4. How would you characterise your views on the Bill in general?

**In-opposition**

This is a clash of different Equality Groups Rights therefore the SG is acting insensitively and this may result in negative impact on good community relations between various equality groups.

By forcing a new definition of marriage the Government is interfering in one of the fundamental practices of most faith communities who believe that their accountability is to their creator not the SG in this regard.

The scope of the present consultation is obvious because it is scheduled during the peak summer holiday period when majority of people are on holidays with their children and family.

Despite of the results of the consultation in 2011 which received over 62 per cent responses against SSM and yet the SG intends to proceed with the introduction of same sex marriage. This is a clear undemocratic act by the Scottish Government.

5. How would you characterise your views on the introduction of same sex Marriage, so that same sex couples can marry each other?

**In-Opposition**

From our community group Islamic perspective we totally oppose same sex marriage in any shape or form. It is a sin for us to go against the commands of God given for all humanity that marriage is "the union of a man and a woman, for the procreation of children to the exclusion of all others".

6. How would you characterise your views on putting belief celebrants on the same footing as religious celebrants?

**In opposition**

Scotland is not a secular State however is a country with majority Christian belief. As a people of the book we do not wish to encourage secular marriages, which will cause confusion defining what is Religious Faith and Secular Belief for our future generation.

7. How would you characterise your views on the arrangements for authorising celebrants to solemnise opposite sex and same sex marriage (including the opt-in procedures)?
In Opposition

Even if the Equality Act 2010 is amended, there is a strong possibility that a claim of a breach of human rights might be taken against a religious organization or an individual celebrant. This matter may be ultimately determined by the European Court of Human Rights. There is no guarantee that, at some future date, the court will not rule that religion and belief celebrants must either solemnise all ‘marriages’ or cease to marry people altogether.

We have a great concern that while the Government brings about equality for same sex marriage and the definition and meaning this has, it will also undoubtedly have a severe negative impact on traditional marriage and the very rights of the individuals being compromised or taken away to their detriment.

8. How would you characterise your views on civil partnerships changing to marriage?

In Opposition

The same-sex marriage is not accepted in our faith under any name.

The two tier system apparently giving same sex couples more options to register their relationships than is available to heterosexual couples. This constitutes ‘more equal’ to some equality groups at the expense of the moral standards held by the majority of people in Scotland.

9. How would you characterise your views on allowing civil marriage ceremonies to take place anywhere, other than religious premises, agreed between the couple and registrar?

In opposition

Our concern is that in Islam marriage can be performed in people’s home or any place and this may constitute to litigation based on discrimination to families and groups the various methods people adopt in these ceremonies.

10. How would you characterise your views on allowing the religious and belief registration of civil partnerships?

In Opposition

Our position is that the same-sex relations/unions are not accepted in our faith under any name. therefore within our religious belief there is a requirement for us to adhere to our creators commandment which can not be superseded by this proposed Scots Law.
11. How would you characterise your views on allowing transgender persons to stay married when obtaining a full Gender Recognition Certificate, which provides legal recognition in the acquired gender?

Our view is that any interference in nature where people indulge themselves in God’s creation is not accepted in our faith therefore we oppose to this. However in the case of a genuine medical deficiency that could be cured and then legitimate recognition be given with respect that one deserves.

12. Would you like to comment on the wider issue of protections for those in society who may have concerns about same sex marriage?

The SG Equality Impact Assessment annexed to the Bill, appears to be very biased in favour of the perceived positive implications for the lesbian, gay, bisexual and transgender (LGBT) community. However the clashes of Equality rights which have been totally over looked in this process.

Firstly the interest and the right of the child should be the first priority in having a natural stable family life. It is well known fact that the child’s bringing up in a traditional family with male father and female mother is the best for a child.

This Bill seemingly has caused more tension between Equality Groups due to the clash between belief and SSM. This could have been avoided with sensitivity and consideration. One of the main objectives of the Equality Act is Good community Relations.

At work the people of the faith community are put in a dilemma obey your employer or your God if they chose their religion they will defiantly perceived as extremist and homophobic.

WE believe SG does not have the right to re-define marriage and to interfere in people’s religion or faith/belief and divine laws. People have right to practice according to their faith and this Bill clearly causes fear in majority community while they adhere the divine law and marriage practices.

The Same Sex marriage is not only a marriage issue. It has already become part of the Scottish Education and curriculum. I have seen the material and it would concern any Muslim parent. This would influence our children’s young minds and when they are taught by religious bodies and their parents about their belief the children will be confused.

Also there has to be a equal rights for all equality groups at Scottish schools and what is taught regarding equality groups and in the curriculum. There should be education for all children regarding each equality group such as disabled, women, all religious groups etc equal to LGBT. There has to be equal resources and teaching for each equality group same as LGBT so there is a justice and fairness in promoting equality groups within the Scottish schools and teaching.
We as a women going to find it very difficult to guide our children in accordance with our faith while they may be confused therefore SG has to consider resources to help parents as this may cause inter-generational problems.

We believe like other religious organisations, that traditional family structure is the best environment to bring up children. Therefore, we do not agree with the SG claim Annex K.

13. Would you like to comment on the wider issue of freedom of speech?

Freedom of speech is a conscious right given to all humanity however as long it does not harm other people if it does then there should be exceptions, fairness and harmony and considerations in each case.

14. Would you like to comment on any other wider issues in relation to the Bill that are not mentioned above?

More time should be given to community groups for the consultations and facilitation for such consultations. The Bill must not be rushed through. The Scottish Community Groups must be given the opportunity to understand the future implications of the Bill.

Why Scotland is so keen while other countries are taking their time and considering all implications?

The Prosecution Guidelines by the Lord Advocate is not subject to consultation and may be amended in future. For these reasons we would like to have seen these guidelines as part of the Bill since we are already on a fine line to what may constitute criminal offences.

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