

The UK Establishment Increases Its Attacks Against Muslims Through the Back-Door of the Far-Right

News:

On 16 May 2026, Tommy Robinson's "Unite the Kingdom" rally brought an estimated 60,000 people into central London, down from about 150,000 at a similar event last September, with police making 43 arrests across Robinson's rally and a separate pro-Palestine march, including nine alleged hate-crime arrests linked to the Robinson event. When asked what he would do if he became the prime minister, Robinson replied: "I would stop Islam," and adding that "many Muslims" should leave Britain if they did not "integrate or assimilate."

Comment:

Robinson's march is a political symptom of a society whose ruling class has presided over economic insecurity, public-service collapse, social decay and deep cultural confusion. The establishment has for decades diverted attention from themselves by pointing at Muslims and migrants as the cause of Britain's woes, and far right activists such as Robinson merely put a voice to the hatred harbored by more conservative establishment figures. The stage language of "Christian values," Union flags, St George's crosses and "Make England Great Again" caps was not a serious revival of faith or morality, and even the blatant nationalism was suspect. The presence of many flags at the rally representing those outside the UK such as the flag of the old Iranian monarchy that is in bed with Trump's criminal attacks upon Iran, and the genocide flag of the Zionist entity, all point to the real agenda of the march.

The phrase "I would stop Islam" strips away the cover. This is not a debate about immigration numbers, hotel accommodation or foreign funding. It is a direct statement that Islam, which is followed by millions of British citizens, should be crushed. British law itself recognises religion or belief as a protected characteristic, and official guidance states that discrimination on the basis of religion or belief is unlawful. Yet when Muslims are targeted, the language of "free speech" is suddenly stretched to accommodate threats that would be treated as intolerable if aimed at other minorities.

The hypocrisy is structural. Britain claims liberal neutrality, but its political culture has repeatedly tolerated anti-Muslim hostility when it serves the larger project of policing identity, loyalty and dissent. The same establishment that lectures the world about rights has helped normalise suspicion toward Muslim communities through counter-extremism discourse, foreign-policy wars and media narratives that conflate Islam with danger. The Home Office recorded a 19% rise in religious hate crimes targeted at Muslims in the year ending March 2025, from 2,690 to 3,199 offences. Robinson's rhetoric lands in that climate; it does not create it from nothing. Strangely, despite the rising number of hate-crimes against Muslims, it is Muslims who are accused of antisemitism for voicing their opposition to the UK's support for the genocide against the Palestinians.

The far right converts anger at a failing capitalist order into hatred of Muslims. Instead of asking why wealth is hoarded, why housing is unaffordable, why public services are collapsing, and why political elites serve donors and strategic allies, the crowd is directed toward the mosque, the migrant hotel and the Muslim neighbour. This is the oldest trick of a decaying order: protect power by manufacturing an internal enemy.

The visible presence of Israeli flags and the praise for Elon Musk expose the wider alignment. Robinson's movement presents itself as anti-establishment, but it is ideologically tied to powerful currents in the Western right: US-style culture war, Zionist anti-Muslim politics, and billionaire-backed online amplification. Its "rebellion" does not challenge empire, capitalism or foreign domination; it strengthens them by turning the working and lower-middle classes against Muslims while leaving the structures of power untouched.

When a man can stand at a mass rally and speak of stopping Islam and making Muslims leave, the question is not about him, but why British politics has produced a public atmosphere in which such words can gather tens of thousands. The answer lies in a state that invokes rights selectively, protects some communities loudly while leaving Muslims exposed, and manages social crisis by redirecting anger downward. Robinson's march was called "Unite the Kingdom," but its actual function was to divide the people so that the real authors of Britain's decay remain untouched.

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