%20in%20Islam%20(1990).pdf)

<sup>10</sup> <https://www.brookings.edu/articles/its-time-to-revise-the-cairo-declaration-of-human-rights-in-islam/>

<sup>11</sup> <https://legacy.quran.com/4/34>

<sup>12</sup> <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>

<sup>13</sup> [https://tbinternet.ohchr.org/\\_layouts/15/treatybodyexternal/TBSearch.aspx?Lang=en&TreatyID=3&DocTypeID=11](https://tbinternet.ohchr.org/_layouts/15/treatybodyexternal/TBSearch.aspx?Lang=en&TreatyID=3&DocTypeID=11)

- The 1993 [World Conference on Human Rights](#)<sup>14</sup> recognized violence against women as a human rights violation.
- The 1993 [Declaration on the Elimination of Violence against Women](#)<sup>15</sup> explicitly addressed violence against women.
- The 1995 [Beijing Platform for Action identified ending violence as one of 12 areas for priority](#)<sup>16</sup> action.
- In 2006, the UN [Secretary-General issued an In-Depth Study on All Forms of Violence against Women](#).<sup>17</sup>
- The UN General Assembly adopts biannual resolutions on the issue of violence against women.
- The UN Human Rights Council first adopted a resolution on [accelerating efforts to eliminate all forms of violence against women](#) in 2012.

Suras [4:3](#)<sup>18</sup>, [4:24](#)<sup>19</sup>, and [33:50](#)<sup>20</sup> of the Qur'an allows non-Muslim women captured in battle to be forced into sexual slavery. This violates Article 1 of the [Slavery Convention](#).<sup>21</sup>

[Sharia includes many verses in the Qur'an that allow and encourage violence against non-Muslims](#)<sup>22</sup> ("kuffar"). This violates the United Nations' strategy and plan of action on hate speech. [According to the UN](#),<sup>23</sup> hate speech is "Any kind of communication in speech, writing or behaviour, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor."

## **SOME EXAMPLES OF VIOLENCE AGAINST NON-MUSLIM AND MUSLIM WOMEN**

ARAB WORLD: On the issue of Gender Based Violence (GBV) in the Arab world, [UN Women reported](#)<sup>24</sup> "the picture is still bleak, and women and girls in the region continue to be challenged by laws and policies that perpetuate GBV, deeply entrenched gender norms, and practices that influence relationship, family & institutional power dynamics." On 7 October 2023, Hamas terrorists committed [extreme violence](#),<sup>25</sup> rape, torture, and murder of Israeli women. In Syria, the Islamic State committed widespread sexual violence [against Yazidi women, as detailed in a UN report](#).<sup>26</sup> Muslim men traveling from around the world came to commit sexual slavery upon Yazidi

<sup>14</sup> <https://www.ohchr.org/en/about-us/history/vienna-declaration>

<sup>15</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N94/095/05/PDF/N9409505.pdf?OpenElement>

<sup>16</sup> <https://www.unwomen.org/en/news/in-focus/csw59/feature-stories>

<sup>17</sup> <https://documents-dds-iny.un.org/doc/UNDOC/GEN/N06/419/74/PDF/N0641974.pdf?OpenElement>

<sup>18</sup> <https://legacy.quran.com/4/3>

<sup>19</sup> <https://quran.com/an-nisa/24>

<sup>20</sup> <https://legacy.quran.com/33/50>

<sup>21</sup> <https://www.ohchr.org/en/instruments-mechanisms/instruments/slavery-convention>

<sup>22</sup> <https://www.thereligionofpeace.com/pages/quran/violence.aspx>

<sup>23</sup> <https://www.un.org/en/hate-speech/understanding-hate-speech/what-is-hate-speech>

<sup>24</sup> <https://arabstates.unwomen.org/sites/default/files/Field%20Office%20Arab%20States/Attachments/2021/07/GBV-Policy%20Paper-EN.pdf>

<sup>25</sup> <https://www.bbc.com/news/world-middle-east-67629181>

<sup>26</sup> <https://www.ohchr.org/en/hr-bodies/hrc/iici-syria/independent-international-commission>

women. Iran cracked down hard on Iranian women for not wearing the hijab. In Egypt, Coptic Christian girls are trafficked, kidnapped, converted, and subjected to 'Jihad of the Womb.'<sup>27</sup>

AFRICA: In 2023, [Amnesty International](#)<sup>28</sup> reported, "Nine years after Boko Haram abducted 276 students from a girls' school in Chibok, 98 girls are still being held by Boko Haram, and a slew of abductions have taken place since."

EUROPE: In the UK, predominantly Muslims of Pakistani origin committed the rape of thousands of girls. This has come to be known as the 'grooming gang' scandal and '[Britain's Shame.](#)'<sup>29</sup> [In Germany, on New Year's Eve 2015,](#)<sup>30</sup> hundreds of women were mobbed and sexually assaulted by men of the North African-Arabic region during celebrations in the western German city of Cologne. [In Sweden](#)<sup>31</sup> about 58% of men convicted of rape and attempted rape over the past five years were born abroad. The total number of offenders over five years was 843. Of those, 197 were from the Middle East and North Africa, with 45 coming from Afghanistan.

ASIA: On Pakistan, [UN experts](#)<sup>32</sup> have "expressed alarm at the reported rise in abductions, forced marriages and conversions of underage girls and young women from religious minorities and called for immediate efforts to curtail the practices and ensure justice for victims. In Afghanistan "[relentless edicts](#)<sup>33</sup> issued by the Taliban since taking power in August 2021 have severely restricted the rights of women and girls and suffocated every dimension of their lives." In Bangladesh in 1971 (former East Pakistan), the International Commission of Jurists reported [Pakistani soldiers committed](#) "the wholesale rape of women and young girls."<sup>34</sup> In the Indian State of Kashmir, horrific violence was unleashed by extremist Muslims against the women of the State from 1990 onwards. There is also the continuing pattern of Hindu girls and women being killed by Muslims in India.

Additionally, Muslims commit the majority of [honor killings worldwide](#)<sup>35</sup>. A [UN report](#)<sup>36</sup> states that "the majority of Arab countries do not have laws on certain types of violence against women, or have discriminatory laws including on honour killing." Extremists have used women to commit terrorism.

## **THEMATIC ISSUE 2: SHARIA (ISLAMIC LAW)**

The General Assembly has [adopted a resolution that states,](#)<sup>37</sup> "discrimination on the basis of sex is contrary to the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of All Forms of Discrimination against Women, the Convention on the Rights of the Child, the Convention on the Rights of

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<sup>27</sup> <https://www.copticsolidarity.org/wp-content/uploads/2020/09/jihad-of-the-womb-report.pdf>

<sup>28</sup> <https://www.amnesty.org/en/latest/news/2023/04/nine-years-after-chibok-girls-abducted/>

<sup>29</sup> <https://www.youtube.com/watch?v=VAGk2mvgBEk>; <https://www2.cbn.com/news/news/easy-meat-britains-muslim-rape-gang-cover>.

<sup>30</sup> <https://www.dw.com/en/new-years-eve-in-cologne-5-years-after-the-mass-assaults/a-56073007>

<sup>31</sup> <https://www.bbc.co.uk/news/world-europe-45269764>

<sup>32</sup> <https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=27585>

<sup>33</sup> <https://www.ohchr.org/en/press-releases/2023/06/taliban-edicts-suffocating-women-and-girls-afghanistan-un-experts>

<sup>34</sup> <https://icj2.wpenenginepowered.com/wp-content/uploads/1972/06/Bangladesh-events-East-Pakistan-1971-thematic-report-1972-eng.pdf>

<sup>35</sup> <https://www.meforum.org/2646/worldwide-trends-in-honor-killings>

<sup>36</sup> <https://arabstates.unwomen.org/en/digital-library/publications/2017/all/copy-of-status-of-arab-women>

<sup>37</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N12/487/24/PDF/N1248724.pdf?OpenElement>

Persons with Disabilities and other international human rights instruments and that its elimination is an integral part of efforts towards the elimination of all forms of violence against women.”

In 2003, The European Court of Human Rights (ECtHR), in the case of [Refah Partisi v. Turkey](#),<sup>38</sup> stated Sharia “clearly diverges from Convention values, particularly with regard to... its rules on the legal status of women.”

In 2019, the Parliamentary Assembly of the Council of Europe (a non-European Union institution that speaks authoritatively on human rights in Europe) passed a [nonbinding resolution](#)<sup>39</sup> from stating that it was “greatly concerned about the fact that Sharia law – including provisions which are in clear contradiction with the [Council’s European Convention on Human Rights]-is applied, either officially or unofficially, in several Council of Europe’s member States or parts thereof.”

However, critical Qur'anic verses and hadiths are contrary to the entire corpus of human rights law and those dealing with women. Some are listed below and are not exhaustive.

One basic feature of Sharia is the lower status it accords to women. [Statistical analysis](#)<sup>40</sup> has demonstrated that 71% of the Qur'an's text about women states that a woman has a lower status than a man. In the [Hadith](#), 91%<sup>41</sup> of the text about women states that a woman has a lower status than a man. [Sura 2: 282](#)<sup>42</sup> makes a woman’s testimony worth half that of a man; under [Sura 4:11](#)<sup>43</sup> women inherit less than men; under [Sura 4.3](#)<sup>44</sup> a Muslim may have four wives, but a Muslim woman marrying a non-Muslim is impermissible under [Sura 2: 221](#).<sup>45</sup> [Child marriage](#)<sup>46</sup> is sanctioned, and [cousin marriages](#)<sup>47</sup> cause higher rates of genetically transmitted diseases in Muslim societies. Women observing hijab in front of non-mahram (not blood-related) men and covering their faces [is obligatory](#).<sup>48</sup>

The texts above grossly violate the letter and spirit of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), an international treaty adopted in 1979 by the United Nations General Assembly. These elements of the Sharia influence many Islamic countries as they enter their "reservations" to critical articles of CEDAW, for example, article 16 (on eliminating discrimination against women in all matters relating to marriage and family relations), even though the Committee for CEDAW has stated that such reservations are "impermissible and incompatible" with CEDAW and should be withdrawn.

### **THEMATIC ISSUE 3: ISLAMIC CULTURE**

Female Genital Mutilation (FGM) is widespread in parts of the Islamic world. Immigration from Muslim countries has increased FGM in the West. Islamic culture also compels Muslim women to undergo unnecessary surgery to restore their hymen. UN reports [show how Islamic culture](#)

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<sup>38</sup> <https://www.refworld.org/jurisprudence/caselaw/echr/2003/en/18976>

<sup>39</sup> <https://eclj.org/religious-autonomy/pace/sharia-victory-at-the-parliamentary-assembly>

<sup>40</sup> <https://www.cspii.org/learn-political-islam/articles/women/>

<sup>41</sup> <https://www.learnreligions.com/hadith-2004301>

<sup>42</sup> <https://legacy.quran.com/2/282>

<sup>43</sup> <https://legacy.quran.com/4/11>

<sup>44</sup> <https://legacy.quran.com/4/3>

<sup>45</sup> <https://legacy.quran.com/2/221>

<sup>46</sup> <https://islamqa.info/en/answers/22442/on-acting-and-the-ruling-on-marrying-young-girls>

<sup>47</sup> <https://islamqa.org/hanafi/askimam/83769/am-i-allowed-to-get-married-to-my-cousin-in-islam/>

<sup>48</sup> <https://islamqa.info/en/answers/11774/is-covering-the-face-obligatory>

[demeans women](#).<sup>49</sup> Islamic culture impedes women's education in some parts of the world and blocks advancement for educated Muslim women. Islamic culture limits Muslim women from equal opportunities to participate actively in sports and physical education. Muslim women have poorer access to mosques as compared to Muslim men.

Head coverings for Muslim women are linked to complex security, health, educational, cultural, and civilizational issues in both Islamic and non-Islamic countries. There have been security issues linked to such head coverings, including suicide bombings. The hijab damages women's health. Eminent Muslim women have spoken against Muslim head coverings. Such head coverings have raised cultural concerns in Western societies. In this regard, the [UN General Assembly resolution of 1985](#),<sup>50</sup> states, "Aliens shall observe the laws of the State in which they reside or are present and regard with respect the customs and traditions of the people of that State."

Islamic leaders have violated Muslim women's reproductive right to freely decide on the number of their children by advocating for high birth rates, a non-military strategy to conquer non-Muslim lands. Warnings have come from Ex-Muslim women because of this worldwide and continuing pattern of Sharia violating women's human rights.

## **CONCLUSION:**

CEDAW gives "[formal recognition](#)"<sup>51</sup> to the influence of culture and tradition on restricting women's enjoyment of their fundamental rights." These forces take shape in stereotypes, customs, and norms, which give rise to the multitude of legal, political, and economic constraints on the advancement of women. Based on the evidence above, there is overwhelming public evidence that Sharia is responsible for the gross and continuing violations of women's rights worldwide in flagrant defiance of the norms of CEDAW and other core human rights treaties, as well as being a serious impediment to the speedy realization of [Sustainable Development Goal 5](#),<sup>52</sup> that relates to achieving gender equality and empowering all women and girls.

## **To this end, we make the following requests to the UN Human Rights Council:**

The Human Rights Council should:

- i. Request a single consolidated response from the OIC, including one standardized, worldwide codification of the Sharia and an explanation as to why Sharia should not be considered a fundamental cause of violation of women's human rights.
- ii. Appoint two non-Muslim rapporteurs, one who is a Special Rapporteur on Freedom of Religion or Belief and the second, a Special Rapporteur on Violence against Women, to mandate them to work in a coordinated manner and report to the Human Rights Council on the following issues:
  - a. Submit a thematic report on the elements of Sharia that discriminate against and have negatively impacted the lives of Muslim and non-Muslim women. The two

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<sup>49</sup> <https://hdr.undp.org/content/arab-human-development-report-2005>

<sup>50</sup> [https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.26\\_Declaration%20on%20the%20Human%20Rights%20of%20Individuals%20who%20are%20not%20nationals.pdf](https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.26_Declaration%20on%20the%20Human%20Rights%20of%20Individuals%20who%20are%20not%20nationals.pdf).

<sup>51</sup> <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>

<sup>52</sup> <https://unric.org/en/sdg-5/>



rapporteurs should ensure that the views of ex-Muslim, reformist Muslim women, critics of Islam, and others impacted by these norms are the primary sources of data for this report.

- b. Advise the Council if the elements of the Sharia are contrary to resolution 16/18 adopted by the [Human Rights Council in 2011](#)<sup>53</sup> which related to ‘combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief’ as they relate to non-Muslims.
  - c. To work and assist UN Women to determine the extent to which the elements of Sharia are the root cause of inequality and violence by extremist Muslims against women.
  - d. To determine if the word “kuffar” violates the [UN definition of 'hate speech'](#).<sup>54</sup>
  - e. To work closely with UN Women and the [Committee on the Elimination of Discrimination against Women](#)<sup>55</sup> thereby enabling the Committee mentioned above to hold [days of general discussion](#) (DGDs)<sup>56</sup> on ‘The Rights of Women and Girls to be protected against specific norms in the Sharia that violate CEDAW and other human rights treaties on women’ and to further enable the Committee to issue a [General Recommendation](#)<sup>57</sup> to State parties.
- iii. The Human Rights Council should consider the extent to which elements of Sharia have been demonstrated to cause crimes against humanity and gender apartheid against women, as recorded in its 2016 report on [ISIS crimes against Yazidis](#),<sup>58</sup> and the [joint report](#)<sup>59</sup> by the Special Rapporteur for Afghanistan and the Working Group on discrimination against women and girls. Based on these reports, it should contribute to ongoing discussions towards a [universal treaty on crimes against humanity](#)<sup>60</sup> and the need to include specific elements of the Sharia as risk factors that heighten the likelihood of such crimes against women.
  - iv. The Human Rights Council should request the International Law Commission to determine the extent to which elements of Sharia should be classified as [harmful practices](#)<sup>61</sup> and therefore null and void as being contrary to international human rights law.

#### IV. Exhaustion of domestic remedies

1. Steps taken by or on behalf of the alleged victim(s) to exhaust domestic remedies– please provide details on the procedures which have been pursued, including recourse to the courts

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<sup>53</sup> [https://www2.ohchr.org/english/bodies/hrcouncil/docs/16session/a.hrc.res.16.18\\_en.pdf](https://www2.ohchr.org/english/bodies/hrcouncil/docs/16session/a.hrc.res.16.18_en.pdf)

<sup>54</sup> <https://www.un.org/en/hate-speech/understanding-hate-speech/what-is-hate-speech>

<sup>55</sup> <https://www.ohchr.org/en/treaty-bodies/cedaw>

<sup>56</sup> <https://www.ohchr.org/en/treaty-bodies/cedaw/days-general-discussion>

<sup>57</sup> <https://www.ohchr.org/en/treaty-bodies/cedaw/general-recommendations>

<sup>58</sup> [https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/CoISyria/A\\_HRC\\_32\\_CRP.2\\_en.pdf](https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/CoISyria/A_HRC_32_CRP.2_en.pdf)

<sup>59</sup> <https://www.ohchr.org/en/documents/country-reports/ahrc5321-situation-women-and-girls-afghanistan-report-special-rapporteur>

<sup>60</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N23/004/85/PDF/N2300485.pdf?OpenElement>

<sup>61</sup> [https://www.ohchr.org/sites/default/files/INFO\\_Harm\\_Pract\\_WEB.pdf](https://www.ohchr.org/sites/default/files/INFO_Harm_Pract_WEB.pdf)

and other public authorities as well as national human rights institutions,<sup>62</sup> the claims made, at which times, and what the outcome was:

2. If domestic remedies have not been exhausted on the grounds that their application would be ineffective or unreasonably prolonged, please explain the reasons in detail:

In a complaint of this nature, domestic remedies do not exist as the issue is transnational, and no single state can give a response. To explain why domestic remedies are manifestly not practical or possible, take, for example, a Muslim family from Somalia may migrate to the US and subject their girl child to [female genital mutilation \(FGM\)](#).<sup>63</sup> Addressing the issue only in the US or Somalia will not do. A thematic response is required. Or a Muslim refugee from Afghanistan may rape a woman in Australia and plead his culture as exonerating circumstances.<sup>64</sup> Neither of these issues can be solved in one country. Consequently, no domestic remedies have been sought as none are possible. Thus, it is incumbent upon the UN Human Rights Council that has the mandate to examine thematic issues to address this complaint meaningfully and courageously.

## V. Submission of communication to other human rights bodies

1. Have you already submitted the same matter to a special procedure, a treaty body, or other United Nations or similar regional complaint procedures in the field of human rights?

No. One joint submission entitled '[Enforced Disappearance in Africa Targeting Individuals with Regards to Their Exercise of Freedom of Thought, Conscience, Religion and Belief](#),'<sup>65</sup> has been submitted on 14 November 2023 in response to a '[Call for contributions in preparation for the visit of the Working Group on Enforced or Involuntary Disappearances to the African Union judicial and human rights organs and other bodies](#).'<sup>66</sup> The call was issued by The Working Group on Disappearances. Nothing is known about the outcome of this joint submission currently. This submission falls outside the definition of the question posed above.

However, we may send this complaint to other institutions in the UN and national and other regional bodies to make them aware of our grievances and contribute to a worldwide debate. **However, we are expecting action only from the Human Rights Council.**

2. If so, detail which procedure has been or is being pursued, which claims have been made, at which times, and the status of the complaint before this body: NA.

## VI. Request for confidentiality.

In case the communication complies with the admissibility criteria set forth in Council resolution 5/1, kindly note that it will be transmitted to the State concerned to obtain the views of the latter on the allegations of violations.

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<sup>62</sup> National human rights institutions established and operating under the Principles Relating to the Status of National Institutions (the Paris Principles), in particular in regard to quasi-judicial competence, may serve as effective means of addressing individual human rights violations.

<sup>63</sup> <https://www.voanews.com/a/female-genital-mutilation-somali-community-united-states/3557311.html>

<sup>64</sup> <https://www.dailymail.co.uk/news/article-2128694/Afghan-refugee-said-raping-woman-cultural-differences-jailed-14-years.html>

<sup>65</sup> <https://www.ohchr.org/sites/default/files/documents/issues/development/session24/subm-preparation-visit-cso-coptic-solidarity-jubilee-campaign-set.pdf>

<sup>66</sup> <https://www.ohchr.org/en/calls-for-input/2023/call-contributions-preparation-visit-working-group-enforced-or-involuntary-0>

Please state whether you would like your identity, or any specific information contained in the complaint to be kept confidential.

Request for confidentiality (*Please tick as appropriate*): Yes  No

Please indicate which information you would like to be kept confidential.

The identities or information about the complainants should NOT be forwarded to any member State of the OIC or the OIC.

Date: .....

Signature: .....

NB. The blanks under the various sections of this form indicate where your responses are required. You should take as much space as you need to set out your responses. Your complaint should not exceed eight pages.

## **VII. Checklist of supporting documents.**

Please provide copies (not original) of supporting documents (kindly note that these documents will not be returned) in one of the six UN official languages.

- Decisions of domestic courts and authorities on the claim made (a copy of the relevant national legislation is also helpful):  None provided as the complaint is thematic, and domestic remedies are not possible on a global thematic issue.
- Complaints sent to any other procedure mentioned in section V (and any decisions taken under that procedure):  None.
- Any other evidence or supporting documents deemed necessary:  Yes. All evidence is provided in the nine Annexures listed below, which are essential to the complaint.

**ANNEXURE 1: EXECUTIVE SUMMARY**

**ANNEXURE 2: LIST OF SIGNATORIES**

**ANNEXURE 3: DISTRIBUTION LIST**

**ANNEXURE 4: MORE EVIDENCE SUBSTANTIATING THE COMPLAINT**

**ANNEXURE 5: SOME QURANIC VERSES THAT VIOLATE CEDAW AND OTHER TREATIES AND CONVENTIONS RELATED TO WOMEN'S HUMAN RIGHTS**

**ANNEXURE 6: PRESS REPORTS OF VIOLATION OF WOMEN AND GIRLS' RIGHTS IN INDIA**

**ANNEXURE 7: REPORTED CASES OF TRAFFICKING OF COPTIC WOMEN AND GIRLS IN EGYPT**

**ANNEXURE 8: PRESS REPORTS IN BANGLADESH OF PRIMARILY HINDU GIRLS AND WOMEN BEING RAPED AND/OR KILLED**

## **ANNEXURE 9: VICTIMIZATION OF CHRISTIAN WOMEN AND GIRLS**

### **VIII. Where to send your communications?**

**Office of the United Nations High Commissioner for Human Rights  
Human Rights Council Branch-Complaint Procedure Unit**

**OHCHR- Palais Wilson**

**United Nations Office in Geneva**

**CH-1211 Geneva 10, Switzerland**

**Fax: (+41 22) 917 90 11**

**Email: [CP@ohchr.org](mailto:CP@ohchr.org)**

**Website: <http://www.ohchr.org/EN/HRBodies/HRC/Pages/HRCIndex.aspx>**

## ANNEXURE 1

### EXECUTIVE SUMMARY

#### **Complaint to the United Nations (UN) Human Rights Council on the gross, reliably attested, and continuing pattern of the violation of women's human rights caused by Sharia on International Women's Day, 8 March 2024.**

This complaint, which is not Islamophobic according to United Nations (UN) statements, is made to the Human Rights Council of the UN against the Organization of Islamic Cooperation (OIC) about the worldwide pattern of gross, reliably attested, and continuing violation of women's human rights caused by three related issues: (a) violence against women (a) Sharia and (c) aspects of Islamic culture. Based on extensive and irrefutable publicly available evidence, including UN documents and the lived experience of the violence suffered by women discriminated by Sharia, it draws attention to Sharia's incompatibility with international human rights law, especially the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) that came into force in 1981. Some non-exhaustive examples are as follows:

**Violence against women:** Sharia-linked violence is inflicted upon women in the Middle East, Africa, Europe, and Asia. Such violence includes the recent extreme sexual violence committed against Israeli women in October 2023 by Hamas; the infliction of sexual slavery on Yezidi women by the Islamic State (IS); violence and killing of Iranian women for not wearing the hijab; the trafficking, kidnapping, and conversion of Coptic Christian girls in Egypt; kidnapping of girls and women in Nigeria by Boko Haram; mass attacks on women in Germany in 2015; the mass rape of girls in the UK by the so-called 'grooming gangs'; the forced conversion and kidnapping of Hindu girls in India Pakistan and Bangladesh; the discrimination against Christian women and the gender apartheid against Afghan Muslim women.

**Sharia:** Statistical analysis demonstrates that 71% of the Qur'an's text gives women lower status than men. In the Hadith, 91% of the text about women states that a woman has a lower status than a man. Key Qur'anic verses sanction male violence to compel a woman's 'obedience'; allow child marriage and polygamy, discriminate in inheritance, and prohibit a Muslim woman from marrying a non-Muslim.

**Islamic culture:** Female Genital Mutilation (FGM) is widespread in parts of the Islamic world. Immigration from Muslim countries has increased FGM in the West. Sharia Islamic culture compels Muslim women to undergo unnecessary surgery to restore their hymen. UN reports show how Islamic culture demeans women. Islamic culture impedes women's education in some parts of the world and blocks advancement for educated Muslim women. Muslim women do not have equal opportunities to participate actively in sports and physical education and have poorer access to mosques as compared to Muslim men. Head coverings for Muslim women are linked to complex security, health, educational, cultural, and civilizational issues. Islamic leaders have violated Muslim women's inviolable right to freely decide on the number of their children by advocating for high birth rates, a non-military strategy to conquer non-Muslim lands. Warnings have come from Ex-Muslim women because of this worldwide and continuing pattern of Sharia violating women's human rights.

The Human Rights Council should:

- i. Request a single consolidated response from the OIC, including one standardized, worldwide codification of the Sharia and an explanation as to why Sharia should not be considered a fundamental cause of violation of women's human rights.
- ii. Appoint two non-Muslim rapporteurs, one who is a Special Rapporteur on Freedom of Religion or Belief and the second, a Special Rapporteur on Violence against Women, to mandate them to work in a coordinated manner and report to the Human Rights Council on the following issues:
  - a. Submit a thematic report on the elements of Sharia that discriminate against and have negatively impacted the lives of Muslim and non-Muslim women. The two rapporteurs should ensure that the views of ex-Muslim, reformist Muslim women, critics of Islam, and others impacted by these norms are the primary sources of data for this report.
  - b. Advise the Council if the elements of the Sharia are contrary to resolution 16/18 adopted by the [Human Rights Council in 2011](#)<sup>67</sup> which related to ‘combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief’ as they relate to non-Muslims.
  - c. To work and assist UN Women to determine the extent to which the elements of Sharia are the root cause of inequality and violence by extremist Muslims against women.
  - d. To determine if the word “kuffar” violates the [UN definition of 'hate speech'](#).<sup>68</sup>
  - e. To work closely with UN Women and the [Committee on the Elimination of Discrimination against Women](#)<sup>69</sup> thereby enabling the Committee mentioned above to hold [days of general discussion \(DGDs\)](#)<sup>70</sup> on ‘The Rights of Women and Girls to be protected against specific norms in the Sharia that violate CEDAW and other human rights treaties on women’ and to further enable the Committee to issue a [General Recommendation](#)<sup>71</sup> to State parties.
- iii. The Human Rights Council should consider the extent to which elements of Sharia have been demonstrated to cause crimes against humanity and gender apartheid against women, as recorded in its 2016 report on [ISIS crimes against Yazidis](#),<sup>72</sup> and the [joint report](#)<sup>73</sup> by the Special Rapporteur for Afghanistan and the Working Group on discrimination against women and girls. Based on these reports, it should contribute to ongoing discussions towards a [universal treaty on crimes against humanity](#)<sup>74</sup> and the

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<sup>67</sup> [https://www2.ohchr.org/english/bodies/hrcouncil/docs/16session/a.hrc.res.16.18\\_en.pdf](https://www2.ohchr.org/english/bodies/hrcouncil/docs/16session/a.hrc.res.16.18_en.pdf)

<sup>68</sup> <https://www.un.org/en/hate-speech/understanding-hate-speech/what-is-hate-speech>

<sup>69</sup> <https://www.ohchr.org/en/treaty-bodies/cedaw>

<sup>70</sup> <https://www.ohchr.org/en/treaty-bodies/cedaw/days-general-discussion>

<sup>71</sup> <https://www.ohchr.org/en/treaty-bodies/cedaw/general-recommendations>

<sup>72</sup> [https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/CoISyria/A\\_HRC\\_32\\_CRP.2\\_en.pdf](https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/CoISyria/A_HRC_32_CRP.2_en.pdf)

<sup>73</sup> <https://www.ohchr.org/en/documents/country-reports/ahrc5321-situation-women-and-girls-afghanistan-report-special-rapporteur>

<sup>74</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N23/004/85/PDF/N2300485.pdf?OpenElement>

need to include specific elements of the Sharia as risk factors that heighten the likelihood of such crimes against women.

- iv. The Human Rights Council should request the International Law Commission to determine the extent to which elements of Sharia should be classified as [harmful practices](#)<sup>75</sup> and therefore null and void as being contrary to international human rights law.

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<sup>75</sup> [https://www.ohchr.org/sites/default/files/INFO\\_Harm\\_Pract\\_WEB.pdf](https://www.ohchr.org/sites/default/files/INFO_Harm_Pract_WEB.pdf)

## ANNEXURE 2

### LIST OF SIGNATORIES

(non-alphabetical in no particular order)

**Ayaan Hirsi Ali, USA.** Research Fellow at the Hoover Institution at Stanford and Founder of the AHA Foundation.

**Yasmine Mohammed, Canada.** Founder of Free Hearts Free Minds.

**Aliya A. USA.** Child marriage survivor and activist to end child marriage in the US.

**Soraya Deen, USA.** Award-winning Muslim feminist lawyer, international activist, community organizer and public speaker.

**Monireh Kazemi, Germany.** A Sharia-affected, conscientious objector and escapee from an Islamic regime.

**Sara Ghorbaninejad, Canada.** A Sharia-affected, conscientious objector, and escapee from the Islamic Republic of Iran.

**Benazir Sultana, India** - High School teacher.

**Khadija Khan, United Kingdom.** Journalist/ Editor at Canadian Magazine a Further Inquiry (AFI).

**Amber Zaidi, India.** A social activist and strong advocate for Muslim women's issues such as Triple Talak.

**Shemi Ali, India.** An Ex-Muslim who holds a strong awareness of the challenges within Islam.

**Irfana Ahad, India** - An Ex-Muslim with a deep understanding of Islam, conscious and attentive to identifying the problems within.

**Inndia Saraswathy Keeylaas, Denmark.** A Sharia-affected Sunni ex-Muslim.

**Asha Kaul, India.** Husband killed by terrorists in Kokernag-Kashmir on 1st May 1990.

**Sanjala Kaul, India.** Father killed by terrorists in Srinagar in February 1990.

**Archana Bandaru, USA.** Domestic violence Sharia-affected victim of Muslim husband.

**Dr. Phyllis Chesler, USA.** Emerita Professor of Psychology at City University of New York, best-selling author, feminist leader, and a retired psychotherapist.

**Christine Douglass-Williams, Canada.** Journalist and author of *The Challenge of Modernizing Islam*. On board of advisors for the Council for Muslims Facing Tomorrow.



**Madhu Kishwar, India.** Founder MANUSHI, (<https://www.manushi.in/>) Scholar active in social and legal activism.

**Naama Avrahami, Israel.** CEO Gulf Technology Systems.

**Dr. Lakshmi Bandlamudi, USA.** City University of New York. Academic and Author with writings grounded on the Philosophy of Dialogue.

**Leslie S. Lebl, USA.** Former Foreign Service Officer with the U.S. Department of State. Author of Hidden Struggle: The Challenge of Sharia in the West (June 2023) as well as Islamism and Security in Bosnia-Herzegovina (2014) and several articles on Islamism in the West.

**Rachel H. Sternberg, USA.** Ph.D. Professor of Classics at Case Western Reserve University, and author of The Ancient Greek Roots of Human Rights (University of Texas Press, 2021).

**Helayne Kushner, USA.** Current member of the CLARITY Coalition, Artist, and Antisemitism Activist.

**Deepti Mahajan, USA.** Signatory for Hindupact. (<https://hindupact.org/chingari/>). Runs CHINGARI, a project that champions the cause of minority Hindu girls in Pakistan.

**Rinita Mazumdar, USA.** Ph.D. College teacher, Author of several books on feminism.

**Lily Shohat, USA.** Professor of Psychology at LaGuardia Community College, City University of New York.

**Uma N. Iyer, USA.** Professor of Mathematics and Computer Science (Retd), Bronx Community College, City University of New York.

**Dr. Iona Italia, Australia** - Managing Editor, Quillette Magazine.

**Rajyashree Chaudhuri, India.** Human Rights activist and promoter.

**Professor Vijita Singh Aggarwal, India.** Senior Professor of Management and Director, International Affairs at Guru Gobind Singh (GGS) Indraprastha University, Delhi.

**Dr. Rinkoo Wadhera, India.** Director, Centre for Culture Studies, Sarayu Foundation Charitable Trust (<https://sarayustrust.org>) An educationist, folklorist, and teacher trainer.

**Monicca Reddy, India.** Founder-Chairperson of Aham Talks, an advocacy group, Ahum Foundation, an NGO dedicated to upliftment of women & children in ethnic tribal groups.

**Prachi Adhikari, India.** Actor, Social Activist.

**Bernadette Losha, South Africa.** President/Founder and Global Chair of Association for Creative Teaching for Rural Women, Youth, Men and Children in Development (ACTWID)

**Neena Rai, India.** Author.

## **I STAND WITH HER**

**Seyed Mohammad Haji Seyed Javadi, Iran.** Sharia-affected conscientious objector and escapee from an Islamic regime.

**Hamidreza Ahamdi, Canada.** A Sharia-affected, conscientious objector, and escapee from an Islamic Regime

**Aliakbar (Rama Simham) India.** Film Director with 34 years in the Malayalam film industry.

**Arif Hussain Theruvath, India.** - President of Non-Religious Citizens, which is a scientific, secularist, humanist society (<https://nrcindia.org/>)

**Rajinder Premi, India.** Victim of terrorism as the son of the slain writer and author of Kashmir named Sarwanand Kaul Premi.

**Kumar Jee Bhat, India.** Advocate. Victim of terrorism, son of the slain Kashmiri community leader, Pandit Prem Nath Bhat, killed in 1989 by terrorists in Kashmir.

**Ashutosh Taploo, India.** Victim of terrorism and son of the topmost Hindu leader of Kashmir, Advocate Tika Lal Taploo, killed by terrorists in 1989.

**Sushil Pandit, India.** Renowned activist and a prominent Kashmiri leader, political activist, and commentator.

**Dr. Vivek Kaul, UK.** Surgeon at Brighton and Sussex University Hospital. Fled ethnic cleansing of Kashmir in 1990.

**Raymond Ibrahim, USA** (<https://www.raymondibrahim.com/>) An expert in Islamic history and doctrine, and the author several books.

**Lawrence Krauss, Canada.** World-renowned theoretical physicist, commentator, bestselling author, President of The Origins Project Foundation, and host of the Origins Podcast.

**Coptic Solidarity, USA.** (<https://www.copticsolidarity.org/about-us/what-is-coptic-solidarity/>) is dedicated to advocating equal citizenship for the Coptic Christians of Egypt and minorities in the Middle East.

**Dr. Gautam Sen, UK.** B.Sc. (Econ) Ph.D. (London) One of the creators of the graduate program in International Political Economy at the London School of Economics & Political Science who has published extensively.

**Francois Gautier, India.** (<https://www.Francoisgautier.com> and <https://www.factmuseum.com/>) Author and political correspondent in South Asia for ten years for « Le Figaro », France's largest daily.

**O Favour Ayodele, South Africa.** PhD and VisionAfric & AIRO Founder & Global Executive Chairman. UNAccc Global Secretary General Africa & Caribbean Nations (<https://visionafric.org/> and <https://unaccc.org/>)

**Rahul Dewan, India.** Trustee, Sarayu Foundation Charitable Trust, (<https://sarayustrust.org>)

**Stephen Okurmu, Uganda.** Social leader.

**Nicolus Cirpala, Russia.** Author of books for self-development

**Col. CM Ramakrishnan (Retd), India.** Trustee, Sarayu Foundation Charitable Trust and dedicated to serving less privileged rural children.

**Yosef Yomtov, Israel.** A stateless refugees born in Egypt and grew up in San Francisco and conceived World Peace Tracts.

**Mathew J. J. Giagnorio, Canada.** Student, Department of Philosophy Brock University. Member, Heterodox Academy, founder of 'A Further Enquiry'

**Dr Rajat Sharma, India.** Global Chairman, UNAccc (<https://unaccc.org/>) with 794 Global Board Members Representing 57 Countries.

**Ashwani Kumar Chrungoo, India.** Human Rights Defender, Author, columnist, and a senior leader of the displaced community of Kashmiri Pandits.

**Neville Gaunt, UK.** BSc, Mathematics and Economics, University of Nottingham, CEO, Global Strategy & Education Community-Mind Fit UK.

**Sanjay Dixit, India.** Indian Administrative Service, (Retired) Author, Columnist, Chairman, Jaipur Dialogues India. A Youtuber with 1.34 million subscribers.

**Hemant Patel, USA.** MS (Computer Science), BE Mechanical Engineering, PMP 1st, PSM, LSSGB, ITIL, ASQC) Founder, President & CEO of Shree Sanatan Dharmic Foundation.

**Ravi Ranjan Singh, India.** Developing a sustainable global system to counter Halal-related economics. Activist supporting international freedom-related movements.

**Gottlieb Wilhelm Keller, Austria.** Global Board Member of UNAccc (<https://unaccc.org/global-governing-council/>)

**Ram Manchi, USA.** Director, Wells Fargo Bank. Professional with over three decades of global corporate diversified experience.

**Dr Ajay Kumar Chrungoo, India.** Chairman, Panun Kashmir: an Organisation fighting for the Human Rights and Political Rights of Internally Displaced Hindus.

**Kartikey Bhardwaj, India.** Author of two books on Dharma, Spirituality and Faith.

**Jacob Caldino Cardel, Philippines.** Educational Coordinator.

**Dr. Ian Andersen, Netherlands.** Director and Board Member, UNAccc (<https://unaccc.org/>)

**Sanjeev Kulkarni, India.** Share Broker.

**Utpal Kaul, India.** Publisher. Expert on Ancient history of Kashmir, senior community activist and victim of Jihad in Kashmir.

**Ramaswamy Venkata Subra Mani (R.V.S. Mani), India.** Ex-civil servant, author, and Post-Graduate in Law in Alternative Dispute Resolution.

**Charles Engeti, South Africa.** Director, The Eurasia Centre, and The Eurasia Business. Coalition Director, Africa Program, UPLIFTING AFRICA. [www.upliftingafrica.org](http://www.upliftingafrica.org).

**Rahul Sur, USA.** Former UN official and former Inspector General of Police in India.

**Kushal Kelkar, USA.** A human rights activist, CEO, and tenured faculty at the International Association for Human Values. (<https://www.iahv.org/about-us/>)

**Neeraj Atri, India.** Chairman, National Center for Historical Research and Comparative Studies (An NGO based in India).

**Dr. Koenraad Elst, Belgium.** MA degrees in Sinology, Indology and Philosophy, and a PhD in Oriental Philology & History. Author of 32 books on Asian history and philosophy. Visiting professor at Chanakya University Bengaluru (India). <https://independent.academia.edu/KElst>.

**Acharya Sri KR Manoj, India.** Founder, Arsha Vidya Samajam, (<https://www.arshaworld.org/>) India. Expert in comparative religions and deradicalization.

**Dr. Ratan Sharda, India.** PhD and author. Founder of Vishwa Adhyayan Kendra Mumbai (Centre for International Studies).

**Gautam Bose, India -** Film maker making documentaries and learning videos for the last 40 years.

**Durga Nand Jha, India-** Executive Chairman, Centre for Policy Analysis.

### **ANNEXURE 3**

#### **DISTRIBUTION LIST.**

Mr. António Guterres, Secretary-Secretary General, United Nations.

Mr. Volker Türk, High Commissioner for Human Rights, United Nations.

Ms. Ilze Brands Kehris, Assistant Secretary-General for Human Rights, United Nations.

Ms. Sima Sami Bahous, Under-Secretary-General and UN Women Executive Director.

Ms. Rola Dashti, Executive Director, Economic and Social Commission for Western Asia (ESCWA)

Mr. Vladimir Voronkov, Under-Secretary-General for Counterterrorism, United Nations.

Mr. Miguel de Serpa Soares, Under-Secretary-General and United Nations Legal Counsel.

Ms. Melissa Fleming, Under-Secretary-General, Department of Global Communications, United Nations.

Mr. Abraham Cooper, Chair, United States Commission on International Religious Freedom.

Ms. Dunja Mijatović, Commissioner for Human Rights, Council of Europe.

Mr. Justice Arun Kumar Mishra (Retd), National Human Rights Commission of India Chairperson.

## ANNEXURE 4

### MORE EVIDENCE SUBSTANTIATING THE COMPLAINT MANDATE OF UNITED NATIONS HUMAN RIGHTS AND HUMAN RIGHTS COUNCIL

The [UN Human Rights Council](#)<sup>76</sup> is responsible for "promoting universal respect for the protection of all human rights and fundamental freedoms for all, without distinction of any kind and in a fair and equal manner." It can discuss all thematic human rights issues and situations requiring attention throughout the year. It "serves as an international forum for dialogue on human rights issues with UN officials and mandated experts, states, civil society, and other participants. It appoints the [Special Procedures](#), independent human rights experts who serve as the eyes and ears of the Council by monitoring situations in specific countries or by looking at specific themes and authorizes commissions of inquiry and fact-finding missions, which produce hard-hitting evidence on war crimes and crimes against humanity."

The United Nations Human Rights website (also known as the Office of the High Commissioner and abbreviated as OHCHR) attaches supreme importance to women's rights. It states, "[Gender equality](#)<sup>77</sup> is at the very heart of human rights and United Nations (UN) values. OHCHR works to promote women and girls' equal enjoyment of all human rights, including freedom from violence, sexual and reproductive rights, access to justice, socio-economic equality, and participation in decision-making."

OHCHR claims it "[speaks out objectively](#)<sup>78</sup> in the face of human rights violations worldwide" and "provides a forum for identifying, highlighting and developing responses to today's human rights challenges." OHCHR further asserts that "major human rights crises have repeatedly been preceded by warnings from the Office [...]."

### OUR OBLIGATION AND RIGHT TO SUBMIT THIS COMPLAINT

We are inspired by the call from OHCHR that "voices and courage of women and girls have been, are, and will continue to be essential to the fight for human rights protection" and "[today, we call upon everyone](#)<sup>79</sup> to play their part. *Everyone can make a difference. Be an activist. UNiTE (sic) to end violence against women and girls.*"

Consequently, this complaint deals with the global thematic issue of those elements of the Sharia and the resultant actions of those Muslims that violate the human rights of women and core human rights treaties. Such a complaint is not "Islamophobic" for the following *reasons*:

*First, the OHCHR website*<sup>80</sup> *states, "Any individual, group, civil-society organization, inter-governmental entity or national human rights bodies can submit information to the Special Procedures."*

Second, the UN leadership acknowledges the thematic issue and problem linked to the treatment of Muslim women. Specifically, in November 2023, the UN [Deputy Secretary-General Amina](#)

<sup>76</sup> <https://www.ohchr.org/en/hr-bodies/hrc/about-council>

<sup>77</sup> <https://www.ohchr.org/en/topic/gender-equality-and-womens-rights>

<sup>78</sup> <https://www.ohchr.org/en/about-us/what-we-do>

<sup>79</sup> <https://www.unwomen.org/en/news-stories/statement/2022/11/statement-call-to-action-unite-activism-to-end-violence-against-women-and-girls>

<sup>80</sup> <https://www.ohchr.org/en/special-procedures-human-rights-council/what-are-communications>

[Mohammed addressed the International Conference on Women in Islam in Jeddah, Saudi Arabia](#)<sup>81</sup> and stated, among other things, the following:

But across the world today, nearly 130 million [Muslim] girls are out of school. [...] We see women's rights trampled, as is the case in Afghanistan today. The Taliban's harsh restrictions and denial of divinely granted rights must be addressed as a matter of urgency. [...] Together, let us correct the false impression and ignorance that denying girls and women education and opportunities is consistent with our Islamic faith.

Noeleen Heyzer, another [senior female UN official](#),<sup>82</sup> who played a key role in the preparatory process for the Fourth World Conference on Women in Beijing, stated,

A question that is sometimes posed is whether women in Muslim contexts are entitled to equal rights. Are their culture and religion opposed to women having equal rights? Women in Muslim minorities are denied equal rights as citizens on the grounds of their supposed culture and religion. There is an urgent need to make visible initiatives for gender equality for women in Muslim contexts so that their right to have rights is not discounted, a priori, by fallacious ideas about their culture and religion.

Furthermore, she noted,

[the] stereotype of Muslim women as choiceless, voiceless victims of their culture and religion. Such a stereotype, which is unfounded, in fact, becomes pernicious when it is institutionalized in policy and law [and] denied equal rights as citizens on the grounds of their supposed culture and religion.

UN officials have felt no need to make similar statements about women of other faiths.

Third, OHCHR has [routinely appointed Special Rapporteurs](#)<sup>83</sup> on freedom of religion or belief. One of them was [Mr. Ahmed Shaheed](#)<sup>84</sup> and the author of a global, thematic report that dealt with only one religion and its followers: Islam and Muslims. Concerning this report entitled, [Countering Islamophobia/anti-Muslim hatred to eliminate discrimination and intolerance based on religion or belief](#),<sup>85</sup> he stated before the UN Human Rights Council that "[criticism of the ideas, leaders, symbols or practices of Islam](#)."<sup>86</sup> is not in itself Islamophobia, and that "international human rights law protects individuals, not religions." Furthermore, he drew a "distinction between anti-Muslim hatred and legitimate criticism of Islam." Based on the precedent that a UN Special Rapporteur has dealt globally and thematically with one religion and its followers, this complaint does the same. Logically, as the UN has addressed the issue of global discrimination against Muslims, it can also deal with the equally global issue of discrimination caused by elements of the Sharia against women.

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<sup>81</sup> <https://www.un.org/sg/en/content/dsg/statement/2023-11-06/deputy-secretary-generals-remarks-the-opening-ceremony-of-the-international-conference-women-islam>

<sup>82</sup> <https://www.un.org/en/chronicle/article/promoting-gender-equality-muslim-contexts-womens-voices-must-not-be-silenced>

<sup>83</sup> <https://www.ohchr.org/en/special-procedures-human-rights-council/current-and-former-mandate-holders-existing-mandates>

<sup>84</sup> <https://www.ohchr.org/en/special-procedures/sr-religion-or-belief/mr-ahmed-shaheed>

<sup>85</sup> <https://www.ohchr.org/en/documents/thematic-reports/ahrc4630-countering-islamophobiaanti-muslim-hatred-eliminate>

<sup>86</sup> <https://www.jihadwatch.org/2021/10/un-special-rapporteur-on-freedom-of-religion-says-criticism-of-islam-is-not-in-of-itself-islamophobia>

Fourth, the Islamic countries of the world, by organizing themselves through the OIC into one entity that is the "collective voice of the Muslim world," establish that it is valid to raise a cross-cutting issue whose roots exclusively lie in Islam.

Fifth, well-established research organizations such as [Pew Research](#)<sup>87</sup> regularly conduct surveys on Muslims and Islam worldwide to show the methodological validity of our complaint.

Sixth, the work and advocacy by organizations like the [ex-Muslims of North America](#)<sup>88</sup> reinforces the global and thematic nature of this subject. Its [factsheet on Women's Rights](#)<sup>89</sup> states: "The status of women varies across the Muslim world. But there is a trend: the more explicitly religious a country, the more strangled women's rights are."

Seventh, the complaint [satisfies the criteria](#)<sup>90</sup> required to enable the experts to act on it. Specifically, it is not politically motivated, contains a factual description of the alleged violations based on credible and detailed information, and relies upon public documents, including UN documents and complaints already submitted to the Human Rights Council. Some of the signatories of this complaint are women who have been personally affected by Sharia and have made it their life's mission to help women and girls impacted by Sharia. We also note that international law has a "[high threshold for defining restrictions on freedom of expression](#)."<sup>91</sup> Consequently, this complaint does not constitute 'incitement to hatred' under the [Rabat Plan of Action](#).<sup>92</sup> This complaint's signatories are men who each resolved and said, '[I Stand With Her](#).'<sup>93</sup>

Lastly, we acknowledge the reform movements in Islam gathering pace and stand unequivocally invested in their success. We note, for example, the Saudi Minister of Hajj and Umrah announcing that mahram (blood relative) is no longer required to accompany a woman pilgrim who wishes to travel to Saudi Arabia to perform Hajj or Umrah from any part of the world. In India, Muslim women have gained from these changes. In 2023, India sent the largest contingent of women pilgrims. The Ministry of Minority Affairs stated that applications of 4,314 LWMs (Ladies without Mehram) were approved for Haj for 2023.

Saudi Arabia also relaxed the dress code for foreign women tourists and granted women the right to drive, which, according to The New York Times, "cracked open a window to new freedoms for women who have long lived under repressive laws." In 2017, Tunisia overturned a law that banned women from marrying non-Muslims. A spokeswoman for President Beji Caid Essebsi made the announcement and congratulated women on gaining "the freedom to choose one's spouse."

However, all these positive developments do not detract from the violation of women's human rights caused by Sharia.

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<sup>87</sup> <https://www.pewresearch.org/short-reads/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

<sup>88</sup> <https://exmuslims.org/>

<sup>89</sup> [https://exmuslims.org/womens\\_rights.pdf](https://exmuslims.org/womens_rights.pdf)

<sup>90</sup> <https://spsubmission.ohchr.org/>

<sup>91</sup> <https://www.ohchr.org/en/freedom-of-expression>

<sup>92</sup> <https://www.ohchr.org/en/freedom-of-expression>

<sup>93</sup> <https://www.ohchr.org/en/get-involved/i-stand-with-her>



## THEMATIC ISSUE 1: VIOLENCE AGAINST WOMEN

The [UN explicitly recognized violence](#)<sup>94</sup> against women as a human rights violation at the World Conference on Human Rights in Vienna in 1993. [The impact of such violence ranges from immediate to long-term, with multiple physical, sexual, and mental consequences for women and girls, including death.](#)<sup>95</sup> The following is only a very partial recounting of the worldwide examples of extremist Muslims inflicting violence upon both non-Muslim and Muslim girls.

### MIDDLE EAST

#### ISRAEL

On 7 October 2023, Hamas terrorists committed [extreme violence](#),<sup>96</sup> rape, torture, and murder of Israeli women. This included gang rape while the women were injured or dead, their mutilation, and execution. Multiple photographs showed the bodies of women naked from the waist down or with their underwear ripped to one side, legs splayed, with signs of trauma to their genitals and legs, with the [perpetrators laughing while committing crimes](#).<sup>97</sup> The New York Times [reported](#),<sup>98</sup> on “a video...showing two dead Israeli soldiers at a base near Gaza who appeared to have been shot directly in their vaginas.”

[US President Joe Biden](#)<sup>99</sup> said:

Reports of women raped – repeatedly raped – and their bodies being mutilated while still alive – of women's corpses being desecrated, Hamas terrorists inflicting as much pain and suffering on women and girls as possible and then murdering them. It is appalling.

Hillary Clinton, former US Secretary of State, [condemned it](#)<sup>100</sup> while speaking to the UN as a "crime against humanity" with "no justifications and no excuses." A UN Commission of Inquiry investigating war crimes said it would focus on sexual violence by Hamas in the 7 October attacks on Israel.

[UN experts](#)<sup>101</sup> have called for full accountability for the multitude of alleged crimes committed against civilians in Israel in the 7 October attacks and cooperation with investigators. The UN stated:

The allegations include grave violations of international law, including killings, hostage-taking, and torture, including sexual torture. Across 22 villages, approximately 1,200 Israeli and foreign nationals were killed. Thousands more were injured. An estimated 240 adults, children, and infants were taken hostage.

As armed Palestinian groups rampaged through communities in Israel bordering the Gaza Strip, thousands of people were subjected to targeted and brutal attacks, the vast majority

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<sup>94</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G14/037/00/PDF/G1403700.pdf?OpenElement>

<sup>95</sup> <https://www.unwomen.org/en/what-we-do/ending-violence-against-women>

<sup>96</sup> <https://www.bbc.com/news/world-middle-east-67629181>

<sup>97</sup> <https://www.youtube.com/watch?app=desktop&v=5nSxMqDkux0>

<sup>98</sup> <https://www.nytimes.com/2023/12/28/world/middleeast/oct-7-attacks-hamas-israel-sexual-violence.html>

<sup>99</sup> <https://www.theguardian.com/world/2023/dec/05/un-hears-accounts-of-sexual-violence-during-7-october-attacks-by-hamas>

<sup>100</sup> <https://www.msn.com/en-us/news/politics/hillary-clinton-slams-progressives-ignoring-hamas-horrors-no-excuses/ar-AA112yyo>

<sup>101</sup> <https://www.ohchr.org/en/press-releases/2024/01/un-experts-demand-accountability-victims-sexual-torture-and-unlawful>

of whom were civilians. The growing body of evidence about reported sexual violence is particularly harrowing. Individuals were allegedly burnt alive in their homes or bomb shelters. Some bodies were found decapitated or, mutilated or both. Many bodies had signs of trauma consistent with executions. Many bodies had injuries consistent with beatings at or near the time of death.

Allegations of sexual torture include rapes and gang rapes, sexual assaults, mutilations, and gunshots to genital areas. Female bodies were found with their clothing pulled up to their waists, with underpants removed or torn or stained with blood.

The UN experts also stated:

These acts constitute gross violations of international law, amounting to war crimes, which, given the number of victims and the extensive premeditation and planning of the attacks, may also qualify as crimes against humanity. There are no circumstances that justify their perpetration. Acknowledging and documenting the harm done and the pursuit of justice are vital steps towards peace.

[The Guardian](#)<sup>102</sup> reported,

Israeli intelligence officials, experts, and sources with direct knowledge of interrogation reports of captured Hamas fighters believe units that attacked were beforehand given a text that drew on a controversial and contested interpretation of traditional Islamic military jurisprudence, claiming that captives were “the spoils of war.” This potentially legitimised the abduction of civilians and other abuses, without being an explicit instruction to do so.

An [analysis by an expert on Islam](#)<sup>103</sup> drew attention to Qur’an verses 4.3, 4.24, 23:1-6 as providing the religious justification for such actions. [Israel has now put up the soul-searing images of the carnage](#)<sup>104</sup> on a website already viewed by 43 million people in the first week they were made public.

## **SYRIA**

The Islamic State committed widespread sexual violence on Yazidi women. This is detailed in the UN report issued by the [Independent International Commission of Inquiry on the Syrian Arab Republic](#)<sup>105</sup> entitled [They Came to Destroy: ISIS Crimes against the Yazidis](#).<sup>106</sup> It states,

From the moment of capture, through the various holding sites, and while being bought and raped by ISIS fighters, Yazidi women and girls were verbally abused by ISIS fighters. Insults were specifically directed at their Yazidi faith, saying that they "worshipped stones" and referring to them as "dirty kuffar" and "devil-worshippers....These women were "openly termed sabaya or slaves...there was a rigid system and ideology governing ISIS' handling of Yazidi women and girls as chattel...their treatment was respectful only of the property rights of those who "own" the women and girls... eighty percent of the women

<sup>102</sup> <https://www.theguardian.com/world/2024/jan/18/evidence-points-to-systematic-use-of-rape-by-hamas-in-7-october-attacks>

<sup>103</sup> <https://www.jihadwatch.org/2024/01/guardian-hamas-rapists-drew-on-interpretation-of-islamic-jurisprudence-claiming-captives-were-spoils-of-war>

<sup>104</sup> <https://saturday-october-seven.com/#/>

<sup>105</sup> <https://www.ohchr.org/en/hr-bodies/hrc/iici-syria/independent-international-commission>

<sup>106</sup> [https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/CoISyria/A\\_HRC\\_32\\_CRP.2\\_en.pdf](https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/CoISyria/A_HRC_32_CRP.2_en.pdf)

and girls [were] available to its fighters for individual purchase, the apportioning being drawn directly from religious interpretation.

Detailed planning and organization went into practicing this sexual slavery. A central committee organized the Yazidi slave markets; prospective buyers had to pre-register, the bid had to be submitted in a sealed envelope at the time of purchase, and the winner of the bid was obliged to purchase the woman sold. The report noted:

ISIS sells Yazidi women and girls in slave markets souk sabaya or as individual purchases to fighters who come to the holding centers. In some instances, an ISIS fighter might buy a group of Yazidi females to take them into rural areas without slave markets where he could sell them individually at a higher price. The remaining twenty percent are held as collective property of ISIS and were distributed in groups to military bases throughout Iraq and Syria.

The women had to walk on a raised area where they stood. If they refused, ISIS fighters beat them with wooden sticks. Girls between seven and nine were also included in the auction. Their hair was checked, and they were told to open their mouths. They were bought at prices that ranged from USD 200 to USD 1,500, depending on marital status, age, number of children, and beauty. Their fighter-owner simply informed most that he had bought or sold her. A Syrian fighter bought a Yazidi woman at a slave auction at 'the farm' in Raqqah city in 2015, placed her in a car, and told her, "You are like a sheep. I have bought you." He sold her seven days later to an Algerian ISIS fighter living in the Aleppo governorate.

ISIS pressed technology into service:

ISIS fighters held online slave auctions, using the encrypted Telegraph application to circulate photos of captured Yazidi women and girls, with details of their age, marital status, current location, and price.

*Extremist Muslims traveling from around the world came to commit sexual slavery upon Yazidi women in Syria.*

The report noted that men (while it does not specify the religion of these men, it is reasonable to conclude that they were all Muslims) from Iraq, Syria, Saudi Arabia, Turkey, Morocco, Algeria, Tunisia, Libya, Egypt, Kazakhstan, Sudan, Belgium, Uzbekistan, and Australia purchased female slaves and committed crimes against Yazidi women and girls. The report states there were.

violent daily rapes by their fighter-owners. Some were handcuffed behind their backs during the rapes, while others had their hands and legs tied to the corners of the beds. Girls as young as nine were raped, as were pregnant women. Many women and girls reported being injured as a result of the rapes, suffering bleeding, cuts, and bruising. When rapes or beatings injured Yazidi women and children, ISIS fighters did not permit them access to medical care.

Faced with this treatment,

Yazidi women and girls began to scratch and bloody themselves in an attempt to make themselves unattractive to potential buyers. Some committed suicide at holding sites in Tel Afar, Mosul, and Raqqa city. At the main holding site in Raqqa City, a Yazidi girl attempted to kill herself by throwing herself from the second floor of the building. Severely injured, ISIS fighters forbade the other Yazidi captives from helping her. Some women and girls killed themselves by cutting their wrists or throats, while others hanged themselves using their headscarves.

The religious motive was evident.

ISIS, which considers the Yazidis to be infidels, has publicly cited the Yazidis' faith as the basis for the attack of 3 August 2014 and its subsequent abuse of them [...] ISIS has referred to the Yazidi as a “pagan minority [whose] existence [...] Muslims should question”, adding that “their women could be enslaved [...] as spoils of war.”

Noted author Raymond Ibrahim, who has been cataloguing [Muslim violence against Christians since 2011](#),<sup>107</sup> drew attention to the following excerpts from a *New York Times* [report](#),<sup>108</sup> “ISIS Enshrines a Theology of Rape”:

In the moments before he raped the 12-year-old girl, the Islamic State fighter took the time to explain that what he was about to do was not a sin. Because the preteen girl practiced a religion other than Islam, *the Quran not only gave him the right to rape her — it condoned and encouraged it, he insisted.*

He bound her hands and gagged her. Then he knelt beside the bed and prostrated himself in prayer before getting on top of her.

When it was over, he knelt to pray again, bookending the rape with acts of religious devotion.

“I kept telling him it hurts — please stop,” said the girl, whose body is so small an adult could circle her waist with two hands. *“He told me that according to Islam, he is allowed to rape an unbeliever. He said that by raping me, he is drawing closer to God,”* she said in an interview alongside her family in a refugee camp here, to which she escaped after 11 months of captivity. [Emphases added.]

The [report](#) continues:

One 34-year-old Yazidi woman, who was bought and repeatedly raped by a Saudi fighter in the Syrian city of Shadadi, described how she fared better than the second slave in the household — a 12-year-old girl who was raped for days on end despite heavy bleeding.

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<sup>107</sup> <https://www.raymondibrahim.com/2011/08/12/muslim-persecution-of-christians-july-2011/>

<sup>108</sup> [https://www.nytimes.com/2015/08/14/world/middleeast/isis-enshrines-a-theology-of-rape.html?\\_r=0](https://www.nytimes.com/2015/08/14/world/middleeast/isis-enshrines-a-theology-of-rape.html?_r=0)

"He destroyed her body. She was badly infected. The fighter kept coming and asking me, 'Why does she smell so bad?' And I said, she has an infection on the inside; you need to take care of her," the woman said.

Unmoved, he ignored the girl's agony, continuing the ritual of praying before and after raping the child.

"I said to him, 'She's just a little girl,' " the older woman recalled. "And he answered: 'No. She's not a little girl. She's a slave. And she knows exactly how to have sex.' "

"And having sex with her pleases God," he said.

[CNN reported](#)<sup>109</sup> the case of a woman raped by an American Jihadi who stated, "Before raping me, he would pray for like fifteen minutes or half an hour. And after that, even if it was 2 a.m., 3 a.m., after raping me, he would go take a shower and pray again." [Suad Saleh, a female professor](#)<sup>110</sup> from the renowned Al-Azhar University in Cairo, Egypt, stated in a TV interview that Allah has allowed Muslim men to rape non-Muslim women to 'humiliate' them.

ISIS has [publicly defended sexual slavery](#)<sup>111</sup> saying, "enslaving the families of the infidels and taking their women as concubines is a firmly established aspect of the Sharia or Islamic law."

## EGYPT

A joint written statement submitted by Jubilee Campaign, Coptic Solidarity, and non-governmental organizations in special consultative status in 2023 called the attention of the Human Rights Council to:

The concerning trend by which women and girls, including minors, of the Coptic Christian faith in Egypt are routinely trafficked and forcibly married to Muslim men against their free will. There are an estimated fifty such cases annually, 500 within the past decade, and many victims regrettably remain disappeared to this day. Coptic women and girls are easily identifiable among a predominantly Muslim population as they do not wear hijabs and often don cross necklaces or other symbolic representations of their Christian faith. According to one common tactic, Muslim men will entice Coptic women and girls into romantic relationships under the guise of legitimate attraction and/or by deceptively promising marriage and a shared future. In reality, however, the perpetrators maintain the true motives until after elopement, at which point the victim learns the reality but is unable to escape due to their "legal" marital ties to their perpetrators, as well as due to the threat of being blackmailed with the release of sexual images and videos taken non-consensually. Without any viable options for nullifying the fraudulent marriages, victims are usually forced to renounce Christianity and convert to their 'husbands' Muslim faith. Formalities of "conversion" to Islam and subsequent changes in Civil Status records (ID, etc.) are then completed with astounding expediency, with obvious facilitators from police and government officials. Typically, the victim appears within days in a video clip, clad in her

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<sup>109</sup> <https://www.cnn.com/2015/09/24/world/amanpour-yazidi-woman/index.html>

<sup>110</sup> [https://zeenews.india.com/news/world/allah-allows-muslims-to-rape-non-muslim-women-in-order-to-humiliate-them-claims-islamic-professor\\_1846312.html](https://zeenews.india.com/news/world/allah-allows-muslims-to-rape-non-muslim-women-in-order-to-humiliate-them-claims-islamic-professor_1846312.html)

<sup>111</sup> <https://www.cnn.com/2014/10/12/world/meast/isis-justification-slavery/index.html>

hijab, announcing that she has found the True Religion and demanding her family stay away from her. Another method of trafficking Coptic Christian women and girls is the use of sheer force and physical intimidation/ domination. Muslim men will often map the routines of their victims to determine whether they are suitable victims and at what times and locations they are most vulnerable. With the coordination of other local "Salafist networks," Muslim men are able to then "weave a spider's web around [the girls]." These networks will meet in mosques to strategize how and when to intentionally cross paths with the future victim. Typically, Muslim individuals will be planted in the workplace or in social circles of girls and women, where they will feign an 'authentic' relationship or friendship. Finally, one of these facilitators - who at that point will have instilled some sense of trust within the victim - will invite the girl or woman to meet her or him at a distant or desolate location, at which point the victim is abducted while traveling and subsequently transported to a hidden location. Often, in apartments rented by the Salafist network, the girl victims are then threatened and coerced into accepting Islam and marrying their captor.

In 2020, Coptic Solidarity issued a report entitled, [‘Jihad of the Womb: Trafficking of Coptic Women and Girls in Egypt.](#)<sup>112</sup> This stated,

The primary reason the Egyptian government refuses to intervene in any of these cases of trafficked Coptic women can be traced back to the second article of the Egyptian Constitution, which states that "Islam is the religion of the state and the principles of Islamic shari'a are the main sources of legislation." As explained by Raymond Ibrahim, "Because numbers always mean strength, Muslim clerics present this 'procreation' jihad as a way of killing two birds with one stone: seize and seed non-Muslim women with Muslim babies. Doing so depletes the infidels' ranks of women and the non-Muslim babies they might have birthed while simultaneously increasing both for Islam."

## ARAB WORLD

On the issue of Gender Based Violence (GBV), UN Women reported that [in the Arab world](#),<sup>113</sup> "the picture is still bleak, and women and girls in the region continue to be challenged by laws and policies that perpetuate GBV, deeply entrenched gender norms, and practices that influence relationship, family & institutional power dynamics." A [2017 UN report](#)<sup>114</sup> on violence against Arab women referred to "countries in North Africa and the Muslim Middle East as the belt of classic patriarchy, where men exert power over women by controlling their bodies and mobility." The report calls Intimate Partner Violence (IPV) against women in the Arab world "an alarming phenomenon." Research has concluded [that intimate Partner Violence](#)<sup>115</sup> has particular importance in the Arab region, given the norms and systems that reinforce male authority over women. Ex-Muslim Yasmine Mohammed wrote in her book *Unveiled*, "No woman walking without a man was spared, no matter her age or how much of her body was covered up. It seemed like all the men fulfilled the stereotype: they took harassment of women as their civic duty. Research shows that a whopping 99.3 % of women in Egypt report being sexually harassed."

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<sup>112</sup> <https://www.copticsolidarity.org/wp-content/uploads/2020/09/jihad-of-the-womb-report.pdf>

<sup>113</sup> <https://arabstates.unwomen.org/sites/default/files/Field%20Office%20Arab%20States/Attachments/2021/07/GBV-Policy%20Paper-EN.pdf>

<sup>114</sup> <https://arabstates.unwomen.org/en/digital-library/publications/2017/all/copy-of-status-of-arab-women>, Page 5

<sup>115</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6805386/#CR4>

## IRAN

Iran cracked down hard on Iranian women not wearing the hijab. It proposed a "[Bill to Support the Family by Promoting the Culture of Chastity and Hijab](#)," which UN experts stated are inherently discriminatory and may amount to gender persecution and gender apartheid.<sup>116</sup> The Norwegian [Nobel Committee awarded the Nobel Peace Prize for 2023](#)<sup>117</sup> to the Iranian Narges Mohammadi for her fight against the oppression of women in Iran and her fight to promote human rights and freedom for all. The Committee stated:

Her brave struggle has come with tremendous personal costs. Altogether, the regime has arrested her 13 times, convicted her five times, and sentenced her to a total of 31 years in prison and 154 lashes. Ms. Mohammadi is still in prison. In September 2022, a young Kurdish woman, Mahsa Jina Amini, was killed while in the custody of the Iranian morality police. Her killing triggered the largest political demonstrations against Iran's theocratic regime since it came to power in 1979. Under the slogan "Woman – Life – Freedom," hundreds of thousands of Iranians took part in peaceful protests against the authorities' brutality and oppression of women. The regime cracked down hard on the protests: more than 500 demonstrators were killed. Thousands were injured, including many who were blinded by rubber bullets fired by the police. At least 20,000 people were arrested and held in regime custody.

## AFRICA

[Boko Haram](#)<sup>118</sup> is an Islamic group that "promotes a version of Islam which makes it "haram," or forbidden, for Muslims to take part in any political or social activity associated with Western society.

In 2023, [Amnesty International](#)<sup>119</sup> reported, "Nine years after Boko Haram abducted 276 students from a girls' school in Chibok, 98 girls are still being held by Boko Haram, and a slew of abductions have taken place since." [...] A plethora of schools have been targeted, with girls being abducted, raped, killed, or forced into "marriages."

In 2020, [the prosecutor of the International Criminal Court \(ICC\)](#)<sup>120</sup> called for a formal inquiry to begin into war crimes and crimes against humanity in Nigeria. This followed a decade-long investigation into violence in the north-east involving Boko Haram militants. She listed a long list of acts allegedly carried out by Boko Haram that constituted crimes against humanity and war crimes. Specifically, they include murder, rape, sexual slavery, torture, persecution, hostage-taking, and enlisting children under the age of 15 into armed groups.

[In 2017, the UN Secretary-General's Special Representative for Children and Armed Conflict](#)<sup>121</sup> stated Boko Haram's tactics included [...] sexual violence, and it had "inflicted unspeakable horror upon the children of Nigeria's north-east and neighbouring countries. Furthermore, "the UN verified the use of 90 children for suicide bombings in Nigeria, Cameroon, Chad, and Niger, the

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<sup>116</sup> <https://www.ohchr.org/en/press-releases/2023/09/irans-proposed-hijab-law-could-amount-gender-apartheid-un-experts>

<sup>117</sup> <https://www.nobelprize.org/prizes/peace/2023/press-release/>

<sup>118</sup> <https://www.bbc.co.uk/news/world-africa-13809501>

<sup>119</sup> <https://www.amnesty.org/en/latest/news/2023/04/nine-years-after-chibok-girls-abducted/>

<sup>120</sup> <https://www.bbc.co.uk/news/world-africa-55277712>

<sup>121</sup> <https://news.un.org/en/story/2017/05/556582>

majority of whom were girls [...] The children were used in direct hostilities, for planting improvised explosive devices, to burn schools or houses, and in a variety of support roles."

## EUROPE

In the UK, predominantly extremist Muslims of Pakistani origin committed the rape of thousands of girls, now known as the 'grooming gang' scandal and '[Britain's Shame](#).'<sup>122</sup>

In her [independent review of the Rotherham case](#),<sup>123</sup> published in 2014, Prof Alexis Jay concluded that the majority of "known perpetrators were of Pakistani heritage," including five men convicted in 2010. Greater Manchester Police identified the men convicted at the trial in the Rochdale abuse scandal in February 2012 as British Pakistani.

The Telford abusers were men of "southern Asian heritage," according to an [independent inquiry](#)<sup>124</sup> carried out into the case. It stated, "It is an undeniable fact that a high proportion of those cases involved perpetrators that were described by victims/survivors and others as being "Asian" or, often, "Pakistani." [One victim said](#),<sup>125</sup>

My main perpetrator quoted scriptures from the Quran to me as he beat me. They made it clear that because I was a non-Muslim and not a virgin, and because I didn't dress "modestly," they believed I deserved to be "punished" [...] *to be gang raped*.

This has been extensively documented by independent media and in books by survivors.

## GERMANY

[According to the German state broadcaster](#)<sup>126</sup> on New Year's Eve 2015, hundreds of women were mobbed and sexually assaulted during celebrations in the western German city of Cologne. German politics and society were forever changed. A [...] thousand young men were forming in the crowd [...] from the North African-Arabic region. Packs of men were hunting down women, cornering many of them. There were sexual assaults, rapes. In the following days, a total of 1210 criminal complaints were made, 511 of them involving sexual assaults. Rape or attempted rape accounted for 28 complaints. [Similar scenes occurred in other German cities, including Hamburg, Frankfurt am Main and Hanover](#),<sup>127</sup> albeit not on the same scale.

## SWEDEN

In 2018, [BBC reported](#),<sup>128</sup> About 58% of men convicted in Sweden of rape and attempted rape over the past five years were born abroad, according to data from Swedish national TV. [...] The total number of offenders over five years was 843. Of those, 197 were from the Middle East and North Africa, with 45 coming from Afghanistan.

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<sup>122</sup> <https://www.youtube.com/watch?v=VAGk2mvgBEk>; <https://www2.cbn.com/news/news/easy-meat-britains-muslim-rape-gang-cover>.

<sup>123</sup> <https://www.rotherham.gov.uk/downloads/file/279/independent-inquiry-into-child-sexual-exploitation-in-rotherham>

<sup>124</sup> <https://static1.squarespace.com/static/5cc814eee8ba44aa938d883c/t/62cd9f93d1afb577e0f4d785/1657642904848/IITCSE+REPORT+-+VOLUME+ONE.pdf>

<sup>125</sup> <https://www.independent.co.uk/voices/rotherham-grooming-gang-sexual-abuse-muslim-islamist-racism-white-girls-religious-extremism-terrorism-a8261831.html>

<sup>126</sup> <https://www.dw.com/en/new-years-eve-in-cologne-5-years-after-the-mass-assaults/a-56073007>

<sup>127</sup> <https://www.dw.com/en/report-cologne-like-new-years-eve-attacks-in-12-german-states/a-18999994>

<sup>128</sup> <https://www.bbc.co.uk/news/world-europe-45269764>



Furthermore, [twenty-one research reports from the 1960s](#)<sup>129</sup> until today unanimously show the number of convicted rapists or men suspected of rape, men of foreign extraction were represented far more than Swedes.

## FRANCE

In France, in 2023, a Muslim man [told](#)<sup>130</sup> an underage girl with whom he had been chatting on Facebook, "I will burn you all. I will cut your throats. I will rape you and your mother because I have the right to do so."

When she refused to marry him, he defaulted to even more severe threats against her and her family -- at one point texting, "Soon we will cut your throats and play football with your heads." The communication was accompanied by a video showing the scene of a beheading.

Based on the name given in the French report, Fabio Califano, who was subsequently arrested, appears to have been a convert to Islam.

The girl's father, described as "devastated and angry," responded to the terror threats with which he and his family had been living, saying, "Islam is not what I have been hearing [it is] peace, tolerance, respect...We have been living in fear for a year!"

## ASIA

### PAKISTAN

[UN experts](#)<sup>131</sup> have "expressed alarm at the reported rise in abductions, forced marriages and conversions of underage girls and young women from religious minorities in Pakistan and called for immediate efforts to curtail the practices and ensure justice for victims. They were deeply troubled to hear that girls as young as 13 were being kidnapped from their families, trafficked to locations far from their homes, made to marry men sometimes twice their age, and coerced to convert to Islam, all in violation of international human rights law. Such marriages and conversions take place under threat of violence to these girls and women or their families."

The experts "deplored the ongoing lack of access to justice for victims and their families. Reports suggest these so-called marriages and conversions take place with the involvement of religious authorities and the complicity of security forces and the justice system. These reports also indicate that the court system enables these offenses by accepting, without critical examination, fraudulent evidence from perpetrators regarding victims' adulthood, voluntary marriage, and conversion. Courts have on occasion misused interpretations of religious law to justify victims remaining with their abusers."

As noted by [Raymond Ibrahim](#),<sup>132</sup>

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<sup>129</sup> <https://www.gatestoneinstitute.org/5195/sweden-rape>

<sup>130</sup> <https://www.fdesouche.com/2023/05/14/je-va-is-egorger-je-va-is-violer-car-jen-ai-le-droit-un-dijonnais-pratiquant-dun-islam-radical-harcelait-une-mineure-qui-avait-refuse-de-le/>

<sup>131</sup> <https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=27585>

<sup>132</sup> <https://www.gatestoneinstitute.org/19724/rape-enslave-non-muslim-women>

In Pakistan, for example, three Christian girls walking home after a long day's work were [accosted](#) by four "rich and drunk" Muslims — hardly candidates for ISIS — in a car. They "misbehaved," yelled "suggestive and lewd comments," and harassed the girls to get in their car for "a ride and some fun." When the girls declined the "invitation," adding that they were "devout Christians and did not practice sex outside of marriage," the men became enraged and chased the girls. "How dare you run away from us," the men yelled. "Christian girls are only meant for one thing: the pleasure of Muslim men." The men then drove their car into the three girls, killing one and severely injuring the other two.

In a separate incident, a human rights activist speaking about another Muslim man's rape of a 9-year-old Christian girl [revealed](#) that "Such incidents occur frequently. Christian girls are considered *goods to be damaged at leisure. Abusing them is a right.* According to the community's mentality, it is not even a crime. Muslims regard them as *spoils of war.*" [Emphasis added.] Most recently, a 3 June 2023 [report](#)<sup>133</sup> detailed the suffering many Hindus experience as "infidels" in Pakistan, and [quotes](#)<sup>134</sup> some who fled: "In Pakistan, there is no difference between meat and women... Had we stayed back, our women would have been torn to shreds."

In February 2024, [an angry mob in Pakistan](#)<sup>135</sup> accused a woman who wore a dress adorned with Arabic calligraphy of blasphemy after mistaking them for Quran verses. In some videos, people were heard chanting that those who blaspheme must be beheaded. She was saved by police, who escorted her to safety after hundreds gathered. She later gave a public apology. The dress had the word "Halwa" printed in Arabic letters, meaning beautiful in Arabic.

## AFGHANISTAN

According to the Taliban, they are [implementing Islamic law or Sharia](#).<sup>136</sup> [According to a UN report](#).<sup>137</sup>

Relentless edicts issued by the Taliban since taking power in Afghanistan in August 2021 have severely restricted the rights of women and girls and suffocated every dimension of their lives. The imposed extreme modesty rules of "proper hijab," meaning a non-fitted black garment with face covering, or not leaving home without reason, and mandatory mahram (male guardian) policy adds to a controlling environment in which it is difficult for women and girls to move freely outside their homes. [...] Women who report violence to the police are told that they "should not complain," that they "probably deserved being beaten," and that "such matters are private and should remain within the family." [...] Domestic violence, forced and child marriage, sale of children and body organs, child labour, trafficking, and unsafe migration have all increased.

The UN [also stated](#):<sup>138</sup>

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<sup>133</sup> <https://www.opindia.com/2023/06/pakistan-hindu-migrants-rajasthan-reveal-atrocities-hardships/>

<sup>134</sup> <https://www.opindia.com/2023/06/pakistan-hindu-migrants-rajasthan-reveal-atrocities-hardships/>

<sup>135</sup> <https://www.bbc.com/news/world-asia-68399822>

<sup>136</sup> <https://www.nbcnews.com/news/world/afghanistan-taliban-sharia-rcna57816>

<sup>137</sup> <https://www.ohchr.org/en/press-releases/2023/06/taliban-edicts-suffocating-women-and-girls-afghanistan-un-experts>

<sup>138</sup> <https://www.ohchr.org/en/statements/2023/08/afghanistan-un-human-rights-experts-denounce-idea-reformed-taliban>

The facts on the ground have demonstrated an accelerated, systematic, and all-engulfing system of segregation, marginalization, and persecution. The Taliban has even further implemented a system of discrimination with the intention to subject women and girls to total domination so egregious that the collective practices constitute gender persecution, a crime against humanity, and has necessitated a discussion about the codification of "[gender apartheid](#)."<sup>139</sup>

## BANGLADESH

According to the [International Commission of Jurists](#),<sup>140</sup> on the events in former East Pakistan and current Bangladesh that relate to 1971, it found:

Another feature on which very many accounts agree is the wholesale rape of women and young girls by Pakistan soldiers. The Bangladesh Government alleges that over 70,000 women were made pregnant as a result of these rapes. Whatever the precise numbers, the teams of American and British surgeons carrying out abortions and the widespread government efforts to persuade people to accept these girls into the community testify to the scale on which raping occurred. The officers turned a blind eye to this savagery and, when challenged, denied that it occurred. In many cases, the officers themselves kept young girls locked up to serve their pleasure. [...] Women were raped or had their breasts torn out with specially fashioned knives.

In 2023, the [Guardian](#)<sup>141</sup> in the UK also reported,

In 1971, the Pakistan army began a brutal crackdown against Bengalis in which hundreds of thousands of women were detained and repeatedly brutalized. Only now are their stories beginning to be told. Alongside the killings, soldiers carried out a violent campaign of [mass rape against Bengali women and girls](#),<sup>142</sup> in what [many historians believe](#)<sup>143</sup> amounted to a direct policy under Khan's command to impregnate as many women as possible with "blood from the west". Official estimates put the number of Bengali women raped at between 200,000 and 400,000, though even those numbers are considered conservative [by some](#).<sup>144</sup> Bangladesh has already succeeded in getting genocide recognition from the Lemkin Institute for Genocide Prevention and Genocide Watch, and US Congress recently introduced a [historic resolution](#)<sup>145</sup> recognising that a genocide occurred in 1971. The government is now lobbying for the UN and international community to recognise that a genocide was committed during the liberation war.

## INDIA

The Indian state of Kashmir saw horrific violence unleashed by extremist Muslims against the Hindus of the state and Hindu women from 1990 onwards. The film 'The Kashmir Files' directed by [Vivek Agnihotri](#),<sup>146</sup> screened worldwide in 2022 had a solid factual basis. The director had

<sup>139</sup> <https://www.ohchr.org/en/press-releases/2023/06/taliban-edicts-suffocating-women-and-girls-afghanistan-un-experts>

<sup>140</sup> <https://icj2.wpenpowered.com/wp-content/uploads/1972/06/Bangladesh-events-East-Pakistan-1971-thematic-report-1972-eng.pdf>

<sup>141</sup> <https://www.theguardian.com/global-development/2023/apr/03/52-years-bangladesh-birangona-women-mass-rape-survivors>

<sup>142</sup> <https://www.theguardian.com/stage/2014/apr/15/silence-bangladesh-birangona-women-of-war-play>

<sup>143</sup> [https://dailyhistory.org/What\\_Was\\_the\\_Fate\\_of\\_Women\\_During\\_the\\_Bangladesh\\_Liberation\\_War](https://dailyhistory.org/What_Was_the_Fate_of_Women_During_the_Bangladesh_Liberation_War)

<sup>144</sup> <https://www.forbes.com/sites/worldviews/2012/05/21/1971-rapes-bangladesh-cannot-hide-history/?sh=2a2ddd5b16df>

<sup>145</sup> <https://www.congress.gov/bills/117/congress/house-resolution/1430/text>

<sup>146</sup> <https://vivekagnihotri.com/>

travelled across the globe to record the testimonials of the first-generation victims. The film also features a scene in which a Kashmiri Hindu woman was cut with a saw while still alive.

This was corroborated in 2019 by a [Hindu woman, Sunanda Vashisht](#)<sup>147</sup> who testified in a US Congressional hearing on human rights in Kashmir and "spoke of a young woman, a lab assistant in a school, who she said was "abducted, blindfolded, gang-raped and cut into two halves on a mechanical saw while still alive."

In December 2023, after the security situation had improved, [one Muslim woman recalled](#)<sup>148</sup> "the mandatory veiling in the 90s, enforced by Islamist diktats and ACCEPTED [sic] it as part of the culture." In the 1990s, women were "acid attacked, kneecapped for wearing jeans [and some] died resisting the totalitarian fascism of the jihadis, some dying physically, others mentally."

Today, apart from consensual relationships between Hindu girls and Muslim men (to which we have no objection), it is a fact that there has been a persistent pattern of violence unleashed on numerous Hindu girls by Muslim men in many parts of India. [Hindu men](#)<sup>149</sup> in consensual relationships with Muslim women who have also been attacked and killed. Reports of such murders are often not covered by the mainstream press for fear of appearing "Islamophobic." Still, they are covered by small media and social media influencers who are concerned about the plight of Hindu women.

*Muslims commit the majority of honour killings worldwide.*

A [UN report](#)<sup>150</sup> states that "the majority of Arab countries do not have laws on certain types of violence against women, or have discriminatory laws including on honour killing." In a study conducted by Phyllis Chesler, [91 % of perpetrators](#)<sup>151</sup> committing honour killings worldwide were Muslims. In North America, most killers (84 %) were Muslims. In Europe, Muslims comprised an even larger majority at 96 %. In Muslim countries, almost all the perpetrators were Muslims.

A Pew poll found [83 % of Pakistanis](#)<sup>152</sup> favour stoning people who commit adultery. In May 2022, two [Pakistani women](#)<sup>153</sup> were lured from Spain back to Pakistan and brutally killed, described as "the latest in a grim litany of honour killings." The UN [Secretary-General reported](#)<sup>154</sup> that "karo-kari" ("honour killings") claimed the lives of 4,000 men and women between 1998 and 2003 in Pakistan, and that the number of women killed was more than double the number of men."

*The use of women to commit terrorism.*

A [Security Council resolution](#)<sup>155</sup> has recognized women's many roles in terrorism, including as "supporters, facilitators or perpetrators of terrorist acts."

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<sup>147</sup> <https://www.indiatoday.in/india/story/kashmiri-hindu-sunanda-vashisht-testimony-us-congressional-hearing-1619247-2019-11-15>

<sup>148</sup> <https://twitter.com/arshiaunis/status/1736950367676440982?t=C6tLcvaCi7hIasWjMY-f6Q&s=08>

<sup>149</sup> <https://www.indiatvnews.com/crime/maharashtra-hindu-boy-killed-for-marrying-muslim-girl-in-ahmednagar-several-arrested-police-investigation-2022-09-13-807861>

<sup>150</sup> <https://arabstates.unwomen.org/en/digital-library/publications/2017/all/copy-of-status-of-arab-women>

<sup>151</sup> <https://www.meforum.org/2646/worldwide-trends-in-honor-killings>

<sup>152</sup> <https://www.pewresearch.org/global/2009/08/13/chapter-2-religion-law-and-society/>

<sup>153</sup> <https://www.gulfoday.ae/news/2022/05/21/two-pakistani-spanish-sisters-shot-dead-for-honour-in-gujrat-city>

<sup>154</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N06/419/74/PDF/N0641974.pdf?OpenElement>

<sup>155</sup> <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N17/460/25/PDF/N1746025.pdf?OpenElement>

There have been burqa-clad female suicide bombers and male bombers disguised in burqas.<sup>156</sup>In 2022, a [woman in a burka](#)<sup>157</sup> detonated herself in Karachi, Pakistan, killing four people, including three Chinese.<sup>158</sup> In 2019, [Tunisia banned face veils](#)<sup>159</sup> in public institutions after a double bombing in Tunis, with the Prime Minister citing security reasons. A [male suicide bomber](#)<sup>160</sup> dressed as a veiled woman, and two female bombers killed people in Iraq in 2017. [Boko Haram](#)<sup>161</sup> also used women suicide bombers, with at least 244 of the 338 attacks in which the bomber's gender could be identified as being carried out by women.

It is estimated that [4,761 \(or 13 %\)](#)<sup>162</sup> of those who traveled to Iraq and Syria to join the Islamic State of Iraq and the Levant (ISIL) were women. Among them, 35% were from Eastern Asia, 23% from Eastern Europe, 17% from Western Europe, 17% from the Americas, Australia, and New Zealand, 13% from Central Asia and South-Eastern Asia each, 12% from Southern Asia; six percent from the Middle East and North Africa and less than one percent from Sub-Saharan Africa.

In 1986, the late Libyan dictator [Muammar Ghaddafi](#)<sup>163</sup> said:

Women must be trained to fight in houses, prepare explosive belts, and blow themselves up alongside enemy soldiers. We must train women to place explosives in cars and blow them up amid enemies and blow-up houses so that they can collapse on enemy soldiers. Women must be taught to place mines in cupboards, bags, shoes, and children's toys so that they explode on enemy soldiers.

## **THEMATIC ISSUE 2: THE HUMAN RIGHTS VIOLATIVE NORMS IN THE SHARIA**

UN documents demonstrate that while the legally binding [Convention on the Elimination of All Forms of Discrimination against Women \(CEDAW\) adopted in 1979](#)<sup>164</sup> has been ratified by all Muslim-majority countries ([except Iran, Somalia, and Sudan](#))<sup>165</sup> many of them exempt themselves from fully implementing the Convention's provisions and discriminate against women. This particularly concerns women's equality before the law in marriage, family life, and nationality. Many Muslim countries enter their reservations to Article 2 (non-discriminatory policy measures) and Article 16 (equality in marriage and family life) of CEDAW [to avoid conflict with the Islamic law of Shari'a](#).<sup>166</sup>

[The CEDAW Committee has stated:](#)<sup>167</sup>

[...] reservations [...] which challenge the central principles of the Convention are contrary to the provisions of the Convention and general international law. [...] Articles 2 and 16 are considered by the Committee to be core provisions of the Convention. The Committee holds the view that Article 2 is central to the objects and purpose of the Convention. States

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<sup>156</sup> Female suicide bombers belonging to the Liberation Tigers of Tamil Eelam (LTTE) in Sri Lanka did commit terrorism, but they were not religiously motivated.

<sup>157</sup> <https://edition.cnn.com/2022/04/27/asia/pakistan-karachi-blast-chinese-nationals-killed-intl-hnk/index.html>.

<sup>158</sup> <https://www.cfr.org/blog/women-boko-haram-and-suicide-bombings>.

<sup>159</sup> <https://www.aljazeera.com/news/2019/7/5/tunisia-bans-face-veils-in-public-institutions-after-bombing>.

<sup>160</sup> <https://www.newsweek.com/isis-iraq-veiled-female-suicide-bombers-kill-15-revenge-mosul-defeats-631176>.

<sup>161</sup> <https://edition.cnn.com/2017/08/10/africa/boko-haram-women-children-suicide-bombers/index.html>.

<sup>162</sup> <https://icsr.info/2018/07/23/from-daesh-to-diaspora-tracing-the-women-and-minors-of-islamic-state/>.

<sup>163</sup> <https://www.mirror.co.uk/news/uk-news/gaddafi-quotes-the-dead-libya-dictator-275336>.

<sup>164</sup> <https://www.un.org/womenwatch/daw/cedaw/cedaw.htm>

<sup>165</sup> [https://www.aclu.org/wp-content/uploads/legal-documents/CEDAW\\_factsheet\\_20100429.pdf](https://www.aclu.org/wp-content/uploads/legal-documents/CEDAW_factsheet_20100429.pdf).

<sup>166</sup> <https://www.studocu.com/en-gb/document/university-of-reading/dissertation-in-international-law/cedaw-islamic-reservations/16176276>

<sup>167</sup> <https://www.un.org/womenwatch/daw/cedaw/reservations.htm>

parties that ratify the Convention do so because they agree that discrimination against women in all its forms should be condemned and that the strategies set out in Article 2, subparagraphs (a) to (g) should be implemented by States parties to eliminate it. Neither traditional, religious, or cultural practice nor incompatible domestic laws and policies can justify violations of the Convention. The Committee also remains convinced that reservations to Article 16, whether lodged for national, traditional, religious, or cultural reasons, are incompatible with the Convention and, therefore, impermissible and should be reviewed, modified, or withdrawn.

Sharia-based discrimination against women occurs even outside the Middle East. More than 100 Muslim women have [complained](#)<sup>168</sup> about their treatment under Sharia law operating in the UK.

*Islamic polygamy is common even though it is against the UN's position.*

Sharia allows polygamy. The UN states that polygamy "[violates](#)<sup>169</sup> the dignity of women [and] is an inadmissible discrimination against women. Consequently, it should be definitely abolished wherever it continues to exist."

However, many [Muslim-majority countries](#)<sup>170</sup> permit polygamy. These include Afghanistan, Pakistan, Bangladesh, Iran, Egypt, Saudi Arabia, Qatar, the United Arab Emirates, and other neighboring countries. Research by the Pew Research Center shows [large percentages](#)<sup>171</sup> (more than 50 % of Muslims in Niger, Senegal, Mali, Cameroon, Nigeria, Tanzania, Ghana, DR Congo, Chad, and Kenya consider polygamy 'morally acceptable,' with nearly 50 % considering it so in the Middle East and North Africa. The permission to marry up to four women can be and is misused. According to a [Muslim website](#),<sup>172</sup> "Some people have made themselves harems....they treat their wives as animals....as if they were just child producing machines."

*Cousin marriages cause higher rates of genetically transmitted diseases in Muslims.*

Sharia encourages [consanguineous marriages](#)<sup>173</sup> that is, a union between couples who are related as second cousins or are closer. [Research shows](#),<sup>174</sup>

Arab countries display some of the highest rates of consanguineous marriages in the world, specifically first-cousin marriages, which may reach 25-30% of all marriages. In some countries like Qatar, Yemen, and UAE, consanguinity rates are increasing in the current generation. Worldwide, known dominant disorders are more numerous than known recessive disorders. However, data on genetic disorders in Arab populations, as extracted from the Catalogue of Transmission Genetics in Arabs (CTGA) database, indicate a relative abundance of recessive disorders in the region that is clearly associated with the practice of consanguinity.

This practice has now come to the West. In a BBC programme, a British Muslim woman recalled she knew from a young age she had been "promised" to her cousin. At the age of 17, she was taken

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<sup>168</sup> <https://www.bbc.com/news/uk-37830589>

<sup>169</sup> <http://hrlibrary.umn.edu/gencomm/hrcom28.htm>

<sup>170</sup> <https://worldpopulationreview.com/country-rankings/countries-where-polygamy-is-legal>

<sup>171</sup> <https://www.pewresearch.org/fact-tank/2020/12/07/polygamy-is-rare-around-the-world-and-mostly-confined-to-a-few-regions/>

<sup>172</sup> <https://islam.stackexchange.com/questions/76/why-are-muslims-allowed-to-marry-up-to-four-women>

<sup>173</sup> [https://wikiislam.net/wiki/Cousin\\_Marriage\\_in\\_Islamic\\_Law](https://wikiislam.net/wiki/Cousin_Marriage_in_Islamic_Law)

<sup>174</sup> <https://reproductive-health-journal.biomedcentral.com/articles/10.1186/1742-4755-6-17>

from Scotland and forced to marry her cousin in Pakistan. [Research by the BBC showed Pakistani families](#)<sup>175</sup> produced 30 % of the UK's genetically diseased children. 55 % of the community was married to a first cousin. A British Pakistani family is 13 times more likely than the general population to have children with recessive genetic disorders. The British taxpayer bears the costs of these genetically diseased children.

Yasmine Mohammed, an ex-Muslim who was aware of the problems caused by cousin marriages, wrote in her book *Unveiled* that she was against such marriage as she did not want a child with “three eyeballs.”

*Child marriage sanctioned by Sharia violates the rights of young Muslim girls.*

According to [UN Women](#)<sup>176</sup>

The example of the Prophet Muhammad's marriage to Aisha, which is said to have been consummated when Aisha was nine years old, is commonly used to justify child marriage. [...] In all traditional schools of [Islamic] law, a girl is considered to reach sexual maturity when she menstruates and, therefore, can be married. [...] Some governments and religious authorities say their laws cannot be changed for religious reasons. [...]. Of the 20 countries with the highest prevalence rates of child marriage, 11 are members of the OIC. Many Muslim family laws have minimum ages of marriage below 18—the internationally accepted definition of a "child"—or offer exceptions (parental consent, judicial consent, pregnancy) that allow children to marry below the minimum age. Some have a lower minimum age for girls than boys.

It stated the impact of child marriage included harming their health, increased vulnerability to abuse, lack of power, higher fertility, lower education, lesser education, and employment prospects. "Child marriage has serious economic impacts on countries and societies. A 2017 International Centre for Research on Women study estimated that the global cumulative costs of child marriage will be trillions of dollars between 2014 and 2030."

[Press in India](#)<sup>177</sup> has reported about the city of Hyderabad and its "thriving bride bazaar for rich Sheikhs," where the "arrests of eight Sheikhs and a Qazi for their involvement in trafficking and child marriages show how a network of brokers and racketeers lure poor parents into selling their daughters to rich Arabs in the name of marriage in Hyderabad." It reported on one Rehana, the eldest of four sisters in the family of Sirajuddin Ahmed, an auto driver. She was only 14 when she was first married to a 55-year-old Arab Sheikh from Dubai in 2004. She became pregnant but was deserted by her husband. Her parents got her aborted and married her off again, this time to a 70-year-old Sheikh from Qatar. The paper reported, "Rehana's case is not an isolated incident. In the last four decades, the old city of Hyderabad witnessed thousands of such Muslim child brides falling victim to the sexual desires of cash-rich Arab Sheiks from the Middle East countries."

According to Yasmine Mohammed, an ex-Muslim and author of *Unveiled*,

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<sup>175</sup> : <https://timesofindia.indiatimes.com/world/rest-of-world/Ban-UK-Pakistanis-from-marrying-cousins/articleshow/1298135.cms?>

<sup>176</sup><https://arabstates.unwomen.org/sites/default/files/Field%20Office%20Arab%20States/Attachments/Publications/2021/01/Policy-Brief-2-Ending-Child-Marriage-in-Muslim-Family-Laws.pdf>

<sup>177</sup> <https://www.hindustantimes.com/india-news/arabian-nightmares-hyderabad-still-a-thriving-bride-bazar-for-rich-sheikhs/story-dcLypwP6lk5l4Lh8dT5FYI.html>

The sexual exploitation of children is, unfortunately, sanctioned by Islam. Muhammed, the greatest example of humanity for all times, married a girl who was just six years old. For this reason, the practice of raping children is taboo but actually revered--as long as the person is married to the child. Child marriage is, therefore, rampant in Muslim-majority countries. In Pakistan and Iran, calls to raise the legal age of marriage was shot down as un-Islamic. [...] Mohammed's decision to rape a child has ruined the lives of millions, if not billions, of girls across the planet for the past fourteen hundred years.

### THEMATIC ISSUE 3: ISLAMIC CULTURE

According to the UN Economic and Social Commission for Western Asia ([ESCWA](#))<sup>178</sup> "Women in the Arab region face numerous obstacles influenced by deep-rooted discrimination, patriarchal attitudes, and gender stereotypes [...]." This is not restricted to the Arab world, as Muslim women worldwide have been compelled to organize against this culture. For example, the organization named, "Women living under Muslim Laws" or [WLUMN](#)<sup>179</sup> states it is a "transnational feminist solidarity network that promotes human rights, gender justice, and equality for people whose lives are shaped, conditioned or governed by patriarchal and/or authoritarian interpretations of Islam." These women are essentially fighting to enable the rise and acceptance of 'progressive Sharia.' Nevertheless, the existing culture restricts women's human rights in several ways. Some of them are as follows:

*Female Genital Mutilation (FGM) is widespread in parts of the Islamic world.*

[The Arab Human Development Report 2005](#)<sup>180</sup> commented on the Muslim family system reinforcing gender discrimination: "The man's right of disposal over her body, his watch over it, his use of it, his concealment, denial, and punishment of it, all become more blatant."

One manifestation of this is female genital mutilation (FGM), which comprises all procedures that involve partial or total removal of the external female genitalia or other injury to the female genital organs for non-medical reasons.<sup>181</sup>

The UN considers FGM an abhorrent human [rights](#) violation,<sup>182</sup> [torture, degrading treatment](#)<sup>183</sup> and a form of violence against women. There is a [UNFPA-UNICEF Joint Programme on the Elimination of Female Genital Mutilation](#).<sup>184</sup> According to UNICEF, the Middle East and North Africa account for a quarter of all FGM cases globally. The World Health Organization (WHO) estimates it would cost \$1.4 billion annually to treat the total health impacts of FGM.

Though not required by religion, religious dogma is often used to support FGM. Accordingly, the UN itself uses [Islamic scholars](#)<sup>185</sup> to motivate people to renounce it—tantamount to an admission that its practice springs from people's understanding of Islam. Muslim religious scholars profess FGM "[is part of the Sunna of the Prophet](#)."<sup>186</sup> The chairman of a social service foundation in

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<sup>178</sup> <https://www.unescwa.org/focus/gender>

<sup>179</sup> <https://www.wluml.org/>

<sup>180</sup> <https://hdr.undp.org/content/arab-human-development-report-2005> Page 16

<sup>181</sup> As defined by the World Health Organization (<https://www.who.int/news-room/fact-sheets/detail/female-genital-mutilation>).

<sup>182</sup> [https://twitter.com/antonioguterres/status/1225275675478614016?ref\\_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E1225275675478614016%7Ctwgr%5E%7Ctwcon%5Es1\\_%26ref\\_url=https%3A%2F%2Fnews.un.org%2Fen%2Fstory%2F2020%2F02%2F1056802](https://twitter.com/antonioguterres/status/1225275675478614016?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E1225275675478614016%7Ctwgr%5E%7Ctwcon%5Es1_%26ref_url=https%3A%2F%2Fnews.un.org%2Fen%2Fstory%2F2020%2F02%2F1056802)

<sup>183</sup> <https://wunm.com/2018/07/un-sr-torture-statement-on-fgm-torture-2/>

<sup>184</sup> <https://www.unicef.org/protection/unfpa-unicef-joint-programme-eliminating-fgm>

<sup>185</sup> <https://www.christiancentury.org/article/2012-10/activists-say-religion-key-combating-female-genital-mutilation>

<sup>186</sup> <https://sheikyermami.com/2007/05/female-genital-mutilation-is-part-of-the-sunna-of-the-prophet/>



Indonesia (the world's most populous Muslim nation) listed the "benefits" of FGM as "stabilizing her libido, making her look more beautiful and balancing her psychology."<sup>187</sup> According to [The New York Times](#)<sup>188</sup> 96% of families surveyed in Indonesia reported that their daughters had undergone some form of circumcision by the time they reached 14. It said:

When a girl is usually taken by her mother to a free circumcision event held each spring in Bandung, Indonesia, she is handed over to a small group of women who, swiftly and yet with apparent affection, cut off a small piece of her genitals. Sponsored by the Assalaam Foundation, an Islamic educational and social-services organization, circumcisions take place in a prayer centre or an emptied-out elementary-school classroom where desks are pushed together and covered with sheets and a pillow to serve as makeshift beds.

*Immigration from Muslim countries has increased FGM in the West.*

In the US, [the Centres for Disease Control and Prevention](#)<sup>189</sup>(CDC) estimated that 513,000 women and girls were at risk of or had been subjected to female genital mutilation/cutting (FGM/C) in 2012, a threefold increase from its 1990 estimate. CDC attributed this change primarily to increased immigration. [In Belgium, more than 35,000 women and girls](#) were circumcised or at risk of being circumcised in 2022.<sup>190</sup>

*Temporary "marriages" are allowed in Shia Islam and exploit women.*

"Temporary marriages" have a grounding in Islamic law; under certain circumstances, they allow men to temporarily marry other women, often in exchange for money. The husband can end it at any time and have as many 'sigheh' marriages at one time as he likes. They leave women with little power. The Special Rapporteur on trafficking in persons, especially women and children, stated that 'seasonal' and 'temporary' marriages amount to the trafficking of women and girls for the purpose of exploitation.

*The unjust burden of proving rape and the woman's 'responsibility' for 'causing' rape.*

Sharia makes it a legal requirement for a woman to [produce four witnesses](#)<sup>191</sup> in case she alleges rape. This Islamic website also states:

It should be mentioned as well that in common circumstances other than war and the like, rape does not take place unless the woman is dressed in an attractive way that incites rape, for instance, when she goes out having applied perfume and not being dressed in Hijab, or when she is alone with a man, or mixed with marriageable men, or traveling without a Mahram, and the like. If rape takes place in such circumstances, then the woman has partially wronged herself as she paved the way for her to be raped.

*Islamic culture also compels Muslim women to undergo unnecessary surgery to restore their hymen.*

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<sup>187</sup> <https://sheikyermami.com/2007/05/female-genital-mutilation-is-part-of-the-sunna-of-the-prophet/>

<sup>188</sup> [https://www.nytimes.com/2008/01/20/magazine/20circumcision-t.html?\\_r=5&oref=slogin&ref=magazine&pagewanted=print&oref=slogin&oref=slogin&oref=login](https://www.nytimes.com/2008/01/20/magazine/20circumcision-t.html?_r=5&oref=slogin&ref=magazine&pagewanted=print&oref=slogin&oref=slogin&oref=login)

<sup>189</sup> <https://www.gao.gov/assets/680/679346.pdf>

<sup>190</sup> <https://www.jihadwatch.org/2022/07/belgium-over-35000-girls-either-victims-or-at-risk-of-fgm>

<sup>191</sup> <https://islamweb.net/en/fatwa/89578/ruling-about-a-woman-claiming-that-she-was-raped>

The [New York Times reported](#)<sup>192</sup> "As Europe's Muslim population grows, many young Muslim women are caught between the freedoms that European society affords and the deep-rooted traditions of their parents' and grandparents' generations. Gynecologists say that in the past few years, more Muslim women are seeking certificates of virginity to provide proof to others." A [Muslim woman in Paris said](#), "In my culture, not to be a virgin is to be dirt," as she waited for surgery to restore her hymen before marriage."<sup>193</sup>

Yasmine Mohammed, an ex-Muslim and author of [Unveiled](#),<sup>194</sup> observed that the most important aspect of a girl's honour is her virginity. "Families must keep a close eye on girls making sure they do not demolish the family honour by losing their virginity-whether they do this willingly or because they were raped is irrelevant. The aim is to ensure, like a vitamin bottle, that their "seal" is not broken before they are delivered to their husbands."

A Turkish author wrote about '[sexual misery](#).'<sup>195</sup>in the Middle East. In his opinion,

One of the great miseries plaguing much of the so-called Arab world, and the Muslim world more generally, is its sick relationship with women. Religious authorities have issued grotesque fatwas: Making love naked is prohibited; women may not touch bananas; a man can be alone with a female colleague only if she is his 'milk-mother' and she has nursed him. Orgasms are acceptable only after marriage — and subject to religious diktats that extinguish desire — or after death. Suicide bombers surrender to a terrifying, surrealistic logic: The path to orgasm runs through death, not love.

In a document found in the baggage of the 9/11 attacker [Mohammed Atta](#),<sup>196</sup> he wrote, "Know the women of Paradise are waiting, calling out, 'Come hither, friend of God. They have dressed in their most beautiful clothing.'" [On 3 December 2023, it was reported that a cleric in Canada said](#): "The enemies of Islam mock the Muslims about the promise of 72 virgins and label mujahideen as terrorists, but are, in fact, jealous of the Muslims," adding, "Let's see who has the last laugh." He also cursed Muslims, who similarly mock the idea of receiving 72 virgins in Paradise. According to a hadith, after marriage, "a woman must [not refuse herself](#)<sup>197</sup> to her husband, even if it is on the saddle of a camel."

*Islamic culture demeans women.*

According to the UN [Arab Human Development Report 2005](#)<sup>198</sup> "most proverbs repeated in parts of Arab society... portray women as 'lacking' and 'evil...' It notes, "hundreds of popular proverbs imply that women should be segregated." Some consider "a woman to have only half a mind, half a creed, and half an inheritance and to be worth only half a male."

Examples given by the UN of such sayings include: "Better the voice of a she-devil than that of a girl" and "If your wife gives birth to girls, you shall suffer until the day you die." A proverb says, "A girl belongs to her husband or to the grave." It concludes, "many proverbs put forward the image of a woman as a fiend, who bears a permanent grudge and who is cunning, unfaithful and a

<sup>192</sup> <https://www.nytimes.com/2008/06/11/world/europe/11virgin.html>

<sup>193</sup> <https://www.seattletimes.com/nation-world/muslim-women-reclaiming-virginity-via-surgery/>

<sup>194</sup> <https://www.amazon.com/Unveiled-Western-Liberals-Empower-Radical/dp/1999240502> (Page 39)

<sup>195</sup> <https://middleeasttransparent.com/en/the-sexual-misery-of-the-arab-world/>

<sup>196</sup> <https://www.theguardian.com/world/2001/sep/30/terrorism.september113>

<sup>197</sup> <https://centerforinquiry.org/blog/islam-and-womens-rights/>

<sup>198</sup> <https://hdr.undp.org/content/arab-human-development-report-2005>

slave to her sexual desires." A report co-authored by UNESCO entitled [The Children of Islamic State](#),<sup>199</sup> "Girls, also known as the 'pearls of the caliphate,' are veiled, hidden, confined to the home, and taught to look after husbands."

[A 2017 large-scale survey](#)<sup>200</sup> of views in Egypt, Lebanon, Morocco, and Palestine reported "deeply regressive views of women among large majorities of Muslim men." 60% of Moroccan men said, "If a woman is raped, she should marry her rapist." Just 45% of Egyptian men believed there should be laws "criminalizing domestic violence, including marital rape. 62% of Moroccan men said, "a woman should tolerate violence to keep the family together," and 38% agreed "there are times when a woman deserves to be beaten."

According to the 2020-21 report of Bangladesh's Girl Child Advocacy Forum:<sup>201</sup>

Violent acts on girl children in our country are growing alarmingly day by day. Girl children, both in high and lower society, are the victims of this violence. Violent acts occur everywhere, whether in railway stations, inside a bus or bus stations, secluded places or streets, empty houses, slums, etc. Side by side, child-girl marriage is also growing alarmingly in the villages. Most of the girl children are victims of sexual harassment, acid attacks, kidnapping, rape, etc., from childhood. Even where the family is supposed to be a safe haven for the girl child, their safety is often questioned. Due to various discrimination and oppression, many people become helpless in their own families. There are laws regarding the oppression of a girl child in the country. But despite the law, child sexual abuse is increasing day by day. Moreover, the victim's family is often subjected to social censure while seeking justice, as those who commit this crime are relatively dominant. The abuse of girl children mainly occurs due to interrelated factors like entrenched patriarchal value systems and the perpetuation of traditions and practices that identify girls as inferior to boys, a liability, and as a sex object or commodity.

Cultural practice in Bangladesh consents to using force as a means of upbringing girls. Women and girls reside in the most defenceless position in the family in terms of wealth, power, and status. Thus, the family often becomes a potential place where gender-based violence (GBV) thrives in the shadows of privacy and secrecy. The practices embedded into these circumstances influence physical assault and sexual assault, child marriage, forced marriage, and confinement.

In Bangladesh, under Islamic law [...], men inherit more than women in all cases. It is found that most women are marginalized from their property in the social practice. On the other hand, in the Islamic solution, the property is fixed for all classes of women. It is based on a property-sharing system that takes into account the roles and responsibilities of men and women in society. In reality, the majority of families do not give women inheritance. Instead, they provide cash or kind in lieu of their actual shares.

Bangladesh's Girl Child Advocacy Forum was aware of the religious roots of the problem, as it proposed "strengthening oversight of religious institutions" and "comprehensive measures to enhance oversight procedures for imam academies and related governmental bodies. Given their

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<sup>199</sup> <https://f.hypotheses.org/wp-content/blogs.dir/2725/files/2016/04/the-children-of-islamic-state.pdf>

<sup>200</sup> <https://www.secularism.org.uk/news/2017/05/survey-finds-deeply-regressive-views-of-women-among-large-majorities-of-muslim-men>

<sup>201</sup> Edited for clarity.

influential role, religious leaders, including imams, could effectively contribute to either curbing or perpetuating child marriage."

This culture has found an echo in the books and speeches of renowned Muslim authors. In the novel *Palace Walk*, written [by Naguib Mahfouz, the first Arab to win the Nobel Prize for Literature](#)<sup>202</sup> in 1988, a principal character says women are just another kind of domestic animal and must be treated like one. Salman Rushdie wrote about how one Islamist boasted to him that his wife would cut his toenails while he made telephone calls and suggested that Rushdie find such a spouse. [A Pakistani female journalist wrote](#)<sup>203</sup> "We live in a patriarchal society with a twisted sense of morality and limited social roles for women" and lamented about the "miseries of existing as a woman in Pakistan."

*Islamic culture impedes women's education in some parts of the world and blocks advancement for educated Muslim women.*

According to Pew Research, "both religion and region matter for educational attainment." It states, "Islamic religious leaders and religious schools still have great influence on education in some Muslim-majority countries, but they compete with government and private schools offering secular topics." While Muslim women in some parts of the world have enhanced their educational levels, the effect of Islamic culture in holding them back is suggested by Pew Research [in Africa](#).<sup>204</sup>

There is a large and pervasive gap in educational attainment between Muslims and Christians in sub-Saharan Africa. By all attainment measures, Muslim adults in the region – both women and men – are far less educated than their Christian counterparts. For instance, Muslims are more than twice as likely as Christians in sub-Saharan Africa to have no formal schooling (65% vs. 30%). Moreover, despite growth in the share of adults with any formal schooling in recent decades, the Muslim-Christian attainment gap has *widened* across generations, largely because Muslims have not kept pace with educational gains made by Christians. Also, in sub-Saharan Africa, the Muslim gender gap in education has remained largely unchanged across generations – and even widened slightly by some measures of attainment analysed in this study.

Even when they have higher education than Muslim men, Muslim women encounter Islamic cultural norms that block them. [The Brookings Institute](#)<sup>205</sup> observes:

For Arab women, hard-won progress in education has not earned them the economic progress they deserve [...] Although young women seek and succeed in tertiary education at higher rates than young men, they are far less likely to enter and remain in the job market. When taking into account both the low female labour force participation rate along with the high unemployment, only 18 % of working-age Arab women have jobs. At this rate, it would take 150 years to reach today's world female labour force participation average.

It stated the reasons for this lay in a "complex set of interrelated social, legal, and economic barriers holding Arab women back [...] traditional gender roles reinforced early on in school curriculum

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<sup>202</sup> <https://www.latimes.com/archives/la-xpm-1988-10-14-mn-4027-story.html>

<sup>203</sup> <https://images.dawn.com/news/1190379/in-many-pakistan-television-dramas-love-stories-are-toxic-masculinity-and-harassment-in-disguise>

<sup>204</sup> <https://www.pewresearch.org/religion/2016/12/13/religion-and-education-around-the-world/>

<sup>205</sup> <https://www.brookings.edu/articles/unlocking-the-potential-of-educated-arab-women/>

and textbooks, influencing women's decisions around work later in life [...] they struggle against family and personal laws that limit their ability to work independently or gain access to capital."

*Islamic culture limits Muslim women from equal opportunities to participate actively in sports and physical education.*

Muslim women are underrepresented in athletic arenas, from school and amateur sports to international competitions. [Huffington Post stated](#)<sup>206</sup> "Their biggest hurdle preventing girls from taking up sports is religious extremism, particularly for those living in conservative Muslim countries." A study on the [family influences on Muslim young women's participation in sport](#)<sup>207</sup> found "extensive parental influence on the young women's involvement in the sports program and over their lives as a whole, and the significance of Islam within this."

While [media celebrate female Muslim athletes competing while wearing a hijab](#),<sup>208</sup> the advice given to young Muslim girls is highly restrictive. A fifteen-year-old Muslim girl asked [an Islamic website](#)<sup>209</sup> "Can a Muslim girl play sports?" The reply was, "Women can play sports if they follow these guidelines." These included:

The sport should be far removed from the eyes of men; the sport should not lead to any argument or conflict. There should be no playing of music during practice or games.[...] Furthermore, what is most preferable, best, most prudent, and most concealing for women is for them to engage in sport and exercise at home, not in clubs, gyms, and schools, even if there is no mixing in those places because there is no guarantee that a woman will not be photographed by one of those devils that look out for such opportunities, which would lead to bad consequences. If there is mixing in those places, then it is obvious that it is not allowed, as we have explained above.

*Muslim women have poorer access to mosques as compared to Muslim men.*

A [Muslim website](#)<sup>210</sup> states:

First, these halls are much smaller than the main prayer halls. They are usually overcrowded, especially during the Friday Prayer and other occasions when men's prayer areas and mosque halls are far from full. Sometimes, women outnumber men on public occasions, especially in countries with Muslim minorities. Second, these halls are not as properly equipped and furnished as men's halls are in terms of carpets, lights, and sound devices. Hence, women feel less welcomed and less privileged than men in mosques. Third, the places assigned for children in these mosques are attached only to women's halls, which causes much distraction for them. Fourth, women are not allowed to enter mosques through their main gates; instead, they have to use narrow side entrances or backdoors. Last but not least, this common design of mosques gives a manifest impression to non-Muslim visitors and also to new youth generations, males and females alike, that Islam marginalizes or isolates women, especially when they notice the incommodious, [sic]

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<sup>206</sup> [https://www.huffingtonpost.co.uk/shaista-gohir/muslim-women-at-the-olymp\\_b\\_1727046.html](https://www.huffingtonpost.co.uk/shaista-gohir/muslim-women-at-the-olymp_b_1727046.html)

<sup>207</sup> <https://journals.sagepub.com/doi/10.1177/1012690207077705>

<sup>208</sup> <https://www.vox.com/latest-news/2017/3/9/14868478/nike-athletic-pro-hijab-political-statement>

<sup>209</sup> <https://islamqa.info/en/answers/115676/can-women-play-sports-in-islam>

<sup>210</sup> <https://aboutislam.net/shariah/contemporary-issues/women-area-in-mosque-too-many-restrictions-part-1/>

poorly furnished, and noisy prayer halls of women. They will have the impression that Islam does not approve of women's presence in prayer places.

*Head coverings for Muslim women are linked to complex security, health, educational, cultural, and civilizational issues in both Islamic and non-Islamic countries.*

According to a [Pew Research poll](#), 14% of Egyptians, 22% of Pakistanis, 27% of Iraqis, 47% of Saudi Arabians, 49% of Lebanese, 52% of Turks, and 56% of Tunisians agreed it is up to a woman to dress whichever way she wants.<sup>211</sup> This implies that large percentages of people from these countries believed that women did not have the right to dress whichever way they wished.

It is true that many Muslim women willingly wear head coverings to express their religious beliefs and as a marker of their identity. However, some Islamic regimes do not allow their women to have a choice. Numerous women in Iran have been [killed](#) protesting their right not to wear the Hijab.<sup>212</sup> In Afghanistan, the [Taliban issued](#)<sup>213</sup> a two-page order stating that because "99% of Afghan women are already observing Islamic hijab, there is no reason for the remaining one percent not to follow the Shariah-prescribed hijab."

*The Hijab damages women's health.*

The [Nevada-based International Union of Muslim Women](#) states, "It is a documented fact that religious women who dress modestly can and do seem to suffer more vitamin D deficiencies than women who don't cover."<sup>214</sup> Studies show the lack of exercise, such as walking, is "primarily due to societal limitations including maintaining hijab and Islamic dress code [outdoors resulting in prediabetes](#)" among Muslim women.<sup>215</sup>

Doing away with the Islamic veil has benefited Muslim women. In France, [a study](#)<sup>216</sup> showed that the Islamic veil ban in schools saw Muslim girls get better grades and a significant increase in Muslim women graduating from high school.<sup>217</sup>

*Eminent Muslim women have spoken against Muslim head coverings.*

The Bangladeshi author [Taslima Nasreen](#) considers hijab, burqa, or niqab as symbols of oppression.<sup>218</sup> To her:

In the mosques of Bangladesh and Pakistan, in madrassas, the Islam that is now taught is no longer a faith but a political doctrine. A power that fundamentalists desire, [has] assumed the form of women's burqas, niqabs, hijabs, full-sleeved tunics, and blouses [...] Women cannot be in public with their bodies visible; they must be hidden away in a sack. Women's hair does not deserve air and sunlight; they must keep it covered because it causes sexual arousal in men. The same goes for their bare arms and legs. Women are reduced to being stepping-stones for the political gains of the fundamentalists.

<sup>211</sup> <https://www.pewresearch.org/short-reads/2014/01/08/what-is-appropriate-attire-for-women-in-muslim-countries/>.

<sup>212</sup> <https://www.theguardian.com/global-development/2022/sep/16/iranian-woman-dies-after-being-beaten-by-morality-police-over-hijab-law>.

<sup>213</sup> <https://www.usip.org/publications/2022/05/how-talibans-hijab-decree-defies-islam>

<sup>214</sup> <https://www.arabamericannews.com/2018/12/24/do-women-in-hijabs-have-a-special-risk-for-vitamin-d-deficiency/>.

<sup>215</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7491807/>.

<sup>216</sup> <https://www.dailymail.co.uk/news/article-10734679/temp.html>

<sup>217</sup> <https://www.dailymail.co.uk/news/article-10734679/temp.html>.

<sup>218</sup> <https://www.indiatoday.in/india/story/hijab-a-symbol-of-oppression-taslima-nasreem-1914069-2022-02-17>.

[Muslim women](#)<sup>219</sup> have questioned whether there is a choice when a garment "is worn out of fear rather than respect."

*Muslim women's head coverings have raised cultural concerns in Western societies.*

[UN General Assembly resolution of 1985](#),<sup>220</sup> states, "Aliens shall observe the laws of the State in which they reside or are present and regard with respect the customs and traditions of the people of that State." France, for example has the [Laïcité](#)<sup>221</sup> or constitutional secularism that has been [law since 1905](#).<sup>222</sup>

Public concerns have surfaced after the admitted failure of integration of largely Muslim migrants into Europe, especially on the issue of the Hijab. In October 2023, Germany's [largest-selling newspaper issued a 50-point manifesto](#)<sup>223</sup> for migrants. These included: "We don't wear masks or veils; we look each other in the face," and "Women who have affairs are not ostracized, let alone beaten or stoned!" [News sources](#)<sup>224</sup> have shown videos of the societal impact of Muslim head coverings in Germany.

In the heart of Berlin, a Muslim Street festival recently took place in Kreuzberg, capturing the attention of both attendees and observers alike. However, amidst the festivities, a controversial sight emerged that stirred intense debate and raised concerns about Germany's immigration and integration policies. Disturbingly, young girls as young as six were spotted donning full-body veils and headscarves, prompting comparisons to cities like Islamabad and Marrakech. These scenes have reignited the discourse surrounding the challenges of Islamic assimilation. The images from Berlin-Kreuzberg's Street Festival have sparked an incendiary debate across social media platforms, with many expressing profound concern about the potential implications for these girls' future autonomy and freedom of choice.<sup>225</sup>

Pressure is applied on non-compliant Muslim schoolgirls to start wearing the Hijab. In a recent controversy in the UK, [a submission to the court on behalf of the school stated](#)<sup>226</sup>

In one alleged incident described to the court, a child who had never previously worn a headscarf was pressured to wear one. A Muslim girl was said to have dropped out of the school choir after she was told by other Muslim children that it was *haram* (forbidden), while a number of other children were told they were "bad Muslims" for not praying and had begun to pray, according to written arguments before the court.

*Islamic leaders have violated Muslim women's inviolable right to freely decide on the number of their children by advocating for high birth rates as a non-military strategy to conquer non-Muslim lands.*

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<sup>219</sup> <https://tribune.com.pk/article/32299/if-you-think-the-niqab-is-a-choice-think-again>.

<sup>220</sup> [https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.26\\_Declaration%20on%20the%20Human%20Rights%20of%20Individuals%20who%20are%20not%20nationals.pdf](https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.26_Declaration%20on%20the%20Human%20Rights%20of%20Individuals%20who%20are%20not%20nationals.pdf).

<sup>221</sup> [https://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2017/02/libertes\\_et\\_interdits\\_eng.pdf](https://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2017/02/libertes_et_interdits_eng.pdf).

<sup>222</sup> <https://theconversation.com/frances-la-cite-why-the-rest-of-the-world-struggles-to-understand-it-149943>.

<sup>223</sup> <https://www.gbnews.com/news/world/bild-manifesto-germany-newspaper-migrants-protests-gaza-conflict>

<sup>224</sup> <https://rairfoundation.com/islamized-germany-burqa-clad-children-overrun-berlin-echoing-the-streets-of-islamabad-video/>

<sup>225</sup> <https://rairfoundation.com/islamized-germany-burqa-clad-children-overrun-berlin-echoing-the-streets-of-islamabad-video/>.

<sup>226</sup> <https://www.theguardian.com/education/2024/jan/17/london-headteacher-defends-school-prayer-ban-high-court>.

[UN Women has stated](#),<sup>227</sup> "Reproductive rights are integral to women's rights, a fact that is upheld by international agreements and reflected in law in different parts of the world. [Article 16 of CEDAW](#)<sup>228</sup> states women have the right to "decide freely and responsibly on the number and spacing of their children."

In 2008, prominent Muslims in the UK told an audience to [have more babies](#)<sup>229</sup> to enable Muslims to take over the UK from the inside.<sup>230</sup> In 2015, a preacher referred to Europe in the Al-Aqsa mosque and said, "We will give them fertility. We will breed children with them because we shall conquer their countries." In 2019, in a viral video, a [Canadian Muslim](#)<sup>231</sup> asserted there will be Sharia law in Canada eventually as "Muslims were making babies and you are not." In 2021, in India, a Muslim leader said Muslims [should not adopt family planning](#) measures as advocated by modern society, as it is "against" Sharia law.<sup>232</sup> He also linked having more children to gaining votes and electing their desired Prime Minister. In 2022, a [video](#)<sup>233</sup> showed Muslims and Danes quarrelling in Denmark. One Muslim man yelled, "We have five children; you only have one or two. In 10 to 15 years, this country will have more Pakistanis than Danes! We are taking over your country."

In 2006, [Muammar Gaddafi](#),<sup>234</sup> an influential Arab leader told large crowds of Muslims,

We have fifty million Muslims in Europe. There are signs that Allah will grant Islam victory in Europe - without swords, without guns, without military conquests. The fifty million Muslims of Europe will turn it into a Muslim continent within a few decades. Allah mobilizes the Muslim nation of Turkey and adds it to the European Union, that is another 50 million Muslims. There will be 100 million Muslims in Europe. Albania, which is a Muslim country, has already entered the EU. Bosnia, which is a Muslim country, has already entered the EU. 50% percent of its citizens are Muslims. Europe is in a predicament, and so is America. They should agree to become Islamic in the course of time.<sup>235</sup>

Such statements are tantamount to reproductive coercion as they interfere with the autonomous decision-making of a woman about reproductive health.

*Warnings from Ex-Muslim women about Sharia.*

Many eminent ex-Muslim women and Muslim reformist women have publicly warned about the Sharia. Their work only corroborates this complaint.

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<sup>227</sup> <https://www.unwomen.org/en/news-stories/statement/2022/06/statement-reproductive-rights-are-womens-rights-and-human-rights>

<sup>228</sup> <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>

<sup>229</sup> <https://www.dailymail.co.uk/news/article-1054909/Have-babies-Muslims-UK-hate-fanatic-says-warning-comes-9-11-UK.html>.

<sup>230</sup> <https://www.memri.org/tv/al-aqsa-mosque-address-europe-wants-muslim-refugees-labor-we-shall-conquer-their-countries>.

<sup>231</sup> <https://swarajyamag.com/insta/it-will-be-a-muslim-majority-nation-right-in-your-face-canadian-muslim-admits-reproducing-more-for-demographic-power-demands-sharia>

<sup>232</sup> <https://www.republicworld.com/india-news/politics/aimim-leader-urges-muslims-to-have-more-children-asks-how-else-will-owaisi-become-pm.html>.

<sup>233</sup> [https://www.americanthinker.com/articles/2023/06/baby\\_muhammads\\_overrun\\_the\\_west.html](https://www.americanthinker.com/articles/2023/06/baby_muhammads_overrun_the_west.html).

<sup>234</sup> <https://www.youtube.com/watch?v=WCGYKSEsYFM>

<sup>235</sup> <https://www.youtube.com/watch?v=WCGYKSEsYFM>.



## CONCLUSION:

CEDAW gives “[formal recognition](#)<sup>236</sup> to the influence of culture and tradition on restricting women's enjoyment of their fundamental rights.” Sharia fosters such a culture. There is now overwhelming public evidence that it is responsible for the gross and continuing violations of women’s rights worldwide in flagrant defiance of the norms of CEDAW and other core human rights treaties. Millions of women of all religions, including Muslim women and girls, have been killed, their lives destroyed, and their human potential unrealized because of its influence. Unfortunately, many Muslim countries often fail to enforce those elements in those national laws that do not discriminate against women and are not derived from Sharia.

OHCHR claims it “[speaks out objectively](#)<sup>237</sup> in the face of human rights violations worldwide” and “provides a forum for identifying, highlighting and developing responses to today's human rights challenges.” It claims it can produce “hard-hitting reports” on human rights violations. It asserts it gives the highest priority to women's rights.

If so, it cannot remain silent on the tragic consequences of what Sharia is doing to women. We repeat: our complaint is not 'Islamophobic,' 'hate speech,' or 'racism' but only an exercise of our right to criticize extremist norms of Islam or Sharia, which the UN recognizes. By doing so, we are prioritizing prevention. As the former UN Secretary-General [Dag Hammarskjold said](#):<sup>238</sup> “The UN was not designed to take us to heaven, but to prevent us from going to hell.”

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<sup>236</sup> <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>

<sup>237</sup> <https://www.ohchr.org/en/about-us/what-we-do>

<sup>238</sup> <https://ask.un.org/faq/14623>

## ANNEXURE 5

### SOME QURANIC VERSES AND HADITHS THAT VIOLATE CEDAW AND OTHER TREATIES AND CONVENTIONS RELATED TO WOMEN'S HUMAN RIGHTS

#### POLYGAMY

[Quran \(4:3\)](#) - "Marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess."

Comment: This verse allows a man to have up to four wives. According to the Hadith, the "justice" spoken of merely refers to the dowry provided to the bride, not the treatment accorded following the wedding.

[Quran \(4:129\)](#) - "Ye are never able to be fair and just as between women, even if it is your ardent desire."

Comment: Underscores that a man cannot treat multiple wives fairly. He would, therefore, be unable to acquire more than one wife if this were a requirement - which it is not.

[Quran \(66:5\)](#) - "Maybe, his Lord, if he divorces you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins."

Comment: A disobedient wife can be replaced. A man can only have up to four wives, but he can rotate as many women as he pleases in and out of the line-up, thus giving himself an endless supply of sex partners.

#### WIFE BEATING

[Quran \(4:34\)](#) - "Men are the maintainers of women because Allah has made some of them excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great."

Comment: Contemporary translations sometimes water down the word 'beat,' but it is the same one used in verse [8:12](#) and clearly means 'to strike.'

[Quran \(38:44\)](#) - "And take in your hand a green branch and beat her with it, and do not break your oath..."

Comment: Allah is telling Job to beat his wife ([Tafsir](#)).

(The wife of Mohammad, Aisha, said, "I have not seen [any woman suffering as much as the believing women](#)<sup>239</sup>. Look! Her skin is greener than her clothes!"

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<sup>239</sup> <https://sunnah.com/bukhari:5825>

"The Prophet said, "No man shall [be asked for the reason of beating his wife](#)."<sup>240</sup>

"Our illustrious Fuqahā permit [a husband to hit his wife slightly on a few occasions](#)<sup>241</sup>The following four occasions (and occasions which are similar to them) are mentioned in the books of fiqh:1) If she refuses to beautify herself for her husband, 2) If she refuses to share the bed with him, 3) If she leaves the house with no necessity without his consent, 4) If she omits her compulsory prayers or omits performing ghusl after attaining purity from ḥayḍh. "

## VEILING

[Quran \(33:59\)](#) - "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known so as not to be annoyed."

Comment: A woman could bring sexual abuse on herself if she is not properly covered.

[Quran \(24:31\)](#) - "And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof and let them wear.

Women observing the Hijab in front of non-mahram men and covering their faces [is obligatory](#).<sup>242</sup>

(The Hijab) by definition is that the Muslim [woman conceals all of her body](#)<sup>243</sup> from Men by that it is regarding her face, her hands, as well as her Feet; because it (those parts of the body) are 'Aura (i.e. private parts) and Fitnah (i.e. temptation, enticement, and trial).

## MEN IN CHARGE OF WOMEN

[Quran \(4:34\)](#) - "Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then, if they obey you, seek not a way against them."

[Quran \(2:228\)](#) - "and the men are a degree above them."

Comment: "Them" refers to women. This is often taken to mean authority.

[Quran \(33:59\)](#) - "Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them..."

Comment: Men determine how women dress.

[Quran \(33:33\)](#) - "And abide quietly in your homes..." Women are confined to their homes except when they have permission to go out.

[Quran \(2:223\)](#) - "Your wives are as a tilth unto you; so, approach your tilth when or how ye will."

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<sup>240</sup> <https://sunnah.com/riyadussalihin:68>

<sup>241</sup> <https://islamqa.org/hanafi/fatwaa-dot-com/20835/islamic-ruling-on-beating-ones-wife-4/>

<sup>242</sup> <https://islamqa.info/en/answers/11774/is-covering-the-face-obligatory>

<sup>243</sup> <https://www.scribd.com/document/76632199/The-Obligation-of-the-Hijab-Women-Covering-Shaykh-Dr-Saleh-Al-Fawzaan>

Comment: Wives are to be sexually available to their husbands in all ways at all times. They serve their husbands at his command.

[Quran \(66:5\)](#) - "Maybe, his Lord, if he divorces you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins."

Comment: A disobedient wife can be replaced.

## **SEXUAL SLAVERY**

[Quran \(33:50\)](#) - "O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers, and those (slaves) whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee."

Comment: This is one of several personal-sounding verses "from Allah," allowing a virtually unlimited supply of sex partners. Other Muslims are restricted to four wives, but they may also have sex with any number of slaves, following the example of their Prophet.

[Quran \(23:5-6\)](#) - "who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess..."

Comment: This verse permits the slave-owner to have sex with his slaves. See also [Quran \(70:29-30\)](#).

[Quran \(4:24\)](#) - "And all married women (are forbidden unto you) save those (captives) whom your right hands possess."

Comment: Even sex with married slaves is permissible.

[Quran \(8:69\)](#) - "But (now) enjoy what ye took in war, lawful and good." This is a reference to war booty, of which slaves were a part.

Comment: The Muslim slave master may enjoy his "catch" because (according to verse [71](#)) "Allah gave you mastery over them."

[Quran \(24:32\)](#) - "And marry those among you who are single and those who are fit among your male slaves and your female slaves..."

Comment: Breeding slaves based on fitness.

[Quran \(2:178\)](#) - "O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female."

Comment: The message of this verse, which prescribes the rules of retaliation for murder, is that all humans are not created equal. The human value of a slave is less than that of a free person (and a woman's worth is also distinguished from a man's).

[Quran \(16:75\)](#) - "Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) Praise be to Allah.'

Comment: This is yet another confirmation that the slave is not equal to the master.

#### **WEIGHT OF WOMAN'S TESTIMONY LESS THAN A MAN'S**

[QURAN \(2:282\)](#) -O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you, agree for witnesses so that if one of them (two women) errs, the other can remind her.

#### **PROHIBITION OF A MUSLIM WOMAN TO MARRY A NON-MUSLIM**

[QURAN \(2:221\)](#)-Do not marry polytheistic women until they believe, for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite you to the Fire while Allah invites you to Paradise and forgiveness by His grace. He makes His revelations clear to the people, so perhaps they will be mindful.

## ANNEXURE 6

### PRESS REPORTS OF VIOLATION OF WOMEN AND GIRLS' RIGHTS IN INDIA

**NOTE:** Not all inter-religious relationships between Hindu girls and Muslims are forced and may be voluntary. We have no objection to them. Our concern is for the unmistakable pattern of killings (not including conversions) of Hindu girls and women by Muslims that violates their right to life. The same pattern occurs worldwide, whether in Pakistan, Egypt, or the UK. There is no pattern of Hindu men killing Muslim women or Christian men killing Muslim girls. It hardly needs to be repeated that even a consensual relationship does not 'excuse' or 'justify' murder or enable the classification of the crime as 'misinformation' or a 'conspiracy.' Furthermore, the murder of a girl of one religion by a man of another faith is likely to be seen as more socially problematic than if the perpetrator and the victim are of the same religion. Below is a small sampling of cases demonstrating some facets of our concern.

1. The Vice-Chairman of India's Minority Commission, George Kurian<sup>244</sup> wrote to India's Home Minister to order a probe in cases where Christians were forcefully converted by Islamic radicals: "The spate of organized religious conversions and using the victims for terror activities by trapping them through 'love jihad' has shown that the Christian community is a soft target for Islamic radicals." His letter demonstrates that concern about 'love jihad' being a conspiracy is not valid as there would be no reason for a senior government official, a Christian, to write to the Minister.
2. An influential [body of Christian bishops](#)<sup>245</sup> raised concern over rising cases of "love jihad" in Kerala, alleging that it is putting "societal peace" at risk. The Syro-Malabar Synod in Kochi said in a press statement that Christian women were being killed and used for terrorist activities by extremist elements. Once again, this shows that concern about 'love jihad' is also shared by another minority community, the Christians.
3. [BBC reported](#) that a Muslim girl who practiced the dance form of Bharatanatyam was opposed by conservative Muslims who said the girls shouldn't learn "Hindu dances." Short of money, her cancer-stricken mother died as the mosque committee refused to endorse her request for financial help from abroad, and her mother was denied a resting place at the local cemetery.
4. The [Times of India](#)<sup>246</sup> (the most respected news source in India) reported that Muslims harassed Muslim girls wearing hijabs for dancing to increase AIDS awareness.
5. The murder of a minor girl identified as Sakshi by her 'friend' Sahil in Delhi was caught on CCTV camera. Sakshi was stabbed over 20 times, and then her head was crushed by a boulder by Sahil. [India Today](#),<sup>247</sup> (trusted mainstream media) reported Delhi women's commission chief said, "She hadn't seen anything as horrifying as the murder in her entire career."

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<sup>244</sup> <https://www.indiatoday.in/india/story/christians-soft-targets-of-love-jihad-minority-commission-vc-george-kurian-tells-amit-shah-1602777-2019-09-24>

<sup>245</sup> <https://www.ndtv.com/kerala-news/love-jihad-kerala-christian-body-raises-love-jihad-concern-minister-denies-claim-2164554>

<sup>246</sup> <https://timesofindia.indiatimes.com/city/kozhikode/malappuram-flash-mob-womens-commission-registers-case/articleshow/61949360.cms>

<sup>247</sup> <https://www.indiatoday.in/india/story/delhi-teenager-stabbed-death-cm-kejriwal-calls-out-lg-dcw-chief-swati-maliwal-condemns-incident-2385931-2023-05-29>

6. A [19-year-old girl Hindu](#) <sup>248</sup> was reportedly pushed to death from the fourth floor of an apartment by her boyfriend, Mohammad Sufiyan. According to the reports, the girl and her family members had gone to Sufiyan's house to confront him over his pressure on Nidhi to convert to Islam and marry him.
7. [India Today](#), <sup>249</sup> a mainstream magazine in India reported, "This incident would have sent shivers down our spines had it happened anywhere in the world. However, it happened in the national capital, Delhi. A man who was also a lover to a 27-year-old woman killed her, chopped her into 35 pieces, and scattered the body parts across Delhi. Police identified the accused as Aftab Amin Poonawalla. He had been in a live-in relationship with the victim, 27-year-old Shraddha." The case shocked India.
8. [The Times of India](#) <sup>250</sup> reported on the case of alleged gang rape and murder of a 15-year-old girl in which the accused were named Sameer and Ghulam. The girl's body, beheaded in classic ISIS style after being gang-raped, was a gory and traumatizing sight for everyone who saw it. The incident resulted in a massive public uproar and triggered several political debates. Opposition leaders in the state have also staged sit-in demonstrations, demanding justice for the victim and her family. The protesters demanded financial assistance for the family as well.
9. It was [reported](#), <sup>251</sup> that a month after a college student (a Hindu female) filed a molestation complaint against Taufeeq, he shot her dead. In the CCTV footage that went viral on social media, Nikita struggled to get free while the accused forced her. As she refused to get inside the car, the accused shot her at point-blank range and fled the spot with his accomplice.
10. A bride was [shot at](#) <sup>252</sup> by one Mohammad Sahil while she was heading home with her newlywed groom. Sahil was stalking the girl for a long time and tried to kill her after he was apparently enraged seeing her marrying someone else.
11. [The Deccan Herald](#) <sup>253</sup> reported a man was arrested for concealing his religious identity, and once married, he began forcing her to convert to his religion (Islam) and also threatened to kill her. He was arrested under the provisions of the Uttar Pradesh Religious Conversions Act.

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<sup>248</sup> <https://www.jihadwatch.org/2022/11/india-muslim-pushes-hindu-girl-to-her-death-after-she-refuses-to-convert-to-islam-and-marry-him>

<sup>249</sup> <https://www.indiatoday.in/crime/story/woman-chopped-36-pieces-body-parts-scattered-across-delhi-man-arrested-2296994-2022-11-14>

<sup>250</sup> <https://timesofindia.indiatimes.com/city/jaipur/rajasthan-class-x-girl-gang-raped-body-found-in-well/articleshow/103945546.cms?from=mdr>

<sup>251</sup> <https://www.opindia.com/2020/10/faridabad-college-nikita-tomar-shot-dead-taufeeq-cctv-car-abduction/>

<sup>252</sup> <https://indianexpress.com/article/cities/chandigarh/rohtak-wedding-bride-shot-7653142/>

<sup>253</sup> <https://www.deccanherald.com/india/uttar-pradesh/man-arrested-for-hiding-religion-before-marriage-in-upts-sonbhadra-2918408>

## ANNEXURE 7

### REPORTED CASES OF TRAFFICKING OF COPTIC WOMEN AND GIRLS IN EGYPT

**CASE 1:** [Ranya Abd al-Masih](#)<sup>254</sup> is a 39-year-old Coptic woman who was kidnapped on 22 April 2020 in the Menoufia Governorate. Ranya was a high school teacher and a mother to three daughters at the time of her kidnapping. A few days later, Ranya appeared in a video wearing the Islamic niqab, saying that she was not kidnapped, that she left the house of her own accord, taking her things and that she had converted to Islam. At the end of the video, she recited the Islamic creed and asked her husband to stop looking for her. There are several inconsistencies in the video since Ranya did not take her personal belongings with her from her home, and during the video, she appears to be in tears as she recites what she is being told to say. Ranya's family pleaded with authorities and the President to rescue her. Bishop Binjiman was extremely vocal in calling for her release. On 15 July 2020, Ranya was suddenly returned to her family. Bishop Binjiman gave an interview confirming that Ranya had been kidnapped by two women who pushed her into a car. She was sexually, psychologically, and spiritually abused during her nearly three months of captivity. During the interview, Bishop Binjiman noted that he is aware of 15 similar cases of kidnapped Coptic women and girls. Of note, Ranya's family was directed by the police to stop talking publicly about her case.

**CASE 2:** Yustina Magdy Attia is a 15-year-old Coptic minor who was kidnapped on 28 April 2020 in the village of Bayad El Arab in Beni Suef. Her mother is handicapped and relied on the help of Yustina at home. Her father filed police reports with the Beni Suef police station and appealed to several authorities about the disappearance of his daughter. About 20 days after her kidnapping, Yustina was returned to her family.

**CASE 3:** Lisa Romani Mansi is a 17-year-old Coptic girl who was kidnapped on 19 November 2019 in the Papillary Olive Field District of the greater Cairo area. Lisa was on her way to a lesson when she disappeared, and nothing has been heard about her since. Her cell phone was turned off, and none of her friends knew where she had gone. Lisa's father, Romani Mansi, filed a police report, but there has been a largely inadequate response to find Lisa.

**CASE 4:** Marina Sami Sahi, a 20-year-old married woman, was kidnapped on 18 October 2019. Marina was a resident of Gesr Al Suez of the Cairo Governorate. She was recently married, was 5 months pregnant, and going to her doctor's office at the time of her kidnapping. After her disappearance and notifying the police station, Marina's father and husband went through all her letters and calls to search for any leads. They found that a young man, Ali Trukuller, had sent her threatening messages and reported their findings to the authorities. There have been no updates on Marina's whereabouts.

**CASE 5:** Nerges Adel Ibrahim was an 18-year-old engaged Coptic girl who was kidnapped on 12 July 2019. She was on her way to a lesson (confirmed by video surveillance), but she did not appear on the cameras ever again. A few hours later, the instructor called her parents and informed them that Nerges never arrived. Nerges's parents immediately filed a police report, including the name of her kidnapper, Mohammed Mahmood Edrisi. Edrisi is a cousin of Fatima Edrisi, a friend

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<sup>254</sup> <https://www.copticsolidarity.org/wp-content/uploads/2020/09/jihad-of-the-womb-report-fa.pdf>



of Nerges's. Despite providing this credible evidence of the kidnapper, the police refused to include his name in their report. Many Egyptians have been posting on social media about her in hopes of finding leads.

**CASE 6:** Sarah Atef was a 23-year-old Coptic woman who was attending university and had just finished taking an exam at the time of her kidnapping. She was kidnapped on 27 June 2019 in front of the University in Beni Suef. Sarah is reported to have taken a taxi from her university after her exam and never returned home. Her cell phone was turned off, and her family does not know her whereabouts. When her family contacted the authorities, it was revealed that Sarah had been kidnapped for rape and to forcibly convert to Islam. A few days later, Sarah made a phone call to her family saying that she was not missing but rather had fallen in love with a Muslim man and run away with him and converted to Islam. Sarah's friends have said that this is extremely unlikely because Sarah loved her faith and was a very devout Christian.

**CASE 7:** Vivian Adel Youssef was an 18-year-old married Coptic woman at the time of her kidnapping on 2 May 2018. This came just two weeks after she had married Hanna Emad on 19 April 2018. Vivian's husband drove her to school to obtain some paperwork for an upcoming exam, which was to be picked up by him when she finished. Emad said he called Vivian to ask her to wait in front of the school as he was coming to pick her up. By the time Emad arrived at the school, she was missing, and her phone was switched off. He proceeded to file a police report the next day since she had been missing for more than 24 hours. There were no disputes between the couple, and Vivian had told everyone how happy she was as a newlywed. No updates have been available on Vivian's status or her whereabouts.

**CASE 8:** Meray Girgis Sobhi was 20 years old when she was kidnapped on 10 April 2018. She took a motorized rickshaw (tuk-tuk) from her house to Sohag University and was supposed to attend a private tutoring lesson afterward. As the day continued, Meray never returned home and upon calling the tutor, it was discovered that Meray never arrived for her lesson. After confirming Meray's disappearance by asking Meray's friends and searching through the local hospital records, Meray was reported missing by her family. Her father's frustration over the lack of police investigation was clear as he stated that the police made "no effort to investigate the matter and search for her." Her father called Coptic Solidarity seeking assistance and was advised to publicize her case. The phone call was apparently recorded by Egyptian national security because the father was contacted by them, telling him to stop talking publicly about Meray's kidnapping. According to her father, Meray was then returned, but he was forced to write a letter denouncing Coptic Solidarity and saying that he would not give interviews to international media.

**CASE 9:** Hoda Atef Ghali Girgis was a 16-year-old minor when she was kidnapped on 8 April 2018. Just like Meray, Hoda travelled in a tuk-tuk from her church at St. Mary and St. Michael in Imbaba, Giza Governorate. She had been attending an Easter party at the church and was on her way home. However, Hoda never arrived home, and her parents filed a report with the police. There has been no concerted action to recover her, and no updates are available regarding her disappearance.

**CASE 10:** Rasha Khalaf Thabet Aziz was an 18-year-old Coptic girl enrolled in secondary school at the time of her kidnapping on 8 April 2018. Rasha was kidnapped in the Ezbet Hafez village of the Beni Suef Governorate. Just like Hoda, she was kidnapped on her way back from her grandmother's house on Orthodox Coptic Easter. Fortunately, there was a witness at the scene

who said that three masked men forcefully pushed Rasha into a car as she was walking and fled with her. Rasha's family filed a police report to recover her, but there have been no updates on her whereabouts.

**CASE 11:** Christine Lamie was a married 26-year-old Coptic woman with two children when she was kidnapped on 7 April 2018. She disappeared in the Qalyubia Governorate of North-Eastern Egypt, where her husband, Bahaa Girgis, filed a police report. In this report, Bahaa mentioned that Christine received a threatening message from someone on Facebook. The message read, "I will not leave you, Christine; I will take you even on the last day of my life." Christine promptly told her husband and then blocked the person on Facebook. On 12 April, Bahaa went to check at the police station for any updates and was informed that Christine had walked into the police station declaring that she converted to Islam of her own accord and was not kidnapped. Bahaa, Christine's friends, and her priest all expressed disbelief that Christine would even consider converting to Islam as she was an active member of her church and deeply religious. Christine also expressed how much she loved her husband and children and would miss them greatly, even when she was away at work during the day.

**CASE 12:** Hanan Adly Girgis was an 18-year-old girl who was kidnapped on 26 January 2017. She was taken from her home in Esna, a village in the Qena Governorate. As described by her brother, Hanan was in her room alone despite other women present in the house. She was found missing at 3 am when her brothers returned from the fields. Hanan's family accused their neighbor, Mohamed Soliman, of kidnapping her. Police questioned Mohamed, and he admitted that he had a connection to the kidnapping, but he was released due to minimal physical evidence. However, a few days later it was discovered that Hanan was issued a new ID card. On this ID card, her religion was changed from Christian to Muslim, and she was given a new identity. Hanan's family and other villagers protested at the police station peacefully, but they were attacked and injured by police officers. There have been no updates about Hanan and there have been no attempts to recover her or trace her new identity. Hanan was also reportedly engaged at the time of kidnapping and incredibly happy. She was in the process of planning her wedding and had not given any hint of dissatisfaction, causing her to run away willingly. Hanan's family has said that the situation is not being resolved because the police are complicit and apathetic to the cases of Coptic women. Page 15 Marilyn with her parents after her return home. (World Watch Monitor)

**CASE 13:** Marilyn was kidnapped on 28 June 2017 in Balansora of the Minya Governorate. She was targeted by a young Muslim man named, Taha, and formed a romantic relationship with him. After her disappearance, her community provided Taha's name to the police, but they refused to arrest him or his accomplice and brother, Gaber. Her mother, Hanaa Aziz Shukralla Farag, shared about seeing a video online of Marilyn veiled, holding a Quran, and claiming to have converted to Islam, despite her obvious looks of discomfort and pressure to make the recitation. Marilyn was finally recovered 92 days later, after her family and many from her village pleaded with local police and provided them with her location in 10th of Ramadan City. Marilyn is one of the few minors to have been recovered, although her priest confirmed that Taha and his friends "had not treated her well."

## ANNEXURE 8

### PRESS REPORTS IN BANGLADESH OF PRIMARILY HINDU GIRLS AND WOMEN BEING RAPED AND/OR KILLED <sup>255</sup>

A 28-year-old girl Swapna Model was kidnapped from the hospital and [raped](#)<sup>256</sup> by Upazila Chairman Gazi Ejaz Ahmed in Khulna.

A housewife named Sampa [was raped](#)<sup>257</sup> by a young man named Mehdi Hasan Rabbi (19) and his friend. Sampar's husband is an auto driver by profession.

[After the rape](#)<sup>258</sup>, miscreants tied the victim Renuka Bala's (age 47) legs with a rope and dumped her body in a canal in Noakhali's Subarnachar.

A 17 -year-old girl [raped](#)<sup>259</sup> by Tarek Hasan.

A [girl studying](#)<sup>260</sup> in second class was dragged to a field on her way back from school and raped by her neighbor Ramzan.

Mosharraf Hossain Sohag (age 25) and Alauddin Suman (age 22) gang-raped [a young](#)<sup>261</sup> girl by calling her on her mobile phone

Md. Akmat (32) and his gang [kidnapped](#)<sup>262</sup> and raped a mother on her way home from school.

A housewife (40) from a [minority Hindu family](#)<sup>263</sup> was gang-raped in front of her husband and children at Subarnachar in Noakhali on the night of the 11th National elections.

Abdul Awal alias Saju (25) raped a [4-year-old girl child](#)<sup>264</sup> on the excuse of giving Civic tablets in Kabirhat of Noakhali

Shamim (38 yr.) [raped Surbala](#)<sup>265</sup> and hit her genitals and different parts of her body in (Rajnagar) village of Inatganj Union of Nabiganj Upazila.

Abdur Rauf (35) [raped a speech-impaired](#)<sup>266</sup> student of class 3 on her way back from school in Gwaighat by tempting her with a chocolate.

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<sup>255</sup> Information reported as printed in the newspapers, with light editing.

<sup>256</sup> <https://thenewse.com/kidnapped-the-raped-woman/>

<sup>257</sup> <https://thenewse.com/%e0%a6%97%e0%a7%83%e0%a6%b9%e0%a6%ac%e0%a6%a7%e0%a7%81-%e0%a6%a7%e0%a6%b0%e0%a7%8d%e0%a6%b7%e0%a6%a3-%e0%a6%ae%e0%a6%be%e0%a6%ae%e0%a6%b2%e0%a6%be/>

<sup>258</sup> <https://thenewse.com/body-of-renuka/>

<sup>259</sup> <https://thenewse.com/%E0%A6%A7%E0%A6%B0%E0%A7%8D%E0%A6%B7%E0%A6%A3%E0%A7%87-%E0%A6%85%E0%A6%A8%E0%A7%8D%E0%A6%A4%E0%A6%83%E0%A6%B8%E0%A6%A4%E0%A7%8D%E0%A6%AC%E0%A6%BE-%E0%A6%A4%E0%A6%B0%E0%A7%81%E0%A6%A3%E0%A7%80/>

<sup>260</sup> <https://thenewse.com/accused-of-7-years-girl-rape/>

<sup>261</sup> <https://thenewse.com/%e0%a6%ab%e0%a7%8b%e0%a6%a8%e0%a7%87-%e0%a6%a1%e0%a7%87%e0%a6%95%e0%a7%87-%e0%a6%a8%e0%a6%bf%e0%a7%9f%e0%a7%87-%e0%a6%97%e0%a6%a3%e0%a6%a7%e0%a6%b0%e0%a7%8d%e0%a6%b7%e0%a6%a3/>

<sup>262</sup> <https://thenewse.com/mother-was-kidnapped/>

<sup>263</sup> <https://thenewse.com/%e0%a6%b8%e0%a6%a8%e0%a7%8d%e0%a6%a4%e0%a6%be%e0%a6%a8%e0%a6%a6%e0%a7%87%e0%a6%b0-%e0%a6%ac%e0%a7%87%e0%a6%81%e0%a6%a7%e0%a7%87-%e0%a6%97%e0%a6%a3%e0%a6%a7%e0%a6%b0%e0%a7%8d%e0%a6%b7%e0%a6%a3/>

<sup>264</sup> <https://thenewse.com/raped-4-years-child/>

<sup>265</sup> <https://thenewse.com/genitals-were-bitten-and-bleeding/>

<sup>266</sup> <https://thenewse.com/class-3-student-raped/>

31 August 2023, Arif Dewan [raped a widow](#)<sup>267</sup> (age 35) on the way to her sister's house. On the same night, Ashiq Gomasta and his accomplices took turns raping the woman after threatening to spread the video of her rape on the internet.

On 30 August 2023, In Habiganj, Abu Bakar [raped an 8-year-old girl](#)<sup>268</sup> when she went in front of a cowshed.

In the case of [raping a 15-year-old mentally challenged](#)<sup>269</sup> niece in Faridpur's Saltha, her uncle Md. Asaduzzaman alias Asad (39) was arrested by Saltha police station.

An enforcement unit [arrested a father](#)<sup>270</sup> on the charge of raping a girl (age 23) in Senbagh of Noakhali. Arrested Md Jasim Uddin (50) permanent resident of Mahatabpur village of upazila.

[A housewife \(22\), mother](#)<sup>271</sup> of one child, was raped in Satkhira.

A [7-year girl Surma raped and killed](#)<sup>272</sup> in the port colony of Chittagong city's Bandar police station.

A mother (36) was [gang-raped](#)<sup>273</sup> by nine accused in Charbagga village of Charjubli Union of Subarnachar Upazila of Noakhali on the night of the 11th National Assembly elections. They tied her husband and children.

Police arrested 3 village matbars from their locality in connection with covering up [the rape of a speech](#)<sup>274</sup> and intellectually challenged girl in Bogra.

A [45-year-old domestic worker](#)<sup>275</sup> woman was raped by Mashiar Matubbar (35), Kaliganj, Jinda Mor area of Kachari Binni village of Harinakundu upazila of the district.

Two youths named Shamim and Al Amin gang [raped a housewife](#).<sup>276</sup>

Enamul Kazi [kidnapped and raped](#)<sup>277</sup> Tumpa Pandey (27) for 2 months, then jailed her in a check rejection false case.

A 17-year-old student was [raped in](#)<sup>278</sup> Rampal of Bagerhat by accused Tarek Hasan.

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<sup>267</sup> <https://thenewse.com/arif-rapes-widow/>

<sup>268</sup> <https://thenewse.com/raped-an-8-years-child/>

<sup>269</sup> <https://thenewse.com/charges-of-raping-niece/>

<sup>270</sup> <https://thenewse.com/arrested-for-raping-daughter/>

<sup>271</sup> <https://thenewse.com/housewife-raped-in-satkhira/>

<sup>272</sup> <https://thenewse.com/child-raped-and-killed/>

<sup>273</sup> <https://thenewse.com/housewife-gang-raped/>

<sup>274</sup> <https://thenewse.com/rape-of-disabled-girl/>

<sup>275</sup> <https://thenewse.com/rape-case-arrested/>

<sup>276</sup> <https://thenewse.com/housewife-in-jessore/>

<sup>277</sup> <https://thenewse.com/enamul-raped-tumpa/>

<sup>278</sup> <https://thenewse.com/raped-pregnant-girl/>

## ANNEXURE 9

### VICTIMIZATION OF CHRISTIAN WOMEN AND GIRLS

Open Doors is a human rights organization that tracks the global persecution of Christians. In its publication "[A Web of Forces: The 2023 Gender Report](#),"<sup>279</sup> states, "Of the top 20 nations where gender most shapes the experience of persecution for female Christians, 18 are either Muslim-majority or have a significant Muslim population." Some of the [countries](#)<sup>280</sup> it reported on included the following in no particular order:

**Nigeria:** [Christian] Women and girls have been raped, forced into sexual slavery, kidnapped for ransom, and killed.... Abduction is used regularly to depopulate Christian-dominated territory and impoverish Christian families. Men and boys have been forced to watch their wives, mothers, daughters, and sisters be raped in front of them, or abducted, causing deep trauma and feelings of helplessness as they feel they should have been able to protect them.

**Syria:** Christian women and girls regularly experience harassment and acts of discrimination in the public sphere, even being seduced deliberately in an attempt to convert them to Islam. For example, if a Muslim shop owner sees a woman in a hijab and another who is wearing a cross, she might well keep the Christian waiting and potentially even raise the price for her. Women have also reported being spat at in the street and discriminated against in the workplace.

**Somalia:** Young female converts to Christianity remain one of the most vulnerable populations. Commonly, a woman suspected of Christianity will be humiliated in public, kept under strict house arrest, raped, abducted, forcibly married to a radical sheikh, or killed.

**Pakistan:** Christian women and girls are at risk of sexual violence in the public sphere, including in the workplace and schools. Many of them are maids or cleaners and are targeted for sexual exploitation.

**Yemen:** [A female convert to Christianity] might be isolated in the home, physically and mentally abused, and possibly given in marriage to a devout Muslim, raped or even killed to 'restore the honor' of the tribe or family...Christian women and girls also risk being sexually abused at the hands of militias due to the concept of 'Anfal' [Arabic for "spoils"], which permits non-Muslims in some circumstances to be treated as slaves as part of the spoils of war (Quran, [Surah Al-Anfal](#)).<sup>281</sup>

**Chad:** Christian women in Chad face both violent and non-violent persecution for their faith. Christian women are also vulnerable to sexual violence at the hands of Islamic militants...Women and girls who have been raped and consequently impregnated typically suffer ongoing psychological distress and low self-esteem. Traumatized rape victims sometimes view their children as a perpetual reminder of the crime committed against them.

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<sup>279</sup> <https://www.opendoors.org/thegenderreport>

<sup>280</sup> <https://opendoorsanalytical.org/wp-content/uploads/2023/03/WWL-2023-Compilation-of-GSRP-Profiles-for-76-countries.pdf>

<sup>281</sup> <https://quran.com/al-anfal>

**Tunisia:** As conversion from Islam is forbidden, converts from Islam face the greatest breadth of persecution if their faith is discovered. ... They may be physically beaten, expelled from their home, put under house arrest, threatened with death, and/or raped.

Information about the plight of Christian girls and women was also given about Saudi Arabia, the United Arab Emirates, the Democratic Republic of Congo, and Egypt.

## ANNEXURE 10

### SIGNATORIES' PROFILES

(non-alphabetical in no particular order)

**Ayaan Hirsi Ali, USA.** Research Fellow at the Hoover Institution, Stanford University, founder of the AHA Foundation, and host of The Ayaan Hirsi Ali Podcast. She served as a Member of the Dutch Parliament from 2003 to 2006. While in Parliament, she focused on furthering the integration of non-Western immigrants into Dutch society, and on defending the rights of Muslim women. She has written several books including *Infidel* (2007), *Nomad: from Islam to America, a Personal Journey through the Clash of Civilizations* (2010), *Heretic: Why Islam Needs a Reformation Now* (2015) and *The Challenge of Dawa* (2017). Her new book, *Prey: Immigration, Islam, and the Erosion of Women's Rights*, was published by Harper Collins in 2021. Prior to joining the Hoover Institution, she was a Fellow at the Belfer Center's Future of Diplomacy Project at Harvard University, and a Resident Fellow at the American Enterprise Institute in Washington, D.C. She received her Master's degree in Political Science from Leiden University in the Netherlands

**Yasmine Mohammed, Canada.** Human rights campaigner who advocates for the rights of women living within Muslim majority countries, as well as those who struggle under religious fundamentalism in general. Founder and President of Free Hearts Free Minds, a non-profit charity that provides mental health support for members of the LGBT community and freethinkers living within Muslim majority countries- where both 'crimes' can be punished by execution. Her book, *Unveiled*, recalls her experiences growing up in a fundamentalist Islamic household and her arranged marriage to a member of Al-Qaeda. In it, she sheds light on the religious trauma that so many women still today are unable to discuss. *Unveiled* has been translated into eleven languages so far: German, Finnish, Catalan, Swedish, French, Farsi, Arabic, Indonesian, Urdu, and Spanish and Italian. Copies of her book in Arabic, Farsi, Urdu, and Indonesian can be accessed free courtesy of The Richard Dawkins Foundation. Also the host of podcast *Forgotten Feminists*- where she has conversations with inspirational women from restrictive religious backgrounds who have fought and who have overcome. Co-Founder and co-Director of the CLARITY Coalition. On the Board of Directors for Humanist Global Charity and for Atheists for Liberty and member of the Center for Inquiry (CFI) Speaker's Bureau. She has spoken in Canadian parliament on M103 and 'Islamophobia' and has been featured in many mainstream media publications such as: *People Magazine*, CNN, CBC, BBC, NPR, ABC Australia, Al Jazeera, New York Times, Charlie Hebdo, Le Point, The Jerusalem Post, and many others. Yasmine has spoken in Ivy League universities such as Harvard, Stanford, MIT, and Dartmouth and for many organizations including: The Freedom From Religion Foundation, Ayaan Hirsi Ali Foundation, Ayn Rand Institute, and Think Inc.

**Aliya A. USA.** A child marriage survivor and activist to end child marriage in the United States; She also advocates for the rights of Ex-Muslims and women. She has written a self-help/exercise book, *Being Woman's Inspirational Quotes: Transformation in 21 Days* and most recently an OP-ED for the Baltimore Sun on child marriage. As a member of the National Coalition to End Child Marriage, USA and mentor to child brides/survivors, Aliya fights for policy change and gives survivors the tools to thrive once again. She is also the founder & host of X Space: Silenced Voices In Islam, a project dedicated to creating dissent in the Muslim world, amplifying the voices of the

voiceless, raising awareness of the human rights violations within the Islamic ideology/Muslim communities, and sounding the alarm on Islamism and Islamization of the West.

**Soraya Deen, USA.** A current member of CLARITY Coalition, (<https://CLARITYcoalition.org/>) and an award-winning Muslim feminist lawyer, international activist, community organizer and public speaker. Soraya is also the Co- chair of the Women’s Working Group of the International Religious Freedom Roundtable in DC and Chairs the International Religious Freedom Roundtable in Sri Lanka. The round table engages youth, to uphold and defend religious freedom, human rights, and dignity. Co-founder of the Interfaith Solidarity Network, one of the largest interfaith organizations in Los Angeles and the founder of the Muslim Women Speakers Movement. The women work in the areas of addressing religious extremism, #Antisemitism, Gender Equality & Public Leadership. An advisory board member of #FaithInAction - USA largest clergy organizing network that gives people of faith the tools that they need to fight for justice and work towards a more equitable society. 2019 recipient of the Los Angeles Impact Maker Award. Her work prioritizes organizing women for public leadership and challenge Received Theologies. She conducts extensive workshops & presentations in the US, Sri Lanka, Bangladesh, and several West African countries that include Nigeria, Togo, Kenya, and Uganda, on building Leadership and power. She also organized the first Interfaith Women’s conference at the Los Angeles City Hall. A fierce advocate of human rights, Soraya challenges the supremacy of patriarchy and religion-based oppression, dominance, and violence. Recipient of the prestigious Paul Carus Award for grassroots activism by The World’ Premier Interfaith Convening Organization - The Parliament of the World's Religions. She has authored SERVE: A call to Muslims and PEACE MATTERS: Raising peace conscious children.

**Monireh Kazemi, Germany.** A Sharia-affected conscientious objector and escapee. A women's rights activist who left her beloved parents and home country because of Sharia Law. Worked in Germany with several women's organizations and an advocate for the rights of women from Muslim countries to lead self-determined lives.

**Sara Ghorbaninejad, Canada.** A Sharia-affected, conscientious objector, and escapee. Born and raised in the Islamic Republic of Iran. Lived in Dubai for 3 years after it became impossible to survive in the Islamic Regime. Moved to Canada more than a decade ago. Cannot go back to Iran because will be prosecuted as an Ex-Muslim.

**Benazir Sultana, India** - High School teacher and Sharia dissident.

**Khadija Khan, United Kingdom.** Journalist/ Editor at Canadian Magazine A Further Inquiry (AFI).

**Amber Zaidi, India.** A social activist and strong advocate for Muslim women’s issues such as Triple Talak, Co-founder of “Hope Humanity” organization to create sustainable solutions to improve living standards for the poor. One of the editors of the book, ‘Triple Denial of Justice, Dignity and Equality’ mentioned in a debate in the Indian Parliament. Winner of the Asian Arab Chamber of Commerce (AACC) for her contribution towards the empowerment of Muslim women. Has braved threats due to her stance on these issues.

**Shemi Ali, India-** An Ex-Muslim who holds a strong awareness of the challenges within Islam.



**Irfana Ahad, India** - An Ex-Muslim with a deep understanding of Islam, conscious and attentive to identifying the problems within.

**Inndia Saraswathy Keeylaas, Denmark.** A Sunni ex-Muslim, who started her religious abandonment slowly because of successive insights: her mother told not to date a Shia Muslim; she saw the violent reaction of Muslims following the publication of the cartoons in Denmark and her outrage after learning about Aisha's marriage to Mohammad when she was 6 years old. In the Qur'an she found "horrific and upsetting passages" allowing the beating of women, with polytheists considered "unclean" and Allah as one who misguides people. She decided she could not follow such a God who does not love his own creation and kills people who have yet not committed any crime. On a tearful night in 2020, she left Islam "deceived by it and its God, Allah."

**Asha Kaul, India.** Victim of terrorism as her husband, Virender Kaul, a government employee in Kashmir, was killed by Islamic terrorists in Kokernag-Kashmir on 1st May 1990.

**Sanjala Kaul, India.** Victim of terrorism as her father, Lassa Kaul, Director of Doordarshan (Government TV), was killed by the Islamic terrorists in Srinagar in February 1990.

**Archana Bandaru, USA.** Sharia-afflicted victim as Muslim husband denies her freedom to practise her religion, subjects her to domestic violence, wants their child to follow Islam and stops the child from any Hindu prayer.

**Dr. Phyllis Chesler, USA.** (<https://www.phyllis-chesler.com/>) An Emerita Professor of Psychology at City University of New York. She is a best-selling author, a legendary feminist leader, and a retired psychotherapist. She has lectured and organized political, legal, religious, and human rights campaigns in the United States, Canada, Europe, Israel, Central Asia, and the Far East. Chesler has published several important works on Islamic gender apartheid, femicide, and honor killing, including: *A Family Conspiracy: Honor Killing and Islamic Gender Apartheid*. She has also conducted four studies on honor killing: "Are Honor Killings Simply Domestic Violence?" "Worldwide Trends in Honor Killings," Hindu vs. Muslim Honor Killings," and "When Women Commit Honor Killings." She has also published about her own experiences in Afghanistan in *An American Bride in Kabul: A Memoir*.

**Christine Douglass-Williams, Canada.** is author of the book *The Challenge of Modernizing Islam*. She is a regular writer for Jihad Watch, Public Affairs and Media Consultant to the International Christian Embassy in Jerusalem Canada and on the board of advisors for the Council for Muslims Facing Tomorrow. Christine is also a former-federally appointed Director with the Canadian Race Relations Foundation and past advisor to the former Office of Religious Freedom in Canada. Christine has conducted over 1,700 live television interviews as a current affair talk show host and television producer on CTS TV in Burlington, capturing six international awards (including the Telly, Videographer and Omni Awards). A past political and crime news reporter and newsroom editor, Christine has also served as a regular national columnist with Metro News where she also provided news analysis on political and diversity issues. Her writings have appeared in many publications including: the Middle East Quarterly, FrontPage Magazine, USA Today Online, Wall Street online and the Gatestone Institute in New York where she has been on the Board of Governors.

**Madhu Kishwar, India.** Founder MANUSHI, (<https://www.manushi.in/>) India. A rare combination of academic scholarship, research based social and legal activism, including public interest litigation and investigative journalism on issues concerning women as well as marginalized sections of Indian society. In 1978, she founded Manushi-A Journal about Women & Society. She also founded India's leading human rights organisation, Manushi Sangathan, that has been in the forefront of advocacy campaigns and legal battles for strengthening the rights of women and other vulnerable groups in a culturally sensitive manner based on a thorough grasp of ground reality through painstaking research. Kishwar began her academic career as a lecturer in a Delhi University college. In 1991, she was invited to join the Centre for the Study of Developing Societies as a professor and became the Director of the Indic Studies Project she set up in 2002. In 2016 she was invited as a national professor of the Indian Council for Social Science Research. From 2021-2023, she was a senior fellow at the Nehru Memorial Centre for Contemporary Studies. Currently, making a long series of documentary films on issues of national and civilizational importance.

**Naama Avrahami, Israel.** CEO Gulf Technology Systems, (Current) Director General, Guandong Technion -Israel Institute (2019-2020).

**Dr. Lakshmi Bandaludi, USA.** City University of New York. Academic and Author of several books and articles with her academic writings grounded on the Philosophy of Dialogue. Book written include Movements with the Cosmic Dancer: On Pilgrimage to Kailash Manasarovar; Difference, Dialogue, and Development: A Bakhtinian World; Bakhtinian Explorations of Indian Culture: Pluralism, Dogma and Dialogue Through History (EV Ramakrishnan, Editors) Dialogics of Self, the Mahabharata and Culture: The History of Understanding and Understanding of History (Anthem South Asian Studies).

**Leslie S. Lebl, USA.** Former Foreign Service Officer with the U.S. Department of State and current member of the CLARITY Coalition (<https://CLARITYcoalition.org/>) Author of Hidden Struggle: The Challenge of Sharia in the West (June 2023) as well as Islamism and Security in Bosnia-Herzegovina (2014) and several articles on Islamism in the West.

**Rachel H. Sternberg, PhD, USA.** Professor of Classics at Case Western Reserve University, and author of The Ancient Greek Roots of Human Rights (University of Texas Press, 2021).

**Helayne Kushner, USA.** Current member of the CLARITY Coalition, Artist, and Antisemitism Activist, ([www.linkedin.com/in/helaynekushner](http://www.linkedin.com/in/helaynekushner))

**Deepti Mahajan, USA.** Signatory on behalf the Hindupact. (<https://hindupact.org/chingari/>). Runs CHINGARI, a project that champions the cause of minority Hindu girls in Pakistan who face abduction, rape and forced conversion every day. Current member of the CLARITY Coalition.

**Rinita Mazumdar, USA.** Ph.D. Master's in Philosophy from Calcutta University; Master's in Philosophy from Brock University; Master in Psychology from University of Phoenix and Ph.D. in Philosophy from University of Massachusetts, Amherst. College Teacher, Professor of Philosophy and Gender Studies. Author of seven books that include: Introduction to Feminist Theories, Feminist Theories, Feminine Sexuality, Feminist Economics, Understanding Gender, Feminist Manifesto and one book of poems: 'Shiva's Dance in Albuquerque,' Currently translating a book on Hindu Bengali genocide in Noakhali in 1946.

**Lily Shohat, USA.** Professor of Psychology at LaGuardia Community College, City University of New York. Served for 18 years as a chair of a department and played an important role in various administrative issues.

**Uma N. Iyer, USA,** Professor of Mathematics and Computer Science (Retd), Bronx Community College, City University of New York

**Dr. Iona Italia, Australia** - Managing Editor, Quillette Magazine, an Australian based online magazine (<https://quillette.com/about/>) that focuses on long-form analysis and cultural commentary. Politically non-partisan, but relies on reason, science, and humanism as its guiding values.

**Rajyashree Chaudhuri, India.** Rights activist and promoter of One Earth One Family, Self-Reliance of human race through holistic way of life and sustainable development through environmental equilibrium. Participated actively in various UN conferences in New York and Geneva. Appointed as Ambassador of Indian Handicrafts by Government of India in 2004.

**Professor Vijita Singh Aggarwal, India.** Senior Professor of Management and Director, International Affairs at Guru Gobind Singh (GGS) Indraprastha University, Delhi. Recipient of the Erasmus Mundus Scholarship for European Research Masters at University of London. Associated with various institutions like Indian Institute of Technology (IIT) Jammu, IIT Roorkee, IIIT Kota and National Law University (NLU), Shimla as a visiting/adjunct faculty. Tirelessly working on women's issues, their safety, skill development and on eradicating child malnutrition, providing education, healthcare through a project with a large corporate.

**Dr. Rinkoo Wadhwa, India.** Director, Centre for Culture Studies, Sarayu Foundation Charitable Trust (<https://sarayustrust.org>) She is an educationist, folklorist, and teacher trainer.

**Monicca Reddy, India.** Founder-Chairperson of Aham Talks, an advocacy group, Ahum Foundation an NGO dedicated to upliftment of women & children in ethnic tribal groups and, Global Hindu Human Rights Collective an organisation advocating for the rights of religiously and culturally victimised Hindus. An Executive Coach leading cultural transitions to augment gender equality, diversity, and inclusivity. She champions the cause of women's right to religious freedom, education, dignity, and adult-franchise.

**Prachi Adhikari, India** - Actor, Social Activist.

**Bernadette Losha, South Africa.** President/Founder and Global Chair of ACTWID (Association for the Creative Teaching for Rural Women, Youth, Men, and Children in Development) established in 1995 with a total membership of over 4000 members all over Africa with head office in Bamenda, Cameroon and branches in South Africa, Gabon, Zurich, Switzerland, and Grand Forks City of North Dakota, USA. Active in women's empowerment conferences.

**Neena Rai, India.** Author.

## I STAND WITH HER

**Seyed Mohammad Haji Seyed Javadi, Iran.** Sharia-afflicted conscientious objector and escapee.

**Hamidreza Ahamdi, Canada.** A Sharia-afflicted, conscientious objector, and escapee from an Islamic regime.

**Aliakbar (Rama Simham) India.** Film Director with 34 years in the Malayalam film industry. Directed 17 feature films, several documentaries, serials, and ad films. State Award for the Debut Direction in 1988 for the film *Mamalakkappurathu*, National award for the best motivational, educational, and instructional film 1997 for the Documentary *Rabia Moves*, Kerala State's second-best serial award (2002).

**Arif Hussain Theruvath, India.** - President of Non-Religious Citizens, which is a scientific, secularist, humanist society (<https://nrcindia.org/>)

**Rajinder Premi, India.** Zonal Educational Officer (Retd) Victim of terrorism as the son of the slain writer and author of Kashmir named Sarwanand Kaul Premi. The famous poet and religious researcher was killed in his native village in Kokernag-Kashmir by Islamic terrorists in May 1990, after brutally torturing him.

**Kumar Jee Bhat, India.** Advocate. Victim of terrorism as son of the slain Kashmiri Pandit Advocate, writer & community leader, Pandit Prem Nath Bhat, who was killed on 27 December 1989 by Islamic terrorists in Anantnag-Kashmir.

**Ashutosh Taploo, India.** Victim of terrorism as son of the topmost Hindu leader of Kashmir, Advocate Tika Lal Taploo who was killed by Islamic terrorists while on his way to the High Court on 13 September 1989. The day his body was cremated, 14 September, is observed as the "Kashmiri Pandit Martyrs Day" by the Kashmiri Pandit community every year, globally.

**Sushil Pandit, India.** A renowned activist, and a prominent Kashmiri leader, political activist, commentator and an intellectual well-informed on the history of Kashmir and understanding its complex dynamics.

**Dr. Vivek Kaul, UK.** Victim of terrorism as Dr Kaul and his fellow 300,000 non-Hindus were forced to flee Kashmir in 1990 when conditions became unbearable for them due to the violence unleashed upon them by jihadis. Senior Resident in Surgery in the prestigious All-India Institute of Medical Sciences (AIIMS). Left for the United Kingdom in 1996 and worked as a Surgeon at Brighton and Sussex University Hospital. Areas of interest were General, Laparoscopic & Endoscopy.

**Raymond Ibrahim, USA** (<https://www.raymondibrahim.com/>) An expert in Islamic history and doctrine, is the author of *Defenders of the West: The Christian Heroes Who Stood Against Islam* (2022); *Sword and Scimitar: Fourteen Centuries of War between Islam and the West* (2018); *Crucified Again: Exposing Islam's New War on Christians* (2013); and *The Al Qaeda Reader* (2007). He has appeared on C-SPAN, Al-Jazeera, CNN, NPR, and PBS and has

been published by the New York Times Syndicate, Los Angeles Times, Washington Post, Financial Times, Weekly Standard, Chronicle of Higher Education, and Jane's Islamic Affairs Analyst. Formerly an Arabic linguist at the Library of Congress, Ibrahim has guest lectured at many universities, including the U.S. Army War College, briefed governmental agencies such as U.S. Strategic Command, and testified before Congress. He has been a visiting fellow/scholar at a variety of Institutes—from the Hoover Institution to the National Intelligence University—and is currently the Distinguished Senior Shillman Fellow at the Gatestone Institute and the Judith Friedman Rosen Fellow at the Middle East Forum.

**Lawrence Krauss, Canada.** World-renowned theoretical physicist, commentator, bestselling author, President of The Origins Project Foundation, and host of the Origins Podcast. Among his numerous important scientific contributions was the proposal, in 1995, that most of the energy of the Universe resided in empty space. Lawrence M. Krauss previously served as Director of Arizona State University's Origins Project, and Foundation Professor for a decade from 2008-2018, and as Chair of the Board of Sponsors of the Bulletin of the Atomic Scientists from 2006-2018. During his career Prof. Lawrence M. Krauss has held endowed professorships and distinguished research appointments at institutions including Harvard University, Yale University, University of Chicago, University of Zurich, University of California at Santa Barbara, Lawrence Berkeley Laboratory, the European Center for Nuclear Research (CERN), Case Western Reserve University, Australian National University, Arizona State University, and New College of Humanities.

**Coptic Solidarity, USA.** (<https://www.copticsolidarity.org/about-us/what-is-coptic-solidarity/>) is dedicated to advocating equal citizenship for the Coptic Christians of Egypt and minorities in the Middle East through all peaceful and civil means sanctioned by international standards and with moral and material support of institutions within and outside Egypt that promote equality and fight discrimination based on religion, gender, race or personal beliefs.

**Dr. Gautam Sen, UK.** B.Sc. (Econ) Ph.D. (London), Dr. Sen is one of the creators of the graduate program in International Political Economy at the London School of Economics & Political Science, where he has taught for over two decades, as Director and Lecturer in the Master's in Politics of the World Economy. Dr. Sen has advised Prime Ministers Shri Atal Behari Vajpayee of India and Shri Sher Bahadur Deuba of Nepal. He has also been a senior consultant with the UNDP and UNIDO. Also, an adviser to the Brunei Investment Corporation and Barclays Capital. Lectured to NATO officers in Brussels and high-ranking officers at the Royal College of Defence Studies, London. Also appointed to the Indo-UK Roundtable by Prime Minister, Atal Behari Vajpayee. Dr. Sen has published extensively. He is co-author of 'Analyzing the Global Political Economy', Princeton University Press, 2009. Currently co-authoring a book for Simon Schuster publishers, on India's Economic Reforms. Dr. Sen has published voluminously in many portals, among them Firstpost.com, the Sunday Guardian, Fortune India, and India Facts, etc. He has recently written an extensive review essay of a major history of India by Professor Joya Chatterji for Firstpost.com. A talk on Khudiram Bose to Netaji Subhas Bose broadcast by Dr. Sen is available on the Sangam portal.

**Francois Gautier, India.** (<https://www.Francoisgautier.com> and <https://www.factmuseum.com/>) Political correspondent in South Asia for ten years for « Le Figaro », France's largest daily. Now the editor-in-chief of the Paris-based La Revue de l'Inde, published by Les Editions de l'Harmattan (Harmattan.fr). Interviewed eight Prime Ministers of India. Wrote 29 books, both

in English and in French, from *The Wonder that is India*. (1993) to an Entirely New History of India (2021) with some of the biggest publishers like Flammarion. Fr. Latest books are on Ayurveda, Amrita Andandamayi, and pranayama. Built a Museum of true Indian History with his wife Namrita in Pune, which has today 23 pavilions and many exhibitions from the Vedas to Dara Shikoh, from Shivaji Maharaj to Maharana Pratap. Received the Natchiketa Award of Excellence in Journalism from the Indian Prime Minister Mr. Atal Bihari Vajpayee in 2005. Teaches pranayama (Art of Living technique) with his wife. Collaborated on an ongoing project of a new school of Indology with Education Ministers. On the Board of the Delhi Foreign Correspondents Club. One of the pioneers of the international city of Auroville (came in 1969). Liaises with the Indian Central Government on visas, land, and other issues.

**O Favour Ayodele, South Africa.** PhD and VisionAfric & AIRO Founder & Global Executive Chairman. UNACCC Global Secretary General Africa & Caribbean Nations; World Economic Forum-Asia Africa (WEFAA) Vice President for West Africa; African Investors Council (AIC) Nigeria President and Diplomacy Director and UN Global Peace Ambassador. Organizer of Pan-African HeForShe. (<https://visionafric.org/> and <https://unacc.org/>)

**Rahul Dewan, India.** Trustee, Sarayu Foundation Charitable Trust, (<https://sarayustrust.org>) Sarayu Trust is a non-profit charitable organisation that works towards ‘reclaiming and rebuilding the Indian Civilization.’

**Stephen Okurmu, Uganda.** CEO/Global Chair of Akaba Community Federation, a 5,000-strong members organisation, working for Gender equality, Human Rights, Women Empowerment, Skill Development. Global Partnership with UNAccc, President of Uganda Based Marian Brothers (an Interpersonal Skill Training Organisation).

**Nicolus Cirpala, Russia.** Author of books for self-development, counsellor, coach, and business consultant helping people to perfect their Life and Business.

**Col. CM Ramakrishnan (Retd), India.** Trustee, Sarayu Foundation Charitable Trust, India. After a career in the Indian Armed Forces, dedicated to serving less privileged children in nearby villages and instrumental in changing the lives of many students through remedial, non-formal education. He is the guiding light and vision behind Sarayu Foundation Trust. (<https://sarayustrust.org>).

**Yosef Yomtov, Israel.** A stateless refugee born in Egypt and grew up in San Francisco where he ran a business remediating buildings to survive earthquakes. In 1999 Yosef immigrated to Israel where he now lives in Jerusalem. In 2005, Yosef conceived of the idea to establish **World Peace Tracts**, which has expanded its mission to include diplomacy and has over 700 ambassadors across over 70 countries.

**Mathew J. J. Giagnorio, Canada.** Student, Department of Philosophy Brock University. Member, Heterodox Academy and CLARITY Coalition. Writer, researcher, and the creator and host of the podcast [Modes of Inquiry](#) and the founder and editor-in-chief of [A Further Inquiry](#). He has a background in philosophy with a focus on the Classical and Early Modern periods and a keen interest in the works of Spinoza and Hume. A current member of the CLARITY Coalition. Profoundly impacted as a child by 9/11 and the subsequent effects it had on policies, politics, and

society internationally which began his intellectual journey and insights into the history, language, and development of Islamism and Islamist terrorism. Believes that freedom of speech/expression is the cornerstone of liberal democratic secular societies and that it must protect the individual rights of minorities within minorities, such as freethinkers and LGBT, whose community or family might wish to harm or silence them due to religious fundamentalism. Hence, he regards the domestication of religion as one of the unremitting responsibilities, and hallmarks, of civilization.

**Dr Rajat Sharma, India.** Global Chairman, UNAccc (<https://unaccc.org/>) with 794 Global Board Members Representing 57 Countries. UNAccc is a think tank committed to protecting earth from global warming and other adverse impacts. It is engaged in evolving a strategic framework for India in identifying low carbon growth opportunities. Dr. Sharma is a journalist, social reformer, philanthropist, and academician all focused on the implementation of Sustainable Development Goals 2030 especially SDG 16 and 17 that relate to Peace Justice and Human Rights. Fierce opponent of the effects of Sharia.

**Ashwani Kumar Chrungoo, India.** Human Rights Defender, Author, columnist, and a senior leader of the displaced community of Kashmiri Pandits.

**Neville Gaunt, UK.** BSc, Mathematics and Economics, University of Nottingham, CEO, Global Strategy & Education Community - Mind Fit UK, Non-Executive Chairman and Founder, Global Drone Pilots Association, Chairman YP2G, Changing the paradigm for young people.

**Sanjay Dixit, India.** Indian Administrative Service, (Retired) Author, Columnist, Chairman, Jaipur Dialogues India. And Youtuber with 1.34 million subscribers.

**Hemant Patel, USA.** MS (Computer Science), BE Mechanical Engineering, PMP 1st, PSM, LSSGB, ITIL, ASQC) Founder, President & CEO of Shree Sanatan Dharmic Foundation.

**Ravi Ranjan Singh, India.** Pioneer of the Jhatka movement worldwide and dedicated to developing a sustainable global system to counter Halal-related economics. Activist supporting conventionally ignored international freedom-related movements.

**Gottlieb Wilhelm Keller, Austria.** Global Board Member of UNAccc that is a leading Indian Public Policy Think Tank and Research Institute committed to protect Our Only Planet, Mother Earth from Global Warming, and other adverse impacts of Climate Change. (website: <https://unaccc.org/global-governing-council/>)

**Ram Manchi, USA.** Director, Wells Fargo Bank. A successful professional with over three decades of global corporate diversified experience.

**Dr Ajay Kumar Chrungoo, India.** Medical Officer, (Retd) Jammu and Kashmir Health Services. Chairman, Panun Kashmir: an Organisation fighting for the Human Rights and Political Rights of Internally Displaced Hindus of Kashmiri known commonly as Kashmiri Pandits, who suffered Genocide in Kashmir inflicted upon them by Fundamentalist, Separatist, Islamist Terrorists, Represented the cause of Hindus of Kashmir in the UNHRC. A free-lance writer on Human Rights, politics, history, terrorism, and internal security.

**Kartikey Bhardwaj, India.** Author of two books on Dharma and Spirituality, Ed-Tech Start-up Founder & Corporate and NPO/NGO employee.

**Jacob Caldino Cardel, Philippines.** Educational Coordinator, Works closely with profession organizations including United Nations and government organizations.

**Dr. Ian Andersen, Netherlands.** Director and Board Member, UNAccc (<https://unacc.org/>)

**Sanjeev Kulkarni, India.** Share Broker.

**Utpal Kaul, India.** Publisher. Expert on Ancient history of Kashmir, senior community activist and victim of Jihad in Kashmir. Deals with issues pertaining to the Kashmiri Pandit Diaspora and a community leader.

**Ramaswamy Venkata Subra Mani (R.V.S. Mani), India.** Ex-civil servant and whistle-blower in a politically sensitive case. Author of ‘Myth of Hindu Terror,’ ‘Deception’ and ‘When Mani Writes.’ Law Graduate from Delhi University, Post-Graduate in Law in Alternative Dispute Resolution. Special Invitee to Governing Council chaired by Chief Justice of India. Life Member of International Centre of Alternative Dispute Resolution New Delhi in which he had a two-year tenure as Special Invitee to Governing Council which is chaired by Chief Justice of India. Fellow of Singapore Institute of Arbitration A Vedic scholar and practitioner.

**Charles Engeti, South Africa.** Director, The Eurasia Centre, and The Eurasia Business. Coalition Director, Africa Program, UPLIFTING AFRICA. [www.upliftingafrica.org](http://www.upliftingafrica.org)

Focus as a Director for Africa with the Eurasia Centre is to further the efforts in developing strategic relationships with international businesses and to promote economic growth in Africa. ‘Uplifting Africa Program’ manages critical elements of development, such as clean water, education, health care, infrastructure, agriculture, security, investment, sanitation, and hygiene (WSH).

**Rahul Sur, USA.** A retired Inspector General of Police from the Indian state of Maharashtra, with an eventful career including saving Sikhs in the riots that followed the assassination of India’s Prime Minister, Indira Gandhi in 1984, then as a Deputy Commissioner of Police in Mumbai where he was commended twice for his work in combatting drug trafficking. Also, a former UN official with extensive international experience in UN Headquarters, Africa, and the Middle East with stints in Haiti and Timor-Leste. Positions held include the Chief of Peacekeeping Evaluation and Chief of Conduct and Discipline in the UN mission in Haiti. Holds a Master’s degree from Harvard University

**Kushal Kelkar, USA.** A human rights activist, CEO, and tenured faculty at the International Association for Human Values. (<https://www.iahv.org/about-us/>) A meditator, visionary, and a missionary for human values, Engaged with and directly helped countless individuals communities across the world including working in conflict zones and assisting in disaster recovery efforts.

**Neeraj Atri, India.** Chairman, National Center for Historical Research and Comparative Studies (An NGO based in India). A social media influencer who runs the YouTube channel ‘[Politically Incorrect](#)’ with 278,000 subscribers. A physics teacher by profession.



**Dr. Koenraad Elst, Belgium.** Hailing from a petty-bourgeois Catholic family, he obtained MA degrees in Sinology, Indology and Philosophy, and a PhD in Oriental Philology & History. Worked as a foreign desk journalist, columnist, foreign policy assistant in the Belgian Senate, and mostly as the author of 32 books on Asian history and philosophy. Presently, visiting professor at Chanakya University Bengaluru (India). <https://independent.academia.edu/KElst>

**Acharya Sri KR Manoj, India.** Founder, Arsha Vidya Samajam, (<https://www.arshaworld.org/>) India. Expert in comparative religions and formulated a course that aims to assess the teachings of each ideology by analysing its concept of God, its concept of life and examining whether the ideology or religion is humanist and constructive for family, society, nation, and the world. He heads Aarsha Vidya Samajam, an institution that has de-radicalized more than 7500 youth.

**Dr. Ratan Sharda, India.** With a PhD on the Rashtriya Swayamsevak Sangh (RSS), he is the author 10 books, of which three have been translated into five languages. Has also edited 15 and translated two books. A social activist on urban issues and education, freelance columnist, and a well-known face on TV panels as political analyst, he is the founder of Vishwa Adhyayan Kendra Mumbai (Centre for International Studies)

**Gautam Bose, India.** Film maker making documentaries and learning videos for the last 40 years.

**Durga Nand Jha, India.** Executive Chairman, Centre for Policy Analysis.

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