

A CASE STUDY OF ISLAMISM

ON CAMPUS:

TRINITY COLLEGE DUBLIN

GOLDSMITHS UNIVERSITY

UNIVERSITY OF WARWICK

Council of
Ex-Muslims
of Britain



ex-muslim.org.uk

The Council of Ex-Muslims of Britain was formed in June 2007 in order to break the taboo that comes with renouncing Islam. The main aims of the organisation are to provide support to and highlight the plight of ex-Muslims, challenge Sharia and apostasy laws and take a stand for reason, universal rights and secularism.

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INTRODUCTION

On 23 March 2015, Maryam Namazie, Spokesperson of the Council of Ex-Muslims of Britain (CEMB), was invited to speak at the University of Dublin, Trinity College Dublin (TCD) on "Apostasy and the Rise of Islamism" by the Society for International Affairs (SoFIA).

The talk was [cancelled](#) after Namazie refused to accept last-minute conditions on her talk when concerns were raised by campus security about her presence "antagonising Muslim students." A similar [ban](#) was placed by Warwick University's Students' Union, which stated that her talk to the Warwick Atheists' Society "could incite hatred."

Namazie was finally able to [speak](#) at TCD on 20 October 2015 at the invitation of the Philosophical Society and at Warwick University on 28 October when the Students' Union, after a public outcry, [apologised](#) and allowed the talk to go ahead as planned.

Similarly, Namazie's talk to the Atheists' Society at Goldsmiths University on 30 November 2015 was met with opposition when the Islamic Society (ISOC) claimed her presence would violate their "safe space" and tried to cancel the talk.

When the talk went ahead, "brothers" from the ISOC, including its President Muhammad Patel, tried and failed to [silence and intimidate](#) Namazie and audience members. The ISOC President was forced to [resign](#) after the scandal when a number of homophobic tweets were discovered.

Ironically, the Goldsmiths Feminist Society and LGBTQ+ Society sided with the ISOC stating that "[hosting known Islamophobes at our university creates a climate of hatred.](#)" In fact, Namazie was there to counter the hate speech of Islamist speakers and defend both the right to religion and the right to criticise, and be free from, religion.

According to Namazie, "*Whilst the position of such Student Unions and Societies is often touted as 'progressive' and anti-racist, it is anything but. This has nothing to do with opposing bigotry; rather it exacerbates prejudice by homogenising Muslims and equating them with the Muslim far-Right or Islamists. This point of view sees dissent through Islamist eyes and buys into the narrative that Islamists are the 'authentic' Muslims. Therefore any criticism is deemed hateful when it is in fact Islamists who are promoting hate against any and all dissenters.*"

As this case study shows, the Islamic Societies at the three universities in question are clearly promoting Islamism through hate preachers who condone Sharia Law, Islamic states, and the death penalty for apostasy.

Whilst free speech and expression must be free for all (unless there is an incitement to violence), it's crucial that apostates and dissenters are given equal access to universities without restrictions in order to challenge Islamist norms and values and provide a progressive counter-narrative.

The recent attempts at censorship on university campuses is nothing new. 2015 saw a [rise in censorship](#) with 55% of campuses being an outright hostile environment for free speech.

CEMB calls on universities and Student Unions to unequivocally defend free expression, including removing policies which restrict and censor expression, such as safe space policies.

The case studies in the briefing are only examples of a widespread problem - which is Islamism on university campuses, legitimising, normalising and recruiting for the far-Right Islamist movement. Challenging this movement on campuses is key as is challenging its manifestations such as gender segregation.



1 Trinity College Dublin Muslim Student Association

The Muslim Student Association's (MSA) of the University of Dublin, Trinity College Dublin (TCD) mission statement states that the MSA aims to help *"bring awareness and educate members on aspects of Islam."* However, based on the evidence of its activities over a period of 10 years (2006-2015), it's clear that the MSA is promoting Islamist values and norms, namely by (1) a repeated pattern of the MSA inviting Islamists to speak at its events on the grounds of TCD and (2) the existence of gender-specific committee roles and gender segregated events.

Speakers at its events include hate preachers, most notably, Haitham Al Haddad hosted by the MSA in 2013, and Yusuf Estes hosted by the MSA in 2006.

These speakers, among others invited by the MSA, are notable for their homophobic and misogynistic views and for their

support for the death penalty for those who leave Islam.

Regarding the organisational structure of the MSA, there is evidence of the existence of gender-specific roles in the society's committee structure, with varied responsibilities assigned according to gender. Of most concern is the existence of a female-specific committee role with the responsibility for lobbying for more gender segregated events (see page 6).

SPEAKERS

Adnan Rashid

Hosted by the MSA on 24 October 2012

Adnan Rashid is the Head of the Hittin Institute as well as a senior researcher and lecturer. He has also served as a senior lecturer and researcher at the Islamic Education and Research Academy (iERA).

According to this [Telegraph article](#):

"IERA is run by the extremist preacher Abdurraheem Green and its board of advisers has included Bilal Phillips, an

unindicted co-conspirator in the 1993 World Trade Centre bombing, and the notorious extremist preacher Haitham al-Haddad."

The charity is [under investigation by the Charity Commission](#) and is highlighted in a CEMB report [Evangelising Hate](#). The charity has also been linked to [funding Jihadi and terrorists groups in Syria](#).

Rashid was hosted by the MSA, in collaboration with Discover Islam, on 24 October 2012, as evidenced in this [YouTube clip](#). At this event, he delivered a speech titled "*Freedom of Speech or Provocation*", in which he states that it should be strictly forbidden to insult the Prophet Muhammad or Islam.

Adnan Rashid has given many lectures over the years. Some of his statements include, from [a post on Facebook](#):

"Any Muslim who rejects Sharia Law apostatises from Islam. A Muslim has no choice but to accept Sharia and submit to it."

It is worth noting that under Sharia Law, the penalty for apostasy is death. Furthermore, on the issue of apostasy in Islam, Adnan Rashid has tweeted:

"I was invited by BBC Big Questions to discuss the issue of apostasy so that I can give "yes" or "no" answers. I declined."

On the issue of marital rape, he has commented on [Facebook](#):

"Women in the Muslim world are generally not raped by their husbands because they don't usually refuse to have intimacy with them".

He has also shown support for extremist preacher Zakir Naik, who was [banned from entering Britain in 2010](#). In particular, it is highlighted that Naik has stated:

"All Muslims should be terrorists."

Rashid has expressed his support for Naik, saying on [Facebook](#):

"If Zakir Naik is an extremist then who is normal?"

Haitham al Haddad

Hosted by the MSA on 8 March 2013

Haitham al Haddad is an advisor to the Islamic Education and Research Academy (IERA). He was a judge and advisor to the Islamic Sharia Council in the United Kingdom, but has since been dismissed with the Islamic Sharia Council [stating](#) that "*his views do not in any way represent the views of the ISC*".

Al Haddad was hosted by the MSA, in collaboration with Discover Islam, on 8 March 2013, as evidenced by this [Facebook event page](#).

Al Haddad is widely considered an extremist and a hate preacher. In early 2015, over 2,500 people signed a petition [urging a London university to stop a speech by the controversial anti-gay Islamic scholar](#), to prevent him from "*preaching hate*" on the campus. Al Haddad has referred to homosexuality as "**evil**", "**a scourge**" and "**a criminal act**".

In November 2015, [The City of Copenhagen gave the Islamic Society in Denmark a 30-day deadline to condemn controversial statements](#) made by some of the society's members. Copenhagen City Council members pointed to the society's invitation of Al Haddad. According to city officials, Al Haddad "**accepts violence against women and believes that Jews are the descendants of pigs and apes**".

Al Haddad was covered extensively in the Council report [Evangelising Hate](#). In the report, his following views and positions are noted. On [female genital mutilation](#):

*"The sunnah (recommended) way of doing it, the proper way of doing it, **it is the consensus of all the scholars that female circumcision is a sunnah**. I haven't come across any scholar who said it clearly that it is not sunnah. All of them they said that it is sunnah, in fact some scholars say it is wajib (obligatory)".*

Al Haddad considers it a duty of Muslims to [engage in Jihad](#) to "**fight everyone until they establish the law of Allah**".

On [apostasy in Islam](#), Haddad supports the death penalty for ex-Muslims, and even

says that **"their blood is halal (fair game)"**.

And [on adultery](#), Al Haddad has said:

"First of all he said the penalty of death for it, whenever applicable, is done in the harshest manner possible. Which is what? Stoning".

Kamal El Mekki

Hosted by the MSA in February 2015

Kamal El Mekki is a speaker and lecturer with the Al Maghrib Institute.

The MSA hosted El Mekki in February 2015, in collaboration with the Al Maghrib Institute, to deliver a talk titled *"Who Was the Prophet Muhammad?"*

While the Facebook event page for this event was deleted, due to the controversy surrounding the restrictions placed on Maryam Namazie's invitation to speak to the TCD Society for International Affairs, Kamal El Mekki's visit to the MSA was [reported by the Irish Times](#).

El Mekki is noted for his stance on apostasy in Islam; he believes that apostates of Islam should receive the death penalty. The original video containing these statements has since been deleted, but a report on it is [provided by the Irish Independent](#).

Muhammad Ibn Adam Al Kawthari

Hosted by the MSA in February 2015

Muhammad Ibn Adam Al Kawthari is a speaker and lecturer and is associated with Darul Iftaa (Institute of Islamic Jurisprudence).

In a joint event with Royal College of Surgeons Ireland Islamic Society and the Dublin Institute of Technology Islamic Society, the TCD MSA invited Muhammad Ibn Adam Al Kawthari to deliver a talk titled *"Mr or Mrs Right?"* on the 14th February 2015, as evidenced by this [Facebook event page](#).

Al Kawthari supports the [killing of adulterers](#), saying:

"If the crime of fornication is carried out by an individual who is sane, mature, Muslim

and is married to a spouse who is also sane, mature, Muslim, and that their marriage is consummated, then the legal punishment is that he/she will be stoned to death."

Al Kawthari also [advises that](#):

"Women should not come out of their homes 'unnecessarily' (such as loitering outside in the middle of the night or wondering in the Bazars and city centres exposing their bodies and displaying their beauty, where they can become prey for corrupt men)."

Yusuf Estes

Hosted by the MSA in January 2006

Yusuf Estes is a speaker, preacher and an advisor to the Islamic Education and Research Academy (iERA).

Estes was hosted by the TCD MSA on 28 January 2006, as evidenced by a poster received by the author. The title of the talk was *"A Priest Who Became a Muslim Sheikh."*

Yusuf Estes believes that the punishment for homosexuality and adultery should be the death penalty. In a piece on human rights activist [Peter Tatchell's website](#), he quotes Estes' website, which is now deleted:

"Scholars of Islam have already made it clear what the position is on those who engage in homosexual activities."

And he links to a fatwa ruling:

*"In order to maintain the purity of the Muslim society, most Muslim scholars have ruled that the punishment for this act should be the same as for zina (i.e. one hundred whip lashes for the man who has never married, and death by stoning for the married man). Some have even ruled that it should be death for both partners, because the Prophet, sallallahu alayhe wa sallam, said: '**Kill the doer and the one to whom it was done.**'"*

GENDER SEGREGATION

There is ample evidence of gendered roles in the structure of the TCD MSA committee. Such gender-specific roles run directly counter to TCD policy regarding gender equality. As evidence by a [transcript](#) obtained from the TCD MSA 2014 Annual General Meeting (AGM), the committee roles are as follows: President, Vice President Brothers, Vice President Sisters, Secretary, Treasurer, Tarbiyah Officer Brothers, Tarbiyah Officer Sisters, Special Tasks Officer Brothers, Special Tasks Officer Sisters, IT and Media Officer and Community Outreach Officer. “*Brothers*” refers to male specific committee roles and “*Sisters*” refers to female roles.

As noted earlier, implicit in these gendered roles is inequality. The Vice President Brothers role includes the responsibilities of management, active participation and liaising with other organisations, while the Vice President Sisters role includes the responsibilities of decision-making in the absence of the President, encouraging and helping out in projects, supporting and representing female Muslims in the college as well as increasing female Muslim involvement. However the AGM report notes, “***her most important job is to bring a smile to everyone’s faces!***”

The responsibilities of the Tarbiyah (Arabic: upbringing or education) Officers also vary according to gender. The male officer is regarded as the “*moral compass*” of the committee, while the most distinctive role of the female officer is to “***lobby for increased ‘sisters’ only classes***”.

CEMB calls for a full investigation by the College and relevant College bodies, including the TCD students’ union.



2 GOLDSMITHS ISOC

The Goldsmiths, University of London Islamic Society (ISOC) describes itself as "*a charitable, religious, social and cultural society, representative of all Muslims within this institution.*" However, upon research it is clear that Goldsmiths ISOC is active in the promotion of Islamist norms and values, and is indeed not representative of all Muslims within Goldsmiths. The following will present an account of Goldsmiths ISOC proliferation of Islamist beliefs and practices represented in: (a) their consistent hosting of Islamist hate preachers and (b) their promotion and practice of gender segregation.

Goldsmiths ISOC received national and international media coverage in November 2015 following an attempt by members of the society to silence and intimidate CEMB spokesperson Maryam Namazie at a speech on 30 November 2015. Maryam was invited

by the Goldsmiths Atheists, Secularists and Humanists Society to deliver a speech on "*Apostasy and Blasphemy in the Age of ISIS.*" Prior to the event, Goldsmiths ISOC [attempted to have the event cancel](#) citing that the event was a violation of their "*safe space.*" However, the event went ahead as planned and was met with disruption, heckling and abusive behaviour by male members of the society, including its President, as can be seen in the following [YouTube video](#) of the event. Following this attempt at intimidation, both the Goldsmiths [Feminist Society](#) and [LGBTQ+ Society](#) expressed their solidarity with Goldsmiths ISOC, referring to the event as "*Islamophobic*" despite the misogynistic and homophobic history of Goldsmiths ISOC.

After the incident, ISOC President Muhammed Patel [resigned following the surfacing of homophobic tweets](#) about Channel 4's Muslim Drag Queen documentary in which he describes homosexuality as a "**disease of the heart and mind,**" as well as using homophobic

language referring to people as **"fag lovers."**

SPEAKERS

Cage

Hosted by Goldsmiths ISOC on multiple occasions

Cage is a London-based Islamist lobby group. Cage's stated mission is *"to highlight and campaign against state policies developed as part of the War on Terror"* but Gita Sahgal of Centre for Secular Space [describes](#) its Director Moazzem Begg as *"Britain's most famous supporter of the Taliban."*

Goldsmiths ISOC hosted Cage members on multiple occasions, including: Cage Director [Moazzem Begg](#) on 30 October 2015, Cage Spokesperson [Cerie Bullivant](#) on 19 November 2015 and Cage researcher [Asim Qureshi](#) on 4 June 2014.

As well as these appearances, on 4 June 2014 Goldsmiths ISOC hosted an [event](#) in support of Cage which included speaker Asim Qureshi.

Cage is best-known for their association with Mohamed Emwazi, or *"Jihadi John,"* the Briton seen in several Islamic State decapitation videos. Upon identification of Emwazi as the notorious *"Jihadi John,"* Asim Qureshi [referred](#) to the Islamic State jihadi as a **"beautiful young man."**

Cage also had close ties to Islamist cleric Anwar Al Awlaki; he was invited to deliver speeches at two of their fundraising dinners via video link. An account of Al Awlaki is provided by this [Telegraph article](#):

"Awlaki is believed by Western intelligence services to be an ideological figurehead of al-Qaeda in the Arabian Peninsula (AQAP), the group blamed for the cargo bombs. Last year he praised the Muslim US soldier who killed 13 colleagues at Fort Hood, Texas."

*"Awlaki was reportedly banned from the UK for his extremist links as early as 2006. In October 2008, more than two months before the event at the East London Mosque, Awlaki was described by Charles Allen, the US under-secretary for intelligence, as the **"spiritual leader to three of the September 11 hijackers"**, an "al-Qaeda supporter" and "an example of al-Qaeda reach into the [US] homeland"."*

In an [episode](#) of Julian Assange's World Tomorrow, Cage Director Moazzem Begg and Cage researcher Asim Qureshi openly expressed support for the creation of an Islamic caliphate with precise implementation of Islamic Law.

Furthermore, Asim Qureshi went on to express support for the punishment of death by stoning for adultery and other death penalties prescribed by Islamic law *"as long as all due process elements are met."* Later on, Asim Qureshi [refused to condemn the stoning of women for adultery](#).

Following Cage's association with Mosa Zi Zemmori, who [was detained for attending an al-Qaeda training camp in Afghanistan](#) prior to his association with Cage and later arrested for [burglary and funding al-Qaeda linked Moroccan Islamic Combatant Group](#), the [Charity Commission pressured groups to cease funding Cage](#).

Asim Qureshi is also quoted as [saying](#) the following at a Hizb ut-Tahrir rally in 2006:

*"...when we see the examples of our brothers and sisters, fighting in Chechnya, Iraq, Palestine, Kashmir, Afghanistan, then we know where the example lies...**We know that it is incumbent upon all of us to support the jihad of our brothers and sisters in these countries when they are facing the oppression of the West."***

Abdul Raheem Green

Hosted by Goldsmiths ISOC on 15 March 2011

Abdurraheem Green is an Islamic Education and Research Academy (iERA) founder and Chairman.

Green was hosted by Goldsmiths ISOC, alongside Hamza Andreas Tzortzis (see page 12), to deliver a speech titled "*In Defence of Deen*" on 15 March 2011 as evidence by the [following](#).

Green was covered extensively in the CEMB report [Evangelising Hate](#).

Green is particularly noted for his hate speech against Christians and Jews. Green openly supports the establishment of an Islamic caliphate with the implementation of Islamic Law. He further states in the [following](#):

*"Open Bukhari you will find the hadith that **if you find the Jew or a Christian walking down the street, push them to the side**. It is well-known from what Umar ibn Al Khattab and the khulafa ar rashidin (leaders of the caliphate) used to implement, that the Jew and Christian was not allowed to ride on a horse when the Muslim is riding on a horse. They would have to walk."*

*"The purpose of the jizya (Islamic tax on non-Muslims) is **to make the Jew and the Christian know that they are inferior and subjugated to Islam**, OK? In the Muslim state, although the Jew and Christian is free to practice their religion, this is allowed, but they cannot display their cross and even in the time of Umar they were not allowed to re-construct or construct new churches."*

"Although the sharia allows the Jew and the Christian to practice their religion in an Islamic country it does not encourage it."

And furthermore in the [following](#):

"We're surrounded by the kuffar (non-Muslims), don't criticise this one for this

mistake and this one for that mistake. Subhanallah. What are we doing in this country anyway? If you want to criticise Muslims go to Muslim land, hijra (exodus), leave."

*"Go and reform the Muslims there. **Here we need to concentrate on our immediate problem and that is kuffar, we're surrounded by them.**"*

"We shouldn't in fact, many ulama (scholars), many ulama they said that it's not permissible to live in this land, it is not allowed to be in the land of the kuffar... but many ulama they said the only, one of the only reasons, there are other reasons, but one of the only reasons that it is permissible to dwell and to live in the land of the kuffar is to call them to Islam."

On offensive Jihad, Green has [stated](#):

"This is not a confrontation of civilizations, nor is it a clash of cultures. Islam does not oppose the West, or anyone else, because of revenge over past hostilities, out of a desire to restore injured pride or because of the desire to amass their wealth and lands."

***"The fight is for one purpose only and that is to establish the religion of Islam in its totality...** the final stage is that of fighting in order to open the path for establishing Allah's rule in the lands of the unbelievers, as was done by the Prophet's companions and the Muslim rulers after them."*

On homosexuality and adultery, Green has stated the [following](#):

"Such crimes thus need suitable and effective punishments that act as a severe warning to others. A public crime deserves a public punishment."

***"Adultery is punishable by death, and a slow and painful death by stoning.** It is indicative of just how harmful this crime is to society."*

"All of this also goes some way to help understand way acts of homosexuality are similarly treated so harshly."

On women, he has [stated](#):

"They (the West) still continue to promote the misguided notion that men and women are the same, that both men and women should be able to work, that both men and women should be able to do the same things and should be encouraged to."

Hamza Andreas Tzortzis

Hosted by Goldsmiths ISOC on 26 February 2015

Tzortzis is addressed in this case study for his speech at the University of Warwick ISOC (see page 12).

Tzortzis was hosted by Goldsmiths ISOC to deliver a speech titled *"Why Islam?"* on 26 February 2015 as evidenced by the following [Facebook event page](#).

Haitham Al Haddad

Hosted by Goldsmiths ISOC on 18 March 2011 and on 31 March 2011

Al Haddad is addressed in this case study for his speech at the Trinity College Dublin MSA (see page 4).

Al Haddad was hosted by Goldsmiths ISOC to deliver a speech titled *"Working to Meet Allah"* on 18 March 2011 and to deliver a speech titled *"Beacons of Light"* on 31 March 2011 as evidenced by the [following](#).

Yahya Ibrahim

Hosted by Goldsmiths ISOC on 17 February 2009

Yahya Ibrahim is a Saudi-trained Canadian lecturer and preacher who lives in Australia.

Ibrahim was hosted by Goldsmiths ISOC to deliver a speech titled *"The Prophet Ibrahim"* on 17 February 2009 as evidenced by the following [YouTube video](#).

Ibrahim was [banned](#) from travelling to the United States in 2005 to attend a conference on Dawah. Ibrahim is noted for

his close links to Saudi Arabia, according to the Australian [National Observer](#):

"Yahya Ibrahim had been employed by the Saudi Embassy in Washington DC, and has translated works by Abdurahman Al-Sudais. Sudais an imam at Mecca who has made sermons condemning Jews as pigs and scum and described Hindus as idol-worshippers."

According to Australian commentator [David Ouellette](#):

"[Ibrahim] is said to have translated and reviewed 'numerous articles and collection of Sermons that are/were delivered from the pulpit of Mecca's Grand Mosque by Shaikh Saud ash-Shuraim.'"

*"His résumé also shows he translated Shaikh Sudais (Al-Harram mosque in Mecca), known for his rabid anti-Semitic sermons calling Jews **"an ongoing continuum of deceit, obstinacy, licentiousness, evil, and corruption"** and praying on television for the **"annihilation" of the Jews and calling on Muslims to fight Christians and Hindus.**"*

It is also [noted](#) that Ibrahim *"believes that AIDS was sent by God to punish 'zina (sexual immorality)'"*.

GENDER SEGREGATION

Following the trend presented in this case study represented in both other universities studied, there is ample evidence of gender-segregation in Goldsmiths ISOC which is represented in both gender segregated events and gendered roles within the society.

The case study points towards the existence of separate Facebook pages for both ["brothers"](#) and ["sisters"](#), as well as separate Twitter pages for ["brothers"](#) and ["sisters"](#).

There also exists separate emailing addresses for "*brothers*" and "*sisters*," as evidenced by the following [poster](#) in which the registration process for the event is gender segregated.

It is also noteworthy that some event posters only include one of the email address, for example the following [poster](#) only includes a registration email address for "*brothers*."

There also exists "*sisters only*" events: "[Islam or Feminism: Which One Can Truly Liberate Women?](#)" and "[Sisters Fundraising Dinner](#)." It is again noted that both events have gendered emailing addresses for registration.

Furthermore, the case study points to the following event "[Call of Duty: Dawah Training Course](#)" in which it explicitly states that both "*brothers and sisters welcome*."

At Maryam Namazie's 30 November 2015 talk, Goldsmiths ISOC sisters sat in the back of the room, whilst the brothers sat in front and tried but failed to intimidate and silence the speaker.



3 WARWICK ISOC

The Islamic Society (ISOC) of the University of Warwick strives *"to establish an Islamic environment that fosters the growth of brotherhood and sisterhood."* However, similarly to the Trinity College Dublin MSA and Goldsmiths ISOC, it is apparent that Warwick ISOC is active in the promotion of Islamist values and norms.

On 28 October 2015, CEMB Spokesperson Maryam Namazie was invited to speak to the University of Warwick Atheists, Secularists and Humanists' Society. The Warwick Students' Union [barred the talk](#) stating that Maryam was *"highly inflammatory and could incite hatred."* The Students' Union claimed that *"after researching both her [Namazie] and her organisation, a number of flags have been raised."* However, thanks to public outrage and nationwide media coverage, the Student Union apologised and overturned its initial decision.

While an attempt was made to silence and dismiss apostates and dissenters, the same scrutiny and obstacles are not presented to the Islamist speakers hosted by Warwick ISOC. It is of the utmost importance that such apostates and dissenters are offered equal access to university campuses to challenge these Islamist values and norms. However, this is not the case in the University of Warwick as will be presented in the following.

SPEAKERS

Hamza Andreas Tzortzis
Hosted by Warwick ISOC on 18 November 2010

Hamza Andreas Tzortzis is a founder and leading speaker of the Islamic Education and Research Academy (iERA). Tzortzis is also a [former member](#) of the Islamist [hate group](#) Hizb ut Tahrir which aims to *"unite all Muslim countries into a single Islamic state, or Caliphate, under strict Islamic Law."*

Tzortzis was hosted by Warwick ISOC to deliver a speech titled "Who is Muhammad?" on 18 November 2010 as evidenced by the following [YouTube video](#).

Tzortzis stances were covered extensively in the CEMB report [Evangelising Hate](#).

On free speech, he is noted as saying in the [YouTube video](#):

"We as Muslims reject the idea of freedom of speech, and even the idea of freedom."

On a blog post since deleted, but recorded on the following [link](#), Tzortzis compared homosexuality to "**cannibalism**" and "**necrophilia**" while asserting that it should be considered a criminal act.

Furthermore, Tzortzis has in the past [refused](#) to condemn violent punishments such as stoning, lashing and amputations which would typically be considered a penalty for the crime of homosexuality in an Islamic state. Tzortzis [asserts](#) that secular societies are inferior to those regulated by Islamic law.

In a separate discussion available [here](#) on YouTube, Tzortzis was asked:

"Death penalty for apostasy, death penalty for blasphemy, right? Islam condones a death penalty for both of those crimes, right?"

Tzortzis responds: "**Yes it does, yes**".

He then goes to ascribe that the punishment for apostasy in Islam is "**beheading**", which would be a "**painless**" method for executing apostates of Islam.

Saleem Chagtai

Hosted by Warwick ISOC on 28 February 2011

Saleem Chagtai is a lecturer, trainer and Head of Communications for the Islamic Education and Research Academy (iERA).

Chagtai was hosted by Warwick ISOC to deliver a talk titled "Purpose of Life" on 28

February 2011 as evidenced by the following [YouTube video](#).

Chagtai's stances have also been covered extensively in the CEMB report [Evangelising Hate](#).

In a recurring trend among speakers presented in this case study, Chagtai also supports capital punishment for apostasy as evidenced by this [YouTube video](#) in which he states:

"If you want to leave Islam, then that is considered pretty much one of the worst things that you can do, so it is definitely not allowed, it is seen as a kind of act of treason....if a person makes that open and shouts it from the rooftops then that is dealt with pretty much in the way of treason".

*"The person is given the chance to repent, to think about what they are doing, and really, **given that it is a capital offence**, then really only a person who wants to be a martyr or a lunatic would actually go and advocate, 'yes I have left the religion and am open about it'."*

On the topic of homosexuality, Chagtai has openly defended cleric Abdul Hakim Quick's assertion that homosexuals should be put to death [stating](#):

"We see from the human experience that if we don't have harsh deterrents against public displays of sexuality ... the ramifications of a lack of morality can cause lots of problems in society."

Chagtai is also known for his support for Muhammad Al Arefe, who is known for his support for wife beating, female genital mutilation and anti-Semitism, which is dealt with extensively in the CEMB report [Evangelising Hate](#). Chagtai has [stated](#):

"We welcome Sheikh Al Arefe as he is arguably the most popular scholar in social media with millions of Twitter followers. Given the sheikh is so popular in the East, it makes sense that he comes to the West to see what the unique challenges Muslims are facing here. I met him personally and

he is a jovial and affable character masha'Allah and is interested in giving dawah to non-Muslims."

1st Ethical Charitable Trust

Hosted by Warwick ISOC in March 2010

1st Ethical Charitable Trust describes itself as an "an educational charity that educates and encourages Muslims to practise their faith in a holistic way."

1st Ethical Charitable Trust was hosted by Warwick ISOC to deliver a lecture titled "Credit Crunch" in March 2010 as evidenced by the following [YouTube video](#).

The charity has been [linked](#) to other extremist organisations and preachers. Including several of the speakers outlined in this case study: hate preacher Haitham Al Haddad (see page 4) appears in a [video](#) promoted noting his "scholarly backing" for the charity, as well as a speaker at an [event](#) supported by the charity. The charity has also promoted [material](#) featuring Hamza Andreas Tzortzis (see page 12). The charity also promotes Islamist Yahya Ibrahim (see page 10) in material presented [here](#) and [here](#).

GENDER SEGREGATION

Following the trend presented by the Trinity College Dublin MSA and Goldsmiths ISOC, there exists ample evidence that there exists gender-specific committee roles within Warwick ISOC as well as gender-segregated events.

As evidenced by [manifestos](#) for ISOC elections in January 2015, the roles are as follows: Head Brother, Head Sister, Secretary, Treasurer, Brothers Events Officer, Sisters Events Officer, Brothers Welfare Officer, Sisters Welfare Officer, Publicity Officer and Media Officer.

Furthermore, there exists ample evidence of a very common occurrence of gender-segregated events by Warwick ISOC on

campus. This evidence is presented in the existence of "brothers only" and "sisters only" events or "brothers time" and "sisters time." The following events hosted by Warwick ISOC are evidenced to be gender segregated: "[Spirituality Series](#)" on 13 January 2016, "[Charity Quiz Challenge](#)" on 27 November 2015, "[Warwick ISOC LASERQUEST](#)" on 6 October 2015, "[Brothers Meet and Greet](#)" on 30 September 2014, "[Sisters Tea Party](#)" on 29 September 2014, "[Sisters Fashion Show](#)" on 28 October 2013 and "[Sayyida Khadija](#)" on 10 January 2013.

CONCLUSION

The case study aims to show how Islamic Societies are not simply bodies for Muslim students debating theological issues but groups promoting Islamism, including Sharia Law, gender segregation and the death penalty for apostasy.

The Goldsmiths ISOC President, for example, had to resign for homophobic tweets though the homophobic, anti-apostate and anti-woman views expressed by ISOCs and their speakers are normalised and legitimised all the time.

Whilst Islamic Societies have been able to invite their hate preachers without question, those promoting a progressive counter-narrative, like the Council of Ex-Muslims of Britain, have faced restrictions and attempts at censorship under the guise of promoting "safe spaces" and opposing "Islamophobia."

By their very nature, universities cannot be safe spaces from ideas deemed dangerous. CEMB calls on universities to promote unconditional free expression (unless there is an incitement to violence). The National Union of Students must reform safe space policies restricting free expression. [A petition has been initiated by Goldsmiths Atheists Society towards this very aim, which deserves the support of all student groups and others concerned about the right to free expression on university campuses.](#)

Whilst free expression is a fundamental human right, including for Islamist hate preachers, there must be added scrutiny of speakers and ISOCs inciting violence. Incitement to violence cannot be tolerated on campus or society at large but an unequivocal defence of free expression, including of speech deemed hateful, is key if we are to be able to hear various views and also to challenge them.

Until now, public opinion (led by student organisers and groups willing to stand firm in favour of free expression such as [Benjamin David and the Warwick Atheists Society](#) or [Asher Fainman and the Goldsmiths Atheists Society](#)) have been instrumental in overturning bans and attempts at censorship meaning that continued vigilance is hugely important if we are to defend free expression and challenge the Islamist narrative in favour of universal norms, secularism and equal rights for all.

Gender segregation imposed by the Islamic Societies also merit special attention. The Equality and Human Rights Commission has ruled gender segregation [unlawful](#). On 17 July 2014, the EHRC published its guidance on gender segregation, stating that: *"Gender segregation is not permitted in any academic meetings or at events, lectures or meetings provided for students, or at events attended by members of the public or employees of the university or the students' union."* The division of roles between "brothers" and "sisters" point to gender segregation of office bearers. This is different from societies which meet separately for reasons of autonomous organising, which aims to promote equality by allowing students to raise their specific issues whilst the ISOC's segregation is intended to promote inequality. Universities should look at the various forms of gender segregation promoted by ISOCs to ensure gender equality.



APPENDIX

The following will present two recently published articles by CEMB spokesperson Maryam Namazie that are highly relevant to the reading of this case study.

Why I had to face down the bullies trying to silence my supposedly 'offensive' stance on Islam

[Originally published in the Daily Mail on 9 January 2016](#)

This week marked the first anniversary of the Charlie Hebdo massacre in Paris.

The atrocity was a brutal attack not just on human life but also on the principle of free speech, one of the pillars of human civilisation. In the aftermath of the killings, people across the world united to express their support for that essential liberty.

Yet today, freedom of speech in British universities is under heavier assault than ever before.

In this case, the weapon of destruction is not the barrel of a gun but the proclaimed desire to maintain student safety by turning university campuses into 'safe spaces' where students will be shielded from anything they might find offensive.

Within our society, there should of course be safe spaces – such as women's refuges – for victims of violence, discrimination and abuse. But it is wrong to hijack this concept as a means of stifling open debate within the higher education system.

By their very nature, universities should be 'unsafe spaces' where orthodoxies are challenged and opinions questioned. Why go to university at all if you feel you have to be 'protected' from views you dislike? That is a recipe for intellectual paralysis. Indeed, most human progress stems from a willingness to embrace 'unsafe' or 'offensive' ideas.

Moreover, what is considered 'offensive' or 'hate speech' is highly subjective. All too often the limits of speech are set by those with the loudest voices or the most political influence, like religious bodies or student

unions or the state authorities. Once the limits are set, it's a slippery slope. Limiting free speech silences and censors dissenting voices which most need to be heard.

That has certainly been my recent experience of British university life. I am an Iranian-born ex-Muslim woman who campaigns against Islamism and is critical of all religions, including Islam.

The central theme of my work is the promotion of equality, secularism and universal rights for all, including ex-Muslims, Muslims and migrants.

Despite my progressive outlook, my opposition to Islamism has led to regular attempts to silence me through so-called 'safe space' policies. To the 'safe space' brigade, I must be ostracised because of my supposedly 'offensive' stance on Islam, even though I am the target of frequent abuse and even death threats.

In one recent example of this trend, the Islamic society at Goldsmiths University in south London tried to get my talk to the students' Atheist Society cancelled on the grounds that I would violate their 'safe space' policy by inciting 'hatred and bigotry'. When this attempt to gag me failed, the Islamic Society president and its 'brothers' sought to create a mood of fear and intimidation at my talk.

It was the same story at Warwick University in October, when the student union tried to bar my talk to the Warwick Atheists, Secularists and Humanists Society (WASH) because I am, apparently 'highly inflammatory and could incite hatred on campus'. Fortunately, the student union's decision provoked a wave of protests, and my visit was able to go ahead.

By their very nature, universities should be 'unsafe spaces' where orthodoxies are challenged and opinions questioned. Why go to university at all if you feel you have to be 'protected' from views you dislike?

But these two cases show very clearly how 'safe space' policies are being used to

silence critics by promoting the Islamist narrative, which conflates criticism of Islam and Islamism with bigotry against Muslims.

The Goldsmiths Islamic Society's approach is all the more absurd given that it has invited speakers who defend jihad and the death penalty for apostates.

In the fashionable tale of victimhood cultivated by Islamic Society leaders and their Student Union allies, there is a deeply patronising view of Muslim students as a single, homogeneous body with one regressive mindset. But this is completely false.

During my talk at Goldsmiths, Muslim women and migrants of Muslim background spoke up against the aggressive behaviour of the Islamic Society members.

I have also received letters from other Muslims at the talk who agreed with me, but felt too intimidated to act. So when student unions side with Islamic societies against people like myself, they are not 'protecting' Muslims against bigotry, but siding with Islamists.

In their campaign to stifle free speech, the 'safe space' ideologues seek to equate 'offensive' speech with real harm. But their argument could hardly be more hollow. The expression of ideas, even if offensive and hurtful, is not the same as causing mental or physical injury.

That's not to say that hate speech doesn't exist. Groups like Britain First express hatred against migrants, Muslims and apostates every day. But you can't stop hate speech by stifling free expression. Free expression is vital for any society. And it is not free unless it is free for everyone, including those whose views are deemed distasteful and even hateful, as long as they are not inciting violence.

What we need is not more restrictions on free speech, but the opposite.

For that, we need an end to the bullying 'safe space' policies adopted by the National Union of Students.

Why I speak out against Islamism
Originally published in the Guardian on 13 October 2015

Warwick University Student Union's reversal of its initial decision to [bar](#) me from speaking about Islam and Islamism on campus at the invitation of Warwick Atheists, Secularists and Humanists Society has been widely celebrated as a small win for free speech but ruffled the feathers of Islamists and their [apologists](#).

Historically, criticism of religion has been a crucial aspect of free expression and intrinsically linked with anti-clericalism and the dismantling of that which is deemed taboo and sacred by the gatekeepers of power. Such criticism has been key for social progress. It's also a matter of life and death for many living under Islamist rule like in Saudi Arabia, Islamic State, or Iran where criticism of religion and the state are analogous. There, anything from demanding women's equality or trade union rights to condemning sexual jihad and [Ali Shariatmadari's](#) 'Islamic cultural revolution' (which banned books and 'purified' higher education) can be met with arrest, imprisonment and even the death penalty.

Where Islamists are not in power but have influence, like in Britain, critics face accusations of racism and Islamophobia to deflect legitimate outrage against Islamism – a killing machine and network with global reach: Islamists will hack atheist bloggers to death in [Bangladesh](#) whilst placing [UK-based](#) Bangladeshi bloggers on death lists and 'lovely' British jihadis will kill for ISIS whilst a UK-based organisation CAGE promotes '[defensive jihad](#).'

The labelling of much-needed criticism of Islam and Islamism as '[antisocial, even dangerous](#)' by 'Left' apologists sees dissent through the eyes of Islamists and not the many who refuse and resist. How else are

we to show real solidarity with those who struggle against the theocracies we have fled from – if not through criticism? The fight against Islamism and the need for international solidarity does not manage to enter into their calculation.

Even their paternalistic 'concern' for British Muslims is incoherent. After all, aren't many critics of Islamism, Muslims too? In fact, Muslims or those labelled as such are often the first victims of Islamism and at the forefront of resistance. Also, not everyone in the 'community' are Muslims and even if they are, religion is not the only characteristic that defines them. Moreover, the rise of Islamism has brought with it a corresponding rise in the demand for atheism, secularism, and women's liberation.

At its core, this is a global fight between theocrats and the religious-Right on the one hand and secularists and those fighting for social justice on the other. It's a fight taking place within and across communities and borders. Notwithstanding, this 'Left's' 'concern' only encompasses the 'authentic Muslim' which to them is the Islamist. It has become their go-to catchphrase to deflect criticism by dishonestly conflating condemnation of Islamists with the demonisation of people so as to justify siding with the religious-Right at the expense of dissenters. In fact, conflating ordinary Muslims with Islamists does nothing to challenge anti-Muslim bigotry but reinforces it.

In their 'anti-colonialist' worldview, which unsurprisingly coincides with that of the ruling classes in the 'Islamic world' or 'Muslim community,' dissenters are either '[native informants](#)' or contributing to the 'demonisation of Muslims.'

For those who have bought into the Islamist narrative, there are no social and political movements, class politics, dissenters, women's rights campaigners, socialists... – just homogenised 'Muslims' [read Islamists] who face 'intimidation' and

'discrimination' if an ex-Muslim woman speaks on an university campus.

This politics of betrayal denies universalism, sees rights, equality and secularism as 'western,' justifies the suppression of women, apostates and blasphemers under the guise of respect for other 'cultures' – imputing on innumerable people the most reactionary elements of culture and religion, which is that of the religious-Right. In the world according to them, the oppressor is victim, the oppressed 'incite hatred', and any criticism is bigotry.

Ironically, these post-modernist 'Leftists' have one set of progressive politics for themselves (they rightly want gay marriage, women's equality and the right to criticise the pope and Christian-Right) and another for us. We are merely allowed to make demands within the confines of Islam and identity politics and only after taking note of the 'power imbalance.' [By the way, an ex-Muslim migrant woman like myself is a minority within a minority but that 'power imbalance' does not concern them.]

Islamism must be challenged by an [enlightenment](#) not a reformation. [Some would argue that ISIS is [Islam's reformation](#).] For this, the right to criticise religions and the [religious-Right](#) (including the Christian-Right, Buddhist-Right, Hindu-Right and Jewish-Right) is crucial as is international solidarity and an unequivocal defence of migrant rights, secularism, equality and citizenship.

Clearly, those in the business of defending Islamism make a mockery of traditional Left values and are incapable of fighting for social justice on multiple fronts – including against the religious-Right, racism and xenophobia, fascism of **all** stripes, UK Government's restrictions on civil liberties as well as for free expression, amongst others.

Now is the time to reclaim the Left and the values it represents for us all – irrespective

of 'community,' beliefs and borders. In the age of ISIS, this is an historical task and necessity.

Acknowledgements:

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Council of
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