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Koudelková Radomíra
Muslims in Britain
Bakalářská práce

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Prohlášení

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Poděkování

Chtěla bych poděkovat vedoucí této bakalářské práce, Mgr.Emě Jelínkové, Ph.D., za její ochotu, čas a přínosné poznámky. Dále bych chtěla poděkovat své rodině, za trpělivost a podporu, a nakonec svým muslimským přátelům - Ayshe a Mishaal Ali.

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1. Introduction

As a topic of this following thesis I chose the Muslim community in Great Britain. The nature of this thesis will be rather descriptive, therefore there is not much space left to an expression of personal attitudes. Apart from focusing on the historical relationship between the Arab world and the United Kingdom, my main goal is to give a compact view on the British Muslim community from both diachronic as well as contemporary perspective. Meanwhile, I will also find out how the community changed from its first beginnings to present day, mainly in the areas of distribution, degree of engagement with wider society and identity. I will only deal with cultural and historical aspects of the community. Out of Great Britain, my focus will be on England, since most of the materials I used are concerned predominantly with this part of the country. The statistic data I will be using comes from the 2001 Census. The methods I will use are description, analysis, paralleling and contrasting.

I will use testimonies of two young, British born Muslim females, who belong to the second immigrant generation and have lived in Britain all their lives. Each of them represents one ethnic group. In order to protect their privacy, their names will be changed. Their personal expressions and views will be used as a complementation, and can not be taken as an expression of a majority.

The beginning of this paper will be dedicated to the Islamic faith itself, since its basic knowledge is necessary for anyone who is concerned with this matter.

Later I will deal with British immigration and I will focus particularly on Muslim immigration into Britain. The history of presence of Muslims and Islam in Great Britain will follow; special attention will be paid to the relationship of both cultures mentioned.

Later on I will focus on structural aspect of the community, and I will show what religious as well as ethnic division is predominant. Detail description of both will come next.

Towards the end of the paper I will focus on the identity among British Muslims and I will find out whether it has changed during the last century.

Following chapters will be dedicated to education and households and I will learn whether the structure of both differs anyhow from the British average.

Mosques and the history of mosque building in Britain will be focused on in individual chapter.

The end of the thesis will be dedicated to the conversion to Islam among Britons, viewed from both historical as well as contemporary perspective.

2. Introduction to Islam

Before I move on to the topic of Islam and Muslims in Britain, I should dedicate couple of pages to the faith itself. Islam is the youngest religious system that originated in the Middle East. Similarly to Judaism or Christianity, the basis of Islam is the belief in only one God, which translates as Allah in Arabic.¹

Islam is the second largest world religion, with about one billion of believers. The holy book of Islam is the *Quran*. The Holy Book contains messages that were revealed by Allah to the Prophet Muhammad, in the seventh century. Muhammad was the last Prophet in the long series of prophets sent by God. The very first prophet is believed to be Adam, whose story in the Garden of Eden is identical for Muslims as well as to Christians and Jews. Adam is considered to be the first prophet; however it is Abraham, who is believed to be the first major prophet of Islam. Abraham was an Iraqi shepherd who demonstrated his obedience and submission to God. Other messengers were Moses or Jesus. I will now focus on the Prophet Muhammad.²

As I said earlier, what are recorded in *Quran* are the revelations of God that Muhammad received. He had been receiving such revelations for about twenty two years, and they started when he was forty years old. At first there were only few followers around Muhammad and they were all more or less being persecuted. In 622 A.D. he was forced to leave Mecca for Yathrib that was later renamed to Medina (which means “the city of the Prophet”). This emigration, “Hijra” in other words, is an event that marks the beginning of Islamic calendar. In Medina, the followers were finally free to be able to establish an ummah, a community driven by the vision that Prophet Muhammad received.³

This young community, consisting of believers that gathered around the Prophet Muhammad was confronted with many problems, especially when Muhammad died. His office was then inherited by caliphs, his successors, with Abu Bakr (“the faithful one”), being the first one. It was then, when Islam started to spread, first to Iraq and Palestine. Damascus, Egypt, Persia and other countries followed.⁴

¹ Frederick M. Denny, *Islám a Muslimská Obec*, Trans. Kateřina Hronová, (1987, Praha: Prostor, 1999) 7.

² Tamara Sonn, *A Brief History of Islam*, (Malden: Blackwell Publishing, 2004) 4.

³ see Tamara Sonn, *A brief History of Islam*, 4-7.

⁴ Annemarie Shimmel, *Islam: An Introduction*, (1990, Albany: State University of New York Press, 1992) 19.

After Abu Bakr caliphs such as Umar and Uthmán followed. The last of so called “rightly guided caliphs” was Alí. Alí was Muhammad’s cousin as well as his son-in-law. He became a leader of a fraction called Shias. The Shias claimed that Muhammad chose Ali as his successor already before his death and also that Muhammad’s successors should all be directly related to him. This was however declined by the majority of Muslims, who started to call themselves the Sunni.⁵

When Muhammad had to leave Mecca for Medina in 622. Mecca was a very important city already in his time, partly due to the Kaabah, an ancient temple and the Holy Mosque. According to the legend, the original Kaabah was build already by Adam. Mecca was also an important trade center, so apart from pilgrims; many merchants also visited the city.

Muslims believe their faith to be a temple of God and that this temple has five pillars that support it and keep it standing. These are the Five Pillars of faith that every Muslim feels bound to obey. These Pillars are as following: bearing a witness to their faith (shahadah), praying five times a day (salat), fasting during Ramadan (sawm), giving part of their savings to the poor (zakat) and performing a pilgrimage to Mecca (hajj). As is visible from these Five Pillars, Islam religion is based on mercy and peace.⁶

The task that is carried out the most often is the salat. Salat, the prayer, has a fixed form, which can be found in the *Quran* and was created by Muhammad. There is no clergy in Islam, which means that every adult Muslim has to know salat and be able to lead it, when asked to. The person that leads the prayer is called the imam. People who attend the prayer have to form lines behind imam, and the whole gathering faces the Kaabah in Mecca. Salat should be performed five times a day, in the morning, at noon, late afternoon, after the sunset and in the evening. Before every prayer, the ritual of cleansing should be performed.⁷

The place where Muslims gather for prayer is the mosque. A mosque, as a building, has a symbolic character, symbolizing the heaven garden in the after-life. The pillars symbolize the tree trunks and the arch symbolizes the sky. Next to the mosque (or attached to it) there is a minaret which is a place from where the call to prayer sounds.⁸

Ramadan, the ninth of the twelve months of Islamic calendar, is the month of fasting, during which it is forbidden to eat or drink from dusk to dawn. The fast is broken at night, when celebrations and feasts take place. The fasting does not apply to the sick, old people

⁵ see Frederick M. Denny, *Islám a Muslimská Obec*, 52.

⁶ Anne Geldart, *Islam*, (Heinemann) 4-50.

⁷ see Frederick M. Denny, *Islám a Muslimská Obec*, 75 – 76.

⁸ see Frederick M. Denny, *Islám a Muslimská Obec*, 76.

or little children. It was in Ramadan, when the *Quran* was revealed to Muhammad for the first time. Ramadan is the time for meditation and contemplation and is ended with the celebration called “Eid – al Fitr”; when Muslims send each other greeting cards and prepare special meals.⁹

If a person wants to become Muslim and join the ummah, become the brother or sister in religion, he has to perform the first pillar of Islam – the shahadah. He has to pronounce the shahadah, English translation of which is: "I bear witness that there is no deity (none truly to be worshipped) but, Allah, and I bear witness that Muhammad is the messenger of Allah". If this is pronounced with true conviction, the person becomes Muslim.¹⁰

What can also be found in *Quran* are things that are permitted (halal) and things that are forbidden (haram). These things can be anything from food to behavior. A daily matter for every Muslim represents the food. Muslims can in fact eat anything, apart from certain kinds of meat, according to the way the particular animal was killed. Forbidden are pork, blood and alcohol.¹¹

Both Muslim men and women should dress modestly. Men often wear a long gown, which is often accompanied with a kafia, a head covering, which is to protect against sand and sun. Muslim women should dress modestly so they would not tempt men with their beauty. What is mostly worn by Muslim women in public is the hijab. Hijab is a scarf worn over the head. In some Muslim countries such as Iran and Afghanistan women also wear the chador which covers the whole body so that only eyes can be seen.¹²

When it comes to marriage, it follows the teaching of *Quran*. Marriages are often also based on ancestry, religion or property. According to *Quran* as long as the husband is able to support all of them, in certain situations, he can have up to four wives.¹³ When married, Muslim women keep their own surname. The wedding dress varies according to the country the ceremony is held in, and the ceremony itself is very simple and performed by local imam.¹⁴

A highly important role in Islam is the role of family. It is a divine establishment and it is regarded as sacred. In comparison with the western understanding of family unit, in

⁹ see Frederick M. Denny, *Islám a Muslimská Obec*, 79.

¹⁰ „How to become a Muslim“, *Islam World*, Web, n.d., accessed 30.3. 2011, <<http://www.islamworld.net/docs/become.html>>

¹¹ see Frederick M. Denny, *Islám a Muslimská Obec*, 138-139.

¹² Katy Gerner, *Islam* (2008, New York: Marshall Cavendish Benchmark, 2009), 20.

¹³ Quran, Sura 4:3

¹⁴ see Katy Gerner, *Islam*, 26-27.

Islam there is no distinction between the nuclear and extended family. What is however the most significant are the relations between husband, wife, children and grandparents.¹⁵

2.1. Islam in Great Britain

As Gilliat-Ray suggests, it is a common assumption that the phenomenon of Muslims in Britain is only a recent one. However, as she explains, it is not correct, according to numerous papers, diaries and texts that altogether prove the impact Islam and Muslims have had on Britain and its society throughout the history.¹⁶

Currently, according to the 2001 Census, there are more than 1.5 million of Muslims in Great Britain. That is the second highest number of people, who stated their religion, right after the Christians. In England a 3.1 percentage of the population, state their religion as Muslim and 0.7 percent in Wales.¹⁷ According to the 2001 Census carried out by the General Register Office for Scotland and the Northern Ireland Statistics and Research Agency, there are about 0.84 percent of people in Scotland that stated their religion as Muslim, which is the highest number after Church of Scotland, Roman Catholic and other Christians.¹⁸ In Northern Ireland with the total population of 1.7 millions of inhabitants, the Muslim population makes about 0.2 per cent.¹⁹

It is as early as in the 8th century that we learn about one of the first signs of links between the Arab world and Great Britain; when a gold coin minted by the King Offa of Mercia was found. This coin had an Arabic writing on it and the writing was the shahadah – the first pillar of Islam.

Later the Crusades followed. They took place between 11th and 13th centuries and their aim was to regain Jerusalem from under the Muslim Rule.²⁰ The earlier Crusades were considered to be quite successful, with the Christian Kingdom of Jerusalem being established in 1099. However, not long after that Jerusalem was won back by Saladin

¹⁵ Shamim Akhter, *Faith and Philosophy of Islam*, (Delhi: Kalpaz Publications, 2009), 240-241.

¹⁶ Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, (2010, New York: Cambridge University Press, 2010) 27.

¹⁷ Census 2001 - Ethnicity and religion in England and Wales“, *Office for National Statistics*, n.d., Web. , 3 Feb. 2011. <<http://www.statistics.gov.uk/census2001/profiles/commentaries/ethnicity.asp>>

¹⁸ „Analysis of Religion in the 2001 Census: Summary Report“, *The Scottish Government Riaghaltas na h-Alba*, n.d., Web, 3 Feb. 2011. <<http://www.scotland.gov.uk/Publications/2005/02/20757/53570>>

¹⁹ Humayun Ansari, *Muslims in Britain – report*, (Minority Rights Group International, 2002), 2.

²⁰ Ehsan Mahsood, *British Muslims Media Guide*, (British Council, 2006), 6.

(Salah al-Din) in 1187. The Third Crusade, in which Richard I of England (“the Lion heart”) was made a leader, in response to that.

It was the father of Richard I of England who became the translator of many Arabic scientific works. The science was one of the things that Islam and Arab world were very well known for, in the West.²¹

It was in the 17th century, that the connection between Britain and Islamic lands became even stronger. In 1600 the East India Company was established by the Royal Charter. Not only the trade benefited from that but also did Indian immigrants, who found it easier to enter the United Kingdom. The East India Company slowly became a commercial enterprise and remained like that till the middle of the nineteenth century.²²

The presence of Islam and Muslims in British Islands and its culture can also be demonstrated through the references in works of literature. One of the first works where we can find a reference to Muslims, who are called Saracens in this case, is in the 8th century’s *Ecclesiastical History of the English People*, written by Bede, a Saxon monk.²³ Other reference, in this case to the Islamic scholars, can be found in Geoffrey Chaucer’s *Canterbury Tales*, published in 1386.²⁴ Many other can also be found in the works of William Shakespeare or Christopher Marlowe. Shakespeare, probably due to insufficient personal understanding of both Muslims and Islam, portrayed most of his “Moors” in a slightly negative way, with his *Othello* serving as an example.²⁵ Not only did men give an example of a link between England and the Arabic world, but females made their contribution too. That can be shown on the example from 16th century, of a diplomatic correspondence between Queen Elisabeth I and Safiye the queen mother of the Ottoman Empire, or the 18th century’s Ottoman travelogue by Lady Mary Montagu, which is based on her travels.²⁶

Apart from literature, a good example of infiltration of the Arab world into Great Britain and English is the presence of Arabic words in the English language. In the 14th century about 24 loans from Arabic entered the English language. One of them was “satin” or “almanac”. These words were mostly adopted by writers; in this case it was the above mentioned Chaucer. It is not surprising that Arabic and Arab world contributed a

²¹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 10-11.

²² see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 23-24.

²³ Phillip Lewis, *Islamic Britain: Religion, Politics and Identity among British Muslims*, (1994, London: I.B. Tauris & Co. Ltd, 2002) 10.

²⁴ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 12.

²⁵ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 20.

²⁶ Andrea Bernadette, *Women and Islam in Early Modern English Literature*, (2007, New York: Cambridge University Press, 2008), 1-2.

great deal to the scholar vocabulary of medieval English and words like “tartar” or “alkali” were adopted.²⁷ Other widely used English words with Arabic origin are “cotton”, “lemon”, “sofa” and “sherbet”.²⁸

We can find many references to Islam and Arab world in works of literature; what is however the best example of presence of Islam in British Isles is the translation of the *Quran*. It is not easy to give the date of the first English translation of *Quran*, but the very first attempt was probably made by Alexander Ross in 1649. Nevertheless, Ross himself did not speak Arabic so he heavily relied upon a French translation, which unfortunately was imperfect. Other translations of *Quran* into English followed. These include the translations of George Sale (1697 – 1736) or Sir William Muir (1819 – 1905). George Sale, as well as Ross, also included the account of Islam and the life of the Prophet Muhammad in his preface, attempting to outline the religion to the public.²⁹

A change in the character of settlement of Muslims in Great Britain came at the end of 19th and beginning of 20th centuries. The nature of the settlements changed along with the British Empire, which was rapidly expanding. Many Muslims came to Britain and it did not take long before the first Anglo-Muslim communities started to emerge. The influence of Islamic culture on both British culture and history started to be more prominent in the period after the WW2.³⁰

As is visible from the examples above, the presence of Muslims and Islamic, Arabic culture in British Isles has a long history and throughout this history both cultures mingled to a certain degree. The immigration to Great Britain will be analyzed in detail in the next chapter, but it can be assumed that due to the fact that it was relatively early when the first immigrants started to flow to Great Britain, the communities in Britain had a sufficient time to develop and become distinct. “The Muslim community in Britain is very wide spread all over Britain and is more knowledgeable than some Islamic states.” says Mishaal Ali, a British Pakistani.³¹ As Mishaal Ali says, the Muslim community in Britain is very wide spread and knowledgeable but it is also the strong sense of community which is a distinct feature of communities in particularly this country. “There are a growing number of Asians and other ethnic minorities entering England. This has led to the increased sense

²⁷ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 12.

²⁸ Jaroslav Peprník, *English Lexicology*, (Olomouc: Univerzita Palackého v Olomouci, 2006) 101-102.

²⁹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 19-20.

³⁰ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 1.

³¹ Mishaal Ali

of community amongst the ethnicities, which was not present previously.” says Aysha, a British Bangladeshi.³²

The Muslim community is varied, spread, and with a strong sense of community and it is also the relative freedom given to these communities that contributes to their identity. “British Muslim communities have more liberties to be practicing rather than communities in France for example. My opinion is based on what I heard.” explains Mishaal Ali, referring to wearing headscarves.³³ As Fetzer and Soper explain, such a thing can be supported by the fact, that, the British had a positive image of Islam due to their generally good experience with Muslims in the Empire, as opposed to France, where the difficult experience of the Algerian War of Independence might have influenced also their relationships and attitudes to their Muslim immigrants.³⁴

The documented relationship between United Kingdom and the Arab world goes back to the 8th century. Since that time the connection between both cultures continued, which can be evidenced by medieval pieces of literature as well as by Arabic words that enriched the English language. The translation of *Quran* from the 17th century only supports the assumption that Islam culture was present in Britain at that time. Given the long history of relationship of both cultures, it is not surprising that the British community of Muslims grew distinct, especially in its diversity, distribution and strong sense of community.

³² Aysha

³³ Mishaal Ali

³⁴ Joel S. Fetzer, J. Christopher Soper, *Muslims and the state in Britain, France and Germany*, (2005, Cambridge: Cambridge University Press, 2005) 26-27.

3. Overview of British Immigration, Immigration Law and Acts

I believe it is necessary for me to lay out a brief history of British Immigration law, before I deal with the history of Muslim immigration. I will focus primarily on the 20th century immigration law and situation.

During the centuries Great Britain was the target destination of many ethnic groups, and not every time did these groups fulfill their mission, as Clayton says “Every history of immigration shows that in Britain each new group of arrivals has been regarded with suspicion and hostility.”³⁵ Clayton explains that it is not as much a question of race, than a question of numbers. The goal is mostly assimilation, which is not easy when a particular group becomes big enough so that it can gain identity and become distinct from the majority group.³⁶

The first act that can be considered as an immigration act could be the one from 1290 when Edward I expelled all Jews from the country, which made England the first country to do such a thing.³⁷ For the next immigration act in the history of UK the Queen Elisabeth I was responsible. This act concerned the Irish, who were, in the time of war between the Kingdom and Spain, either expelled or imprisoned. Then, in 1793, at the time of the Great French Revolution, the entry of French had to be controlled by a statute, for the Briton’s fear of revolutionists and their revolutionary ideas that could naturally spread across the canal.³⁸

Until around 1980’, Great Britain’s emigration could be described as a “net emigration”, which means, that the number of people who left Britain was actually higher than the number of people who entered it. The formation of a body of law that controls the entry into Great Britain is a recent, in fact 20th century phenomenon. Before that, there was not any detailed body of law that would supervise the entry; however the entry was not entirely without any control, which was secured by various acts and statutes.³⁹

³⁵ Gina Clayton, *Textbook on Immigration and Asylum Law*, 2nd ed., (2004, Oxford: Oxford University Press, 2006), 5.

³⁶ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 1.

³⁷ „Expulsion of 1290“, Jewish Virtual Library: A division of the American-Israeli Cooperative Enterprise, Web, 2011, accessed 30.3.2011, <<http://www.jewishvirtuallibrary.org/jsourc/vjw/England.html#Expulsion%20of%201290>>

³⁸ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 7.

³⁹ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 7.

It is the end of the 19th century and the first half of the 20th century which gave basis to the current immigration policy.⁴⁰ The persecution of Jews around Eastern Europe that started at that time made many of them seek a refuge in west, England included. These Jewish immigrants probably contributed to the prejudice surrounding all immigrants – the life in overcrowded houses, suffering from illnesses and taking the jobs of that country's native people. The answer to that was setting up a Royal Commission that had to explore the effect these immigrants had on public well-being. As much as what this commission found was far from the expectations, they called for a control, which resulted in the 1905's Aliens Act.⁴¹ The Aliens act also gave rise to the Aliens Inspectorate, which had the power to control immigration, such as the appointed inspectors could permit as well as decline the entry.⁴²

The Aliens Act was followed by the 1914 Aliens Restriction Act which gave a lot of power to the Secretary of State in this matter. This act was extended in 1919 and preceded the 1920 Aliens Order, which introduced the necessity of passports. Before WWI, it was possible to travel without them.⁴³

The situation changed after the Second World War that caused the shortage of work power in Britain. However, the workers from around Europe were preferred over the workers from, for example the West Indies. Nevertheless, the immigration continued, especially from Ireland, then from Canada, Australia and New Zealand. In 1962, the Commonwealth Immigrants Act was introduced, and the rights of some Commonwealth citizens were restricted.⁴⁴ Restricted, and therefore subject to the immigration control were those, who were not born in the UK or Ireland, or those, who did not have a passport issued by these countries. Instead of a passport they had to apply for a work voucher. Still, this did not apply to the immigrants from the above mentioned, Canada, Australia and New Zealand which makes it quite obvious that the Immigrants Act preferred certain ethnicities over others. Notwithstanding the Act permitted the unification of families, which meant, that those men, who came to Britain as sojourners, were allowed to ask their families to join them. Therefore it can be said, that the 1962 Act contributed a great deal to the growth of immigrant population in the UK.⁴⁵

⁴⁰ Will Sommerville, *Immigration Under New Labour*, (Bristol: The Policy Press, 2007) 12.

⁴¹ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 8.

⁴² see Will Sommerville, *Immigration Under New Labour*, 12.

⁴³ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 9.

⁴⁴ Lena Robinson, „Acculturation in the United Kingdom“, *Cambridge Handbooks in Psychology: The Cambridge Handbook of acculturation psychology*, Ed. David L. Sam, John W. Berry, (Cambridge: Cambridge University Press, 2006) 386.

⁴⁵ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 9-12.

The 1968 Commonwealth Immigrants Act, which was issued by Enoch Powell, demanded tighter controls. This act was evoked by the amounts of Ugandans and Kenyans flowing into Great Britain. The Immigration Act emerged in 1971. This act replaced the earlier launched work vouchers with so called work permits, which actually allowed only a temporary residence and the immigration controls were tightened again.⁴⁶

What was an important thing in the nature of immigration controls was the introduction of a so called internal control. The decision about immigration status was shifted to employers, housing officers, registrars of births and others. This prevented those with dubious immigration status, from receiving benefits. The 1999 Immigration and Asylum Act introduced a routine bail hearing and also the right to protest against the immigration decision whilst referring to the human rights.⁴⁷

Most of the 21st century acts deals with refugees and asylum seekers, such as the Nationality, Immigration and Asylum Act from 2002. The nature of the policy changed, when the restrictions were replaced by encouragement. „We have taken steps to ensure that people with the skills and talents we need are able to come to the UK on a sensible and managed basis’ (emphasis added).⁴⁸ Also the extra territorial control of immigration was developed.⁴⁹

British immigration can be thus divided into the pre 20th century immigration and the immigration that followed. The difference lies in the usage of immigration laws and acts. Gradually the passports, work vouchers and immigration controls were introduced. That applied also to the Commonwealth citizens, whose entry to the country became restricted. The acts sometimes preferred some nationalities to others. Nevertheless, the Commonwealth Immigrants act from 1962 permitted the unification of families, which contributed a great deal to the overall immigration and undoubtedly enhanced the Muslim one. The right to protest against the decision in matter of immigration was introduced at the end of 20th century.

⁴⁶ „Commonwealth Immigration Control and Legislation“, *The National Archives*, Web, n.d., accessed 6 March 2011, <<http://www.nationalarchives.gov.uk/cabinetpapers/themes/commonwealth-immigration-control-legislation.htm> >

⁴⁷ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 14-16.

⁴⁸ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 19.

⁴⁹ see Gina Clayton, *Textbook on Immigration and Asylum Law*, 20.

4. History of Muslim Immigration to Great Britain

As Humayun Ansari says, during the history of the United Kingdom, there have been periods with bigger or lesser influx of Muslims into the country. Perhaps the most intense period of all was the turn of the 20th century and the world wars that in fact stimulated the migration. That can contrast with the time between wars, when the migration was set back, due to the bad economic conditions and employment.⁵⁰

Perhaps the first Turks that arrived in England were Ahmet Efendi and Niqula, his companion, at the end of 16th century. In London at about 1679 the first Turkish bath was opened, a proof of the presence of Turks in the city at that time.⁵¹ However considerable numbers of Muslims came to Britain presumably during the 16th and 17th centuries. Sophie Gilliat-Ray goes on to describe that the majority of them “had been freed from galley slavery on Spanish ships by English pirates and privateers in the mid to late sixteenth century”⁵². These foreigners were not referred to as Muslims but rather as “Moors”. When their job finished, some of them stayed and some of them were permitted to return back home. It is estimated, that by 1627 there were about 40 Muslims living in London, doing various jobs such as shoemakers, tailors, but also solicitors.⁵³ What also contributed to the impression, which Turkish Muslim culture certainly gave among the English society, was the establishment of coffee houses, first of which was opened in London in as early as 1652. In ten years the number of these institutions increased to about eighty.⁵⁴

In 1600, the Royal Charter established what was called The Governor and Company of Merchants of London Trading into the East Indies – a company, later known as the East India Company.⁵⁵ The establishment was a turn in the Muslim immigration to the country. The British agents of the Company, whose first aim was to prosper at the trade of spices, naturally had to spend some time in India. Therefore it is hardly surprising that after the time abroad they sometimes decided to bring their Indian servants and nannies back home with them. In a time when everything Indian was being regarded as exotic and luxurious, an Indian servant

⁵⁰ Humayun Ansari, *The Infidel Within: Muslims in Britain since 1800*, (London: C. Hurst and Co. (publishers) Ltd., 2004) 25.

⁵¹ Prof Humayun Ansari, guest lecture, *'The Muslim Presence in Britain: Making a positive contribution'* The East London Mosque & London Muslim Centre, 9 April 2003, 2.

⁵² see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 13.

⁵³ see Prof Humayun Ansari, guest lecture, *'The Muslim Presence in Britain: Making a positive contribution'*, 2.

⁵⁴ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 14.

⁵⁵ George P. Landow, „The British East India Company“, *The Victorian Web*, 2010, accessed 30.3.2011, <<http://www.victorianweb.org/history/empire/india/eic.html>>

was a sign of a certain social status and common. Some of these servants later decided to leave Britain and return to their home country, however some of them stayed.⁵⁶

With the development of the Company, quite naturally, manpower was needed. To the position of sailors they at first recruited Englishmen, but after they had discovered that they were unsuitable for such a job, they replaced them with the Indian men.⁵⁷ The Indian sailors, lascars, made up a significant number of immigrants coming to Britain; the report even says that during Napoleonic Wars, 1000 and more of them came to the British ports every year. The majority of these were Muslims. What was so appealing for the lascars were the wages, which were much higher than those they would get back in India, regardless of the fact that their payment was still much lower than the payment of white seamen; in fact they only got about one seventh of their white counterparts. It was not only the lower wages but also horrible treatment many of them experienced; therefore it was not unusual that they sometimes chose to rather jump ship.⁵⁸

However it was not only the poor and uneducated seamen flowing into Britain, it was also Indian students, coming to British, especially Scottish Universities. By the year of 1910 there were about 700 students, studying in Britain, many of whom later settled there permanently. One of the students was also Muhammad Ali Jinnah, the “founding father of Pakistan”.⁵⁹ The murchis (teachers) came to Britain also, as there was a newly found interest in Eastern culture and languages. Perhaps the best known of all these teachers was Munchi Abdul Karim, Queen Victoria’s teacher, who even became the Indian Secretary and was also awarded the Companion of the Order of the Indian Empire. When Queen Victoria died, he was eventually sent back to his home country.⁶⁰

One of the first to settle permanently in Britain was the Shaykh Din Muhammed (anglicized as Sake Dean Mahomed).⁶¹ In 1810 he opened the first Indian restaurant in London and later he established the “Mahomed’s Indian Medicated Vapour Baths” which earned him a national reputation. The peak of his career was perhaps the position of the “Shampooing Surgeon” to both George IV as and William IV.⁶²

⁵⁶ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 24.

⁵⁷ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 24.

⁵⁸ see Humayun Ansari, *The Infidel Within: Muslims in Britain since 1800*, 35-36.

⁵⁹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 26-27.

⁶⁰ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 26.

⁶¹ see Prof Humayun Ansari, guest lecture, *'The Muslim Presence in Britain: Making a positive contribution'*, 2.

⁶² see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 26.

An impulse for a further Muslim migration to Britain was added by the opening of Suez Canal in 1869.⁶³ With more and more Muslims coming to the country, the first Muslim communities were formed during the nineteenth century. These communities emerged in Manchester, Cardiff or Liverpool. It was no longer just poor seamen who came to Britain, so the members of these communities were of diverse occupations and social statuses, ranging from servants to students, and even princes. As these communities developed, various institutions were formed, as the Muslims felt the need to establish something that would meet their spiritual as well as material needs. Therefore, soon the first prayer rooms were established in Cardiff and South Shields. A remarkable institution originated in Liverpool in 1890's. This institution, The Liverpool Muslim Institute, contained a school, an orphanage, and a prayer room. A significant number of Muslims benefited from this establishment, importance of which was only strengthened by the fact that at that time, the political environment was not a particularly pro Muslim one. A very important thing happened in 1889, when the first purpose-built mosque was constructed. The Shah Jahan Mosque in Woking was not only a Britain's first mosque but also the first Western European one.⁶⁴ I will focus in detail later on this particular mosque, in a separate chapter about mosques.

At the beginning of the 20th century, there were already around 10,000 Muslims in Britain.⁶⁵ However the immigration was slowed down by the consequences of the First World War. It had a significant impact on the Muslim community in Britain, since the country's economy was not very good and the unemployment rate was very high. Unsurprisingly, new immigrants were discouraged by such fact and the immigration rate had fallen. There was a shortage in jobs and if there were any, they were demanded by the white British and especially by those who have just returned from war. That even led to race riots in 1919, and some immigrants eventually decided to return back home.⁶⁶ As a result of the riots, the immigration was restricted and also the controls were strengthened, as I already mentioned in the chapter about immigration law.

Nevertheless these restrictions had soon to be eased. As was remarked earlier, a large wave of immigrants came after the Second World War after the state had in fact encouraged foreign workers to come to Britain and to help to restore the country, at that time heavily destroyed by WW2. Unsurprisingly, the majority of these workers again came from the Commonwealth countries.⁶⁷ Many of them came from India, Pakistan and Bangladesh. Muslims

⁶³ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 30.

⁶⁴ see Prof Humayun Ansari, guest lecture, *The Muslim Presence in Britain: Making a positive contribution*, 3

⁶⁵ see Prof Humayun Ansari, guest lecture, *The Muslim Presence in Britain: Making a positive contribution*, 4.

⁶⁶ see Humayun Ansari, *The Infidel Within: Muslims in Britain since 1800*, 42.

⁶⁷ see Joel S. Fetzer, J. Christopher Soper, *Muslims and the state in Britain, France and Germany*, 26.

coming to Britain in 1960's were mostly single males, whose extended families at home expected them to send money, and therefore, more than 50 million pounds were sent back home during the sixties by Pakistani workers alone. However the economic reasons were not the only ones that made young Muslim males come to Britain, there were other so-called "push factors" such as natural disasters or civil unrest, that played a significant role. One of them was also the creation of Pakistan in 1947, in consequence of which were plenty of refugees.⁶⁸ Political unrest was a reason for many, such as for the family of Aysha, a British Bangladeshi. Aysha explains: "My grandfather came over to Britain in order to have a better life, later he brought over the rest of my family." She continues "They came over to improve their quality of life, as Bangladesh, at the time they migrated, had gone to war with Pakistan, which was in the late 1940's. Further, the economy was very poor and as a result the job opportunities were very limited."⁶⁹ As we can see by her statement, many reasons contributed.

Often one settler would financially support another member of his family to come to Britain and they would work in the same factory and share the same accommodation. Therefore "distinct kinship networks"⁷⁰ were created in specific British cities and areas. This was only enhanced by the massive arrival of women and children during the 1960's and 1970's. Such a fact led the government to a creation of Commonwealth Immigrants Act that restricted the immigration. Nevertheless, in 1964 most immigrants from Pakistan were women and children, who represented up to 66 percent, which had risen to 93 percent by the following two years.⁷¹ One of the families that came to Britain in the 60's was the family of Mishaal Ali, a British Pakistani. "My grandfather and my father arrived in England in 1960. My father being the eldest child accompanied my grandfather to help him and also to start earning enough to be able to bring over his wife and the rest of his family." Mishaal Ali continues "Although we are Pakistani by ethnicity, my father was born and raised up in Nairobi, Kenya. He had told me that there weren't many opportunities for young people in Nairobi and that there wasn't a future for him there. Coming to London opened up many doors."⁷² Mishaal Ali's example makes it clear, that coming to Britain was often the only option the early immigrants had.

As the time went on and the families of British immigrants grew bigger, less and less money was sent back home and more and more money was invested into establishing institutions in their new home country. These institutions were mosques and schools, which suggests that the

⁶⁸ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 44-46.

⁶⁹ Aysha

⁷⁰ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 47.

⁷¹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 47 – 48.

⁷² Mishaal Ali

older generation wanted to prepare good spiritual as well as material conditions for a new generation, born already in Britain.⁷³

As I said earlier, there were immigrants who came to Britain because of repressive regime or civil unrest and that was also a reason about 20,000 Iranians came to Britain in the 1970's. The same matter led more than 25,000 of Ugandan Asians that were exiled from Uganda by the dictator Idi Amin in 1972. Similarly, Britain also became a target destination for about 15,000 Somalis, during 1980's and 1990's.⁷⁴

The immigration of Muslims into Britain has a very long history. Apart from individuals coming to Britain, the real milestone in the process was the establishment of the East India Company in 1600. That enabled many Indians and Arabs to come to Britain, either as servants of British officers or as seamen. Later, representatives of other social classes came, namely the Queen Victoria's teacher or Sake Dean Mohamed. Apart from the East India Company, another milestone is the opening of Suez Canal, dating back to 1869, when the bigger influx of Muslim immigrants resulted in forming some of the first communities, port based. Decelerating of immigration came during and after the WW1, only to be further enhanced after the WW2, since Britain desperately needed labor power. When the immigration restrictions loosened, many Muslims came during the fifties and sixties. The immigrants were predominantly males, but gradually the rest of their families followed and communities flourished.

4.1. Muslim diversity, schools of thought

As is clearly visible in the chapter of Muslim immigration, with the time United Kingdom became a multi-cultural as well as multi-racial country. The Muslim community is also multicultural, members of which come from various backgrounds, differ in ethnicity and also, in the type of their Islamic belief.⁷⁵ The fact that there are so many ethnic groups makes the Muslim community in Britain significantly diverse. This diversity had largely increased especially in the last decade, thanks to the numerous asylum seekers.⁷⁶ There are about 15 different Muslim groups, a number that actually makes Britain to be not only particularly

⁷³ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 49.

⁷⁴ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 50-51.

⁷⁵ Alex Prail, *Muslims in Britain*, (1994, London: The Foreign & Commonwealth office, London, 1995) 1.

⁷⁶ ed. Tahir Abbas, *Muslim Britain: Communities under pressure*, (2005, London: Zed Books Ltd, 2005) 23.

diverse but actually to be the country with “the most diverse Muslim community in the world”.⁷⁷

The other differentiation among the members of the Muslim community is based on the differences in the Islamic belief – the difference in the schools of thought. To differ and describe the Islamic schools of thought is a very complex task since there is a variety of them and moreover there are subgroups to almost every bigger group. Noticeable about these groups in Britain is that, as Mahsood claims, the fact that they all act very well with each other.⁷⁸ Different schools of thought vary mostly in the practice and in their interpretation of Islam. However, there still is a certain body and belief that unite all the Muslims in the world alike and therefore some Muslims reject such differentiation at all.⁷⁹ An example of that can be Mishaal Ali, who stated her belief as Sunni Muslim but remarked that she believes that “there isn’t any difference between Muslims”.⁸⁰

Nevertheless, the main distinction, as was described in the introduction, is the distinction between the Shia and the Sunni Muslims. The Shia tradition is represented by about 15 percent of the world’s Muslim population. In Britain, as Gilliat-Ray suggests, the Shia school of thought has not yet been a subject of proper research,⁸¹ so I will rather focus on the Sunni school, moreover because the Sunni tradition has a very strong representation in Britain, proof of which is the fact that about 87 percent of the country’s Mosques are Sunni.⁸² Apart from these, there are also other minorities such as the Alawis from Syria or the South Asian’s Ahmadis. However, as Mahsood suggests, these are not considered to be Muslim by some Shias or Sunnis.⁸³

Before I move on to the brief description of the division of Sunni and Shia schools of thought I should also mention the schools of legal thinking or the schools of law, in other words. Both Sunni and Shia follow a certain school. There are five of them, and they are as following: the Hanafi, the Hanbali, the Shafa’i, the Maliki, and the Ja’afari. All of them originated in the Middle East,⁸⁴ and one of them mostly prevails in every Middle Eastern

⁷⁷ Sara Gaines, „Report Urges recognition of British Muslim diversity“, *Society Guardian*, 16 April 2008 <http://www.guardian.co.uk/society/2008/apr/16/communities1>

⁷⁸ see Ehsan Mahsood, *British Muslims Media Guide*, 7.

⁷⁹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 54-55.

⁸⁰ Mishaal Ali

⁸¹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 61

⁸² see ed. Tahir Abbas, *Muslim Britain: Communities under pressure*, 28.

⁸³ see Ehsan Mahsood, *British Muslims Media Guide*, 7

⁸⁴ see Ehsan Mahsood, *British Muslims Media Guide*, 7.

country, such as the Hanbali School in Saudi Arabia or the Hanafi law in Turkey.⁸⁵ Now I will go back to the topic of Schools of thought.

The number of Shias in Britain is about 320,000 and the largest group according to ethnicity is the Pakistanis. Within the Shia school of thought there are three branches, the Zaydis, the Ismailis and the Ithna Ashariyyah. According to Gilliat-Ray, Zaydis only form a small number of Shia Muslims in Britain. Opposed to that, the Ismailis, named after the sixth imam, have even been recognized to be the fifth school of thought, along with four schools of Sunni tradition.⁸⁶ I will now proceed to the branches of Sunni Islam, present in Britain.

One of these Sunni branches is the “Barelwi”. The majority of the Sunni Muslims with Pakistani origin consider themselves to be Barelwis, although they do not like that label and prefer to be known as the members of Ahl As-Sunnah wal-Jama’at, which is the original name of the branch. Only later it was “nicknamed” Barelwi, referring to Bareilly, the North Indian district, a birthplace of Ahmad Raza Khan, the founder of the movement.⁸⁷ The importance of this particular branch lies in the fact that the ideas of this school reflect the current worldview of most British Muslims from South Asia. Also even some non Asian British Muslims practice this form of Islam even though they might not “consciously identify with it”.⁸⁸ Therefore the Barelwi affiliation is the largest of affiliations in Britain⁸⁹, which is supported by the estimation that nearly 50 percent of British Muslims and Muslim organizations reflect Barelwi’s attitudes. There are 550 Barelwi mosques in Britain.⁹⁰ British Barelwis are divided into numerous sufi⁹¹ orders, for example Qadiri, Chishti or Nasqshbandi.⁹² As I said earlier, this whole distinction is very complex and so I will not describe the differences in detail and will proceed to next branch of Sunni Islam, the “Deobandism”.

The Deobandi movement got its name from the Deoband, an Indian town near New Delhi. It was created in 1867 by Muhammad Qasim Nanautawi and Rashid Ahmad Gangohi. At first their attitude was very anti-colonial as the students were even instructed not to dress like Englishmen, since they regarded themselves to be morally superior to them. It was in the

⁸⁵ Abdulah Saeed, *Islamic Thought: An Introduction*, (2006, New York: Routledge, 2006), 50-51.

⁸⁶ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 62.

⁸⁷ see Ehsan Mahsood, *British Muslims Media Guide*, 7.

⁸⁸ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 94.

⁸⁹ Chetan Bhatt, *Liberation and Purity: race, new religious movements and ethics of postmodernity*, (1994, London: Routledge, 2004), 118.

⁹⁰ Andrew Norfolk, „Moderates attack fundamentally wrong teachings of Islam“ <http://www.timesonline.co.uk/tol/comment/faith/article2403001.ece>

⁹¹ Sufism – a mystical branch of Islam

⁹² see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 95.

sixties and seventies when the Deoband movement started to spread more significantly into Britain. The Barelwis are perhaps more significant numerically but the Deobandis played a significant role in the shaping of the identity of new British-born Muslims, by creating Islamic seminaries.⁹³ Some of the important seminaries were formed e.g. in Bury or Dewsbury.⁹⁴ The key centers of Deobandis are in the North of England, represented particularly by the cities of Leicester, Bradford or Birmingham.⁹⁵ The Barelwi followers can outnumber the Deobandi, but interestingly, there are about 600 Deobandi mosques, as opposed to 550 Barelwi, in Britain.⁹⁶

Other noticeable Muslim affiliations in Britain include the Tablighi Jamaat or Jamaat-i Islami (translated as the “Islamic Society”). Geaves also adds the Ahl-i Quran and Ahl-i Hadith.⁹⁷ These are, in comparison with the Deobandism and Barelwism, a recent, in fact 20th century’s phenomenon. Jamaat-i Islami, The Islamic Society, was founded in 1941 by Maulana Mawdudi, who answered the call for “transformation of all social, economic and political structures, according to the teachings of Islam.”⁹⁸ The original vision of Mawdudi was largely political, however with time the vision moved into spreading the teachings of Islam through social welfare and education, rather than politics.⁹⁹

As much as the Muslim community is often considered to be rather undifferentiated, it is actually very varied, for example in the type of Islamic belief. I listed the numerically most significant branches of Islam, present in Britain. As well as in most other countries, the Sunni followers outnumber the Shia. The most dominant Sunni divisions are the Barelwis and Deobandis. In the Shia division, the numerically biggest branch present in Britain is the Ismaili branch.

⁹³ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 84-92.

⁹⁴ see Chetan Bhatt, *Liberation and Purity: race, new religious movements and ethics of postmodernity*, 118.

⁹⁵ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 85-87.

⁹⁶ see Andrew Norfolk, „Moderates attack fundamentally wrong teachings of Islam“

⁹⁷ Ron Geaves, „Britain“, *Islam outside the Arab World*, Ed. by David Westerlund, Ingvar Svanberg (1999, New York: St. Martin’s Press, 1999) 364.

⁹⁸ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 98-99.

⁹⁹ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 101.

4.2. Community leadership

The Muslim community needs to be represented in public, and as Gilliat-Ray suggests, there have been many influential religious British Muslim leaders, who served that duty.¹⁰⁰ They often helped shaping the community and left their mark on it. The creation of various networks and following of the “holy men”, the pirs, or “charismatic leaders of the Sufi order”¹⁰¹ as Geaves describes them, became very popular and thus widespread. As Nielsen says, some of these followings are local in nature, and others are, although often mistakenly, regarded to be part of some bigger branch of Islam.¹⁰² These community leaders, the representatives of Muslims, are rarely religious professionals as more often they come from the ranks of doctors, lawyers or businessmen. A very important feature that these leaders have to possess is, quite naturally, the strong command of English, as they have to represent Muslims and Islam in wider, English speaking public. Such leadership appeared in 1970’s and 1980’s and since then these leaders have been, among other things, trying to bridge the gap between their particular community and the wider society as well as “trying to establish better understanding about Islam and Muslims in the civil society”.¹⁰³ For the reasons above, I regard it important to introduce at least some of them.

The Pir Abdul Wahab Siddiqi is one of the most important; the importance of him can be shown on the fact that he was built a tomb in the grounds of Hijaz College, the place of his sphere, when he died.¹⁰⁴ Siddiqi belonged to the Naqshbandi Sufi order and came from Pakistan. In 1982 he founded the Islamic Study Centre in Coventry. He played a significant role in establishing the first training centre for Barelwi scholars. Another important pir is the Shaykh Nazim Adil Al-Haqqani, also a member of the Naqshbandi order a Turkish-Cypriot in terms of nationality. He influenced the Turkish born Muslim audience as well as many others and created centers in Birmingham, Sheffield and London. Other influential pirs include Pir Marouf Hussain Shah or Abdullah Khan, all of whom contributed to their local communities and presented their followers in public.¹⁰⁵

¹⁰⁰ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 95.

¹⁰¹ see Ron Geaves, „Britain“, *Islam outside the Arab World*, Ed. by David Westerlund, Ingvar Svanberg, 365.

¹⁰² Jorgen S. Nielsen, „Muslims in Britain: ethnic minorities, community or ummah?“, *The South Asian Religious Diaspora in Britain, Canada and the United States*, Ed. by Harold Coward, John R. Hinnells, Raymond Brady Williams, (New York: State University of New York Press, 2000) 113-114.

¹⁰³ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 107.

¹⁰⁴ see Humayun Ansari, *The Infidel Within: Muslims in Britain since 1800*, 358.

¹⁰⁵ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 95-97.

It is vital, for the still growing British Muslim community to be represented in public, either by individuals or by various establishments thus many local as well as national organisations and committees have been created. The aims are the educational or social welfare of a particular group or even of particular profession.¹⁰⁶ I will now list some of them.

The British Muslim community needs to be represented in public and apart from various organisations; it was often the community leaders who were entrusted with this duty. The most influential of them was perhaps the Pir Abdul Wahab Siddiqi, who contributed a great deal to the training of Barelwi scholars.

4.3. Organizations

In 1970 The Union of Muslim Organization, the UMO was established.¹⁰⁷ This was the first attempt to create an institutional body that would represent all British Muslims, after the WW2. The founder of the platform was Syed Aziz Pasha. This organization however did not fulfill its initial objectives and aims as it was created a little too soon. In the time of its creation, the newly established movements were still more concerned in discussing their own needs and aims, than in discussing the plans and interests of the community as a whole.¹⁰⁸

The next organisation created to be in favour of the British Muslim community was the UK Action Committee on Islamic Affairs, the UKACIA.¹⁰⁹ It was established in 1988 and it was, as Gilliat-Ray puts it, an “important milestone” in the attempt to create a representation of Muslim on a national level.¹¹⁰ As Lewis says, the UKACIA structure was at first established to oppose the *Satanic Verses*, a controversial book by Salman Rushdie.¹¹¹

The Muslim Council of Britain is the umbrella body that has to represent Muslims on a national level, and has about 500 other organisations affiliated to it. Its aims are to promote the cooperation and unity of British Muslims as well as their affairs. They work on the appreciation of Islam and Muslims throughout the wider society, and they also work on the establishment of the community’s position in the British society. Thus, they are not only

¹⁰⁶ see Alex Praill, *Muslims in Britain*, 10.

¹⁰⁷ see Alex Praill, *Muslims in Britain*, 10.

¹⁰⁸ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 108.

¹⁰⁹ see Alex Praill, *Muslims in Britain*, 10.

¹¹⁰ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 109.

¹¹¹ see Phillip Lewis, *Islamic Britain: Religion, Politics and Identity among British Muslims*, 161.

concerned about the good relations within the community but also within the whole society, as their motto is “Working for the Common good”.¹¹²

In 1984 the Muslim World League opened its office in London.¹¹³ The Muslim World League is a non-governmental organisation that is concerned about the propagation of Islam, clarification of Islam to a wider public and also about the denial of the false allegations against this religion. It was established in 1962 and has its representation in UNICEF, United Nations or UNESCO.¹¹⁴ The Muslim World League has established numerous societies throughout Britain.¹¹⁵

There are many other organisations, such as the Council of Imams and Mosques established by Dr. Zaki Badawi in 1984. The Council connected the Barelwi mosques. Another institution is the Council of Mosques in the UK and Eire that was founded in the same year and served as a rival to the Council of Imams.¹¹⁶ Prail suggests that there are more and more associations and groups founded by Muslim women. These groups are mostly concerned with health, education of welfare.¹¹⁷

A class on its own is the British Muslim charity work and organisations that are concerned with charity. As I explained in the chapter about Islam, the charity has a very important place in the religion and thus in lives of all Muslims. Therefore there are organisations as Muslim Aid, Islamic Relief or The Bosnia Aid Committee of Oxford that was founded to help the Bosnia Muslims.¹¹⁸

Another way to be represented in public is to form various organisations. Some of the organisations that Muslims in Britain establish are specialised in charity, others connect mosques or imams and some, such as UKACIA were formed to oppose certain matters or phenomenon. Many of these organisation’s aims are the propagation of Islam and increasing the awareness about it.

¹¹² „About MCB“, *The Muslim Council of Britian*, n.d., Web, accessed 27. February 2011, <<http://www.mcb.org.uk/aboutmcb.php>>

¹¹³ see Alex Prail, *Muslims in Britain*, 10.

¹¹⁴ „Introduction“, *Muslim World League*, n.d., Web, accessed 27. February 2011, <http://www.muslimworldleague.org/mwlvsite_eng/index.htm>

¹¹⁵ see Alex Prail, *Muslims in Britain*, 10.

¹¹⁶ see Sophie Gilliat-Ray, *Muslims in Britain an Introduction*, 109.

¹¹⁷ see Alex Prail, *Muslims in Britain*, 10.

¹¹⁸ see Alex Prail, *Muslims in Britain*, 11.

5. Muslims in contemporary Britain

There are more than 1.5 million Muslims in Great Britain; nearly half of them are Muslims that were born in the country.¹¹⁹ Given the long history of Muslim immigration to the country, it is no surprise that more generations of Muslims are present in the country. We can divide the Muslim immigrants into two groups, the first-generation immigrants and second-generation immigrants. The first-generation immigrants are those, who came to the country as adults, and who started from scratch and brought over their family or started it, in the new country. The second-generation immigrants are then their descendants.¹²⁰ There is a big difference between the new, second-generation of Muslims and their ancestors, the first-generation. Firstly, the language barrier is no longer an obstacle for the younger generation, so they can better fit into the society.¹²¹ The new generation has the possibilities and also abilities that the older generation did not even dream about, they have the education and skills their ancestors did not have. Mishaal Ali goes on to describe the difference between her and her mother, the first generation immigrant: “My mother was born and raised in Pakistan and only moved to London once she married my father. Her life was completely different to mine, she would never leave the house alone, and she had never worn anything but the traditional clothing for women (shalwar and kameez). She was raised up with six younger brothers and sisters and as the eldest did not have much time for studies as she was looking after the younger ones. Whereas I am an independent person, I do not have an obligation on me of looking after my brother, I am allowed to go out by myself and go out with my friends and actually enjoy life!”¹²² Although Mishaal Ali’s mother did not grow up in Britain, it is clear that the difference between the British life and lifestyle of Mishaal Ali and her mother is huge. Aysha also points out to the matter that the fact that she is a second-generation immigrant led to an increased sense of community, as she says: “Firstly they (my grandfather and father) were from a third world developing country whereas I am here in England and as a citizen of the country I feel that we have more rights than what they did have at the time to which they migrated over here. Secondly, I am currently at University and I highly doubt that my

¹¹⁹ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 121.

¹²⁰ Thomas Alexander Aleinikoff, Douglas Klusmeyer, *Citizenship Policies for an Age of Migration*, (Washington: Carnegie Endowment for International Peace, 2002) 9.

¹²¹ Sakina Gul Hussain, „Muslim Britain“, Web, n.d., accessed 5 March, 2011, <<http://www.islamicsupremecouncil.com/muslimbritain.htm>>

¹²² Mishaal Ali

grandparents would have had the chance to study as they would have had to provide for the family and as a result missed out on the chance of continuing further education. Thirdly and finally, at the time when my grandparents migrated to England there were very few Asians and now, as we can see that there are a growing number of Asians and other ethnic minorities entering England. This has led to the increased sense of community amongst the ethnicities which was not present previously.”¹²³ Aysha stresses the first and second-generation difference in terms of the education. In general the British first-generation immigrants (Muslim immigrants included) are well educated, but there still is a significant improvement in educational achievements between the first and second-generation immigrants, especially women. So it is clear that the gap between immigrants and natives is being eliminated by the second-generation immigrants.¹²⁴

Another difference between generations of British Muslim immigrants is in the work, job opportunities and wages. “From mostly humble backgrounds, they have got to university, or are working in jobs as diverse as accountants, pharmacists, social workers, journalists, civil servants, lawyers, nurses and entrepreneurs“.¹²⁵ There was a significant gap between the first-generation’s wages and wages of their native white counterparts. In time, this gap has been being narrowed to the point that the second-generation Muslim immigrants now catch up with their white native fellow citizens or are often ahead. This shift is the most prominent for Indians and Bangladeshis. However, both Muslim immigrant generations still have lower employment probabilities than the native white British citizens, with women being the more fortunate sex in this matter.¹²⁶

What also changed with time is the way Muslims began engaging in the wider British society. With the language barrier being broken, they could start co-operating with local institutions, dealing with their local government and engaging in other areas of public life. Particularly this shift emerged in the mid 1980’s.¹²⁷

Half the Muslims that now live in United Kingdom are second-generation immigrants, born in the country. These Muslims engage fully in the British society and have better living

¹²³ Aysha

¹²⁴ Yann Algan, Christian Dustmann, Albrecht Glitz and Alan Manning, „Education“, *Discussion paper series: The Economic Situation of First- and Second-Generation Immigrants in France, Germany, and the UK*, (London: Centre for Research and Analysis of Migration, 2009) 14-15.

¹²⁵ Madeleine Bunting, „Young Muslim and British“, *Islam Race and British Identity*, Web, 2011, accessed 5 March 2011, <<http://www.guardian.co.uk/uk/2004/nov/30/islamandbritain.madeleinebunting>>

¹²⁶ Yann Algan, Christian Dustmann, Albrecht Glitz and Alan Manning, „Earnings“, *Discussion paper series: The Economic Situation of First- and Second-Generation Immigrants in France, Germany, and the UK*, (London: Centre for Research and Analysis of Migration, 2009) 20, 25.

¹²⁷ see Humayun Ansari, *Muslims in Britain – report*, 6.

conditions than their ancestors. They enjoy slightly bigger freedom; they receive prestigious education and therefore have prospects of getting a better job. In many fields the differences between individual generations can be felt. One of them, the improvement in the labor market, is the most prominent for Bangladeshis and Indians.

5.1. The Identity

Alex Praill explains that although the Muslims in Britain may come from numerous communities, countries and cultures they nevertheless take on a new identity “that of the British Muslim”.¹²⁸ There are many identities of one individual; however, some more than other shape the personality, such as the religion, culture, ethnicity or language¹²⁹ and it was discovered by Tariq Modood that it is the religion, not the skin color or ethnicity that plays the most significant role in shaping the identity of British Muslims.¹³⁰ Such identity is surely linked to the identity of British. Yet, to identify the British identity or the “Britishness” is not a very easy task itself. Dealing with more identities is not easy, and Richard Hopkins even claims that British Asians often have to live “series of parallel lives”.¹³¹

The confusion between identities, the one of British Muslim and the one of community, such as Pakistani or Bangladeshi, can be caused by many things. Such as, that the young generation comes to realize that there is a gap between what they have been taught and the actual reality, especially when it comes to Islam. What they had been told by their parents differs with what they are being taught at school, or at the university. To avoid the confusion or to answer the questions of younger generation, the Islam based communities started to train their imams to be able to answer Islam connected questions about marriage, education or practicing.¹³²

Not only there is a gap between the form of Islam taught at home and anywhere else, but also between the community, family culture and the culture outside. As Nagina Shah

¹²⁸ see Alex Praill, *Muslims in Britain*, 2.

¹²⁹ „British Muslims: A question of identity Secretary General’s speech for the Foreign and Commonwealth Office seminar“, *The Muslim Council of Britain*, Web., n.d., accessed 6 March 2011, <http://www.mcb.org.uk/media/speech_09_10_03.php>

¹³⁰ see British Muslims: A question of identity Secretary General’s speech for the Foreign and Commonwealth Office seminar“, *The Muslim Council of Britain*, Web

¹³¹ Lily Kong, „Situating Muslim Geographies“, *Muslims in Britain: Race, Place and Identities*, Ed. by Peter Hopkins and Richard Gale, (Edinburgh: Edinburgh University Press, 2009) 180.

¹³² see Sakina Gul Hussain, „Muslim Britain“, Web, n.d.,

explains for BBC, according to her own experience, there still are many young Asians in Britain, that are experiencing the clash between these two cultures, both the Eastern and the Western as well as the culture of their and their parents generations.¹³³ That certainly leads to confusion in many cases and there is much of a “heart-searching about where they belong, in Britain or in an Islamic community” as Humayun Ansari puts it.¹³⁴ Zaki Badawi says that these second-generation Muslims want to maintain their Muslim identity but also to mix it with the western identity of being British. They want to keep the humble dress but westernise it in some ways; they want to eat the western food but only as long as it is a halal. Jamil Ali says that his generation, the second-generation of immigrants, did not feel at home neither in the Western (British) culture nor in the culture of their parents’ homeland. So they had to find another identity, that of British Muslim.¹³⁵ Dr. Ansari also says that younger British Muslim generation feels culturally as well as socially more British, and goes on to explain that “the young British Muslims are more turned into British wavelengths than their migrant elders”.¹³⁶

Aysha says: “I think I feel more British than anything else as being born and brought up here, this is essentially the life style that I am most comfortable with. Although my ethnicity and religion do play a role in my everyday life, I feel that I have been socialised much more into the British culture rather than anything else.”¹³⁷ Nevertheless naturally, the problematic of identity is a very individual matter and the reproach and identity varies with every individual, which is visible from Dr. Ansari’s report.

According to Lily Kong, dealing with various identities sometimes leads to segregation,¹³⁸ but sometimes it leads to the opposite, such as in Aysha’s case.

For second-generation immigrants, who are more incorporated into the British life, it is sometimes difficult to cope with the identities they have to bring together – the identity of a Muslim and the identity of a British. Quite naturally it is not unusual that they are often confused to what culture they belong. One solution for them is to take on a new identity, an identity of being a British Muslim, which might mean to live a western lifestyle, but to live it according to *Quran*.

¹³³ Nagina Shah’s story, in *Is Islam compatible with the West?*, Web, 15 Sept. 2005, accessed 6 March 2011, <http://news.bbc.co.uk/2/hi/uk_news/magazine/4204820.stm>

¹³⁴ see Humayun Ansari, *Muslims in Britain: A Report*, 13

¹³⁵ see Sakina Ghul Hussain, „Muslim Britain“, *Islamic Supreme Council of Canada*, Web

¹³⁶ see Humayun Ansari, *Muslims in Britain: A Report*, 13.

¹³⁷ Aysha

¹³⁸ see Lily Kong, „Situating Muslim Geographies“, *Muslims in Britain: Race, Place and Identities*, 181.

5.2. Ethnicity and distribution

The British Muslim community is also very diverse ethnically. The term “ethnicity” means a social group that shares the historical origin that may be based upon culture or language and therefore differs from the terms “race” or “nation”.¹³⁹ The majority of Muslims in Britain are the South Asians of Bangladeshi and Pakistani origin; however there are some other communities such as from Cyprus, Malaysia or Africa.¹⁴⁰ Whatever the ethnicity, Lily Kong says that British Muslims are still often referred to as “a single community, when they are, in fact very ethnically heterogeneous”.¹⁴¹

Around three quarters of British Muslim population come from Asian ethnic background - the Pakistani, Bangladeshi, Indian and other Asians. Another six percent of British Muslims are of Black African origin – mainly from Somalia and Nigeria. Another four percent stated their origin as “White British” and seven percent come from another white background such as Cypriots, Turks or Arabs. The nature of ethnicity is evidently able to change, such as the ethnicity of young British-born Muslims who experienced a cultural fusion.¹⁴² According to the 2001 UK Census the place with the biggest proportion of people from different ethnic backgrounds is London, followed by Nottingham.¹⁴³

According to the 2001 Census, the distribution of the whole Muslim population in England is as following: 39.8 percent live in London, 14.2 percent live in West Midlands, 13.4 percent live in North West and about 12.4 percent live in Yorkshire and the Humber. The next numbers that do not reach a ten percent boundary are (descending): South East, East of England and East Midlands. The Muslim population in North East and South West is about 1.5 percent.¹⁴⁴

More than half of all British Muslims have their roots in Pakistan.¹⁴⁵ The highest number of Muslims of Pakistani origin is to be found in Yorkshire and Humber (2.9 percent) as well as in the West Midlands, with the percentage being the same. As opposed to the 1994

¹³⁹ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 120.

¹⁴⁰ see Alex Praill, *Muslims in Britain*, 2.

¹⁴¹ see Lily Kong, „Situating Muslim Geographies“, *Muslims in Britain: Race, Place and Identities*, 181.

¹⁴² see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 119-120.

¹⁴³ see Census 2001 - Ethnicity and religion in England and Wales“, *Office for National Statistics*, Web

¹⁴⁴ see Census 2001 – Geographic distribution, *Office for National Statistics*, Web, n.d., accessed 12 March 2011, < <http://www.statistics.gov.uk/cci/nugget.asp?id=956>>

¹⁴⁵ „Muslims in Britain“, *Lancashire Council of Mosques*, Web, n.d., accessed 25 March 2011, < http://www.lancashiremosques.com/discovery_muslims_in_britain.asp>

Census, the number of Pakistanis grew both in England and Wales.¹⁴⁶ Apart from Bangladeshis; the Pakistanis are not homogenous as they come from different regions such as from Punjab, Mirpur, or regions of the Afghan borders.¹⁴⁷ Geaves says that the first appreciable amount of Pakistanis is to be seen in the 1951 Census and the number grew rapidly after the arrival of Pakistanis during the 60's.¹⁴⁸

Muslims of the Bangladeshi ethnic background form about 0.5 percent of the Muslim population of England and Wales. The highest proportion of Muslims of Bangladeshi origin lives in London and the Tower Hamlets, the number being 33.4 percent.¹⁴⁹ The Bangladeshis are the most homogenous ethnic group with the majority of them coming from the Sylhet region in Bangladesh.¹⁵⁰

The Black Africans and Black Caribbean's form about ten percent of the Muslim population in London areas of Lewisham, Lambeth, Brent and Hackney. The number of Black African and Caribbean's has also risen remarkably since the 1994 Census.¹⁵¹

In Scotland the minority ethnic population increased noticeably since the 1991 Census, and that is of 63 percent. The size of the minority ethnic group is the 2 percent of the total population of Scotland. The Asian ethnic groups form 70 percent of the total ethnic minority population. The largest minority ethnic group is the Pakistanis, followed by Indians. As opposed to 0.63 percent of Pakistanis the Bangladeshis form only 0.4 percent of total population.¹⁵²

The situation is different in Northern Ireland. The largest of ethnic groups in Northern Ireland are the Chinese, forming 0.25 percent of the overall population. They are followed by the Indians with noticeably smaller number of 0.09. The Bangladeshis' figure is 0.04 percent and they are followed by the Black Africans (0.03 percent) and Black Caribbean's with 0.02 percentage. The Bangladeshis form only 0.01 percent of total Northern Ireland population. The place with the largest Bangladeshi population is the Ards (0.08 percent) and the town with the biggest Pakistani representation is the Craigavon (0.15 percent).¹⁵³

¹⁴⁶ see Census 2001 - Ethnicity and religion in England and Wales“, *Office for National Statistics*, Web

¹⁴⁷ see see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 120.

¹⁴⁸ see Ron Geaves, „Britain“, *Islam outside the Arab World*, Ed. by David Westerlund, Ingvar Svanberg, 361.

¹⁴⁹ see Census 2001 - Ethnicity and religion in England and Wales“, *Office for National Statistics*, Web

¹⁵⁰ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 120.

¹⁵¹ see Census 2001 - Ethnicity and religion in England and Wales“, *Office for National Statistics*, Web

¹⁵² Census 2001 - Demographics, *Scottish Government*, Web., n.d., accessed 12. March 2011,

<<http://www.scotland.gov.uk/Resource/Doc/47210/0025543.pdf> >

¹⁵³ Census 2001 - Ethnic Groups, *Northern Ireland Statistics and Research Agency*, Web., 12 February 2009, accessed 13 March 2011,

<<http://www.nisranew.nisra.gov.uk/Census/pdf/Key%20Statistics%20ReportTables.pdf>>

Britain as such and the British Muslim community especially is diverse when ethnicity is concerned. The majority of Muslims living in Britain have their roots in South Asia. Ethnically, half of them come from Pakistan, and the area with the biggest number of Pakistanis is Yorkshire. Numerically, Pakistanis are followed by Bangladeshis. The same situation is in Scotland, which experienced a rapid increase of the number of ethnic minorities in last twenty years. On the other hand, in Northern Ireland the Bangladeshis and Pakistanis form only a very small percentage of the overall ethnic population.

5.3. Household and employment

The family and household both play a significant role in the Islamic faith so it is not surprising that on average, Muslims have the largest household size, which could also be explained by the extended nature of Muslim family.¹⁵⁴ The structure of Muslim households has changed over the past decades in terms of primarily male household to a permanent family settlement. Two thirds of the households have at least one dependent child and the rest has even three or more dependent children. The cohabitation is not very common among British Muslims, forming only 3 percent. However the households with lone parents are slightly above the national average with 11.9 percent. There are only a very small number of women residing in a polygamous marriage.¹⁵⁵

In England and Wales the single-pensioner households are much more common among Christian or Jewish households, than among Muslim or Sikh households. About 19-21 percent of Muslim or Sikh households contain more than one family, and these multiple family households are most likely to comprise from a single extended family.¹⁵⁶ The Muslim households are most likely to live in the rented accommodation provided by the council or housing association and in 2001 more than 30 percent of the households lived in an officially overcrowded accommodation.¹⁵⁷

¹⁵⁴ Muhammad Anwar, „Muslims in the West: demographic and socio-economic position“, *Caring for Muslim Patients*, Ed. by Aziz Sheikh and Abdul Rashid Gatrad, (2000, Oxon: Radcliffe Publishing Ltd, 2008) 14.

¹⁵⁵ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 134-135.

¹⁵⁶ Census 2001 – Households, *Office for National Statistics*, Web., n.d., accessed 13. March 2011, < <http://www.statistics.gov.uk/cci/nugget.asp?id=961> >

¹⁵⁷ Chris Rojek, „Trapped in the Double Bind: Muslim Britons Today“, *Brit-myth: Who do the British think they are?*, (London: Reaktion Books Ltd, 2007), 186.

In Scotland the situation with dependent children is similar to the situation in England and Wales, with the percentage of Pakistani, Bangladeshi and other Asian households with three or more dependent children outweighing slightly the percentage of any other ethnic minority and outweighing significantly the white Scottish households. The percentage of lone parent families of Bangladeshi origin is the lowest (9.6 percent) as opposed to the 29.5 percent of the same families of white Scottish. The percentage of lone parent families of Pakistani origin is slightly higher, 16.1 percent. Pakistanis are followed by Indians and other South Asians. The multiple family households (three or more families) percentage is 0.6 for Bangladeshi and 2.3 percent for Pakistani, as opposed to 0.0 percent of White Scottish. More than seventy percent of both Pakistani and Bangladeshi households live in large Scottish urban areas.¹⁵⁸

The structure of Muslim households changed from the predominantly male one, to a family one. The important role of family and family relationships in Islam is visible on the structure of Islamic families in Britain. The number of dependent children per family is beyond the national average. The number of lone parents is also a little bit above the British average. On the other hand, what is below the national average is the number of Muslim single-pensioner households. Very common are multiply families' households. According to research, Muslims are most likely to live in a rented accommodation. A similar situation is, again, in Scotland.

5.4. Education

Education has a very long and rich tradition in the Muslim world. Almost every academic discipline was influenced by the Muslim academic scholarship some time in the history. The importance of the education can also be demonstrated on the fact that the Arab universities emerged centuries before the Western ones. This all was undoubtedly encouraged by the fact that in the Muslim religion, the education as well as family plays a very significant role. The faith education is very important for all Muslims, and when it comes to such matter, it is the parents, who have a big responsibility toward their children's development in this subject. Outside home, there are naturally other institutions that should transmit the religious

¹⁵⁸ 2001 Census – Analysis of the Ethnicity: A Summary Report, *Scottish Government*, Web, n.d., accessed 13 March 2011, < <http://www.scotland.gov.uk/Resource/Doc/47210/0025543.pdf> >

nurture to Muslim children. These are the mainstream state schools, the state funded Muslim schools and the independent Muslim schools. There are also schools based at the mosques, so called makatib schools.¹⁵⁹

The Muslim education is promoted by various organisations. These include the National Muslim Education Council or the Muslim Educational Trust, which not only supports faith education, but also many social and cultural activities. Muslim students that attend universities are represented by the Federation of Student Islamic Societies. The right to establish independent schools came with the Education Act in 1944.¹⁶⁰

At the moment Muslim children form approximately 5 to 6 per cent of the total school population, while in areas like Bradford they make up even about 33 percent. The majority of them are, however, still educated at the mainstream state schools.¹⁶¹

Apart from mainstream state schools, the British Muslim children can also attend faith schools. These are basically primary or secondary schools, which are supported, or were founded by a particular religious organisation. About one third of all state schools in England are faith schools, with the majority of them being Christian. The next highest number is formed by the Jewish schools, followed by the Muslim faith schools, which however form a significantly smaller number. In 2007 the UK government decided to start working with them in order to create new type of state faith schools. The aim of such decision was to ensure that the education will get to every member of the particular minority group.¹⁶² There are currently seven state Muslim faith schools in the UK. In the near future the number of faith schools as well as the number of Muslim private schools is expected to grow.¹⁶³

The growing emergence of Muslim schools in last two decades is connected with the growing number of Muslims in Britain and therefore with the growing educational needs. As was said in the beginning of this chapter, a very important part of the education of Muslims is learning about Islam, instruction of which is naturally the best when delivered by a Muslim teacher. Therefore in the eighties the first Muslim community schools emerged in London. The first of them was called London school of Islamics, founded by Iftikhar Ahmad, who

¹⁵⁹ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 146-153.

¹⁶⁰ see Alex Prail, *Muslims in Britain*, 6-7.

¹⁶¹ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 150-151.

¹⁶² Denis Hayes, „Faith Schools“, *Encyclopedia of Primary Education*, (Oxon: Routledge, 2010) 148.

¹⁶³ Facts About Faith Schools, *Guardian: Schools*, Web., 2011, accessed 25 March 2011, <<http://www.guardian.co.uk/education/2001/nov/14/schools.uk2>>

thinks that “the needs of Muslim children can be met only through Muslim schools”. Now there are approximately 102 Muslim schools in Britain.¹⁶⁴

Special types of supplementary schools are makatibs, schools based in mosques, but they can also be based in private homes. They give special mother-tongue classes or they provide a homework support. According to the research, the majority of Muslim children in Britain spend up to two hours a day at their local mosque, receiving instructions about Islam in their local makatib.¹⁶⁵

Most of Muslim children still attend state schools; however there are other alternatives they can make attend. There are so called faith schools, independent Muslim schools or state funded schools. The number of Muslim schools grew in the last two decades and the government decided to start working with Muslim schools in order to ensure that education is accessible to all members of the community. Other alternative is a mosque based school, where most of Muslim school children still spend a portion of their free time.

¹⁶⁴ Iftikhar Ahmad, „The needs of Muslim children can be met only through Muslim schools“, *Guardian: Society*, Web, 2011, accessed 25 March 2011, < <http://www.guardian.co.uk/society/2002/may/22/publicvoices1>>

¹⁶⁵ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 152-154.

6. Mosques

A mosque is a place of worship and therefore also requires certain etiquette, such as ritual cleansing of the body. Mosques serve mainly for the performance of prayers but they are a heart of the community; but also serve as a place for debate, discussions, socialising, education and social welfare. A mosque has a special architecture and also a special furnishing – there are no seats in there, only carpets on the floor, usually indicating the direction of worship. In mosques the images of living beings are replaced with patterns and calligraphy on the walls as well as windows. A typical feature of mosques in Arab countries is the minaret that serves as a place from where the call to prayer, performed by muezzin, is heard. Newer British mosques have minarets.¹⁶⁶

It is estimated, that all over Britain, there are about 1,000 mosques (1,600 according to the BBC¹⁶⁷), and the number continues to rise.¹⁶⁸ The number varies due to the fact that to state it precisely is not easy, since not all of them are registered. The mosques vary too; there are all kinds of them, ranging from the big ones to the smaller community ones. From all of them I will later focus only on few, mainly because of their primacy or originality.

The early British mosques of the second half of 19th century were built either by Muslim traders, Orientalists or Islamic scholars. The first officially designated mosque was established in Liverpool by Henry Quilliam, a solicitor that converted to Islam. Not long after that, in 1891, the Liverpool Mosque and Institute was founded, an institution that not only served for prayers but also was a home for orphans and served as a school.¹⁶⁹

The Mosque built in Liverpool indeed was a first mosque; however it was not a first purpose-built mosque. First such mosque, with its primacy not only in Great Britain but in the whole Europe (outside of Islamic Spain) was the Mosque established in Woking, Surrey. It was founded in 1889 by Dr. Gotlieb Leitner, a Hungarian who grew up in Istanbul. Along with the Shah Jahan Mosque (named after its donator, Begum Shah Jahan of India) he also built an Oriental Institute, which, however was closed down after his death. At the beginning of the 20th century, the Mosque fell in disuse, and remained unused until the arrival of Khwaja

¹⁶⁶ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 181-183.

¹⁶⁷ „Mosques“, *BBC*, Web, n.d., accessed 26 March 2011, <http://www.bbc.co.uk/radio4/excessbaggage/index_20090117.shtml>

¹⁶⁸ Mohammad Shahid Raza, *Islam in Britain: Past, Present and the Future*, (Michigan: Volcano Press, 2009) 49.

¹⁶⁹ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 184.

Kamal-ud-Din, an Indian lawyer. With the help of Lord Headly, an early convert and a close friend of his, he also managed to set up a mission that would help to spread the truth about Islam among Britons. The Muslim Mission in Woking played a significant role in spreading Islam and early converting, which was also helped to by issuing a periodical called *Islamic Review*.¹⁷⁰

The East London Mosque is regarded to be the first London mosque. Its history dates back to the 1910, when few notable Muslim figures of that time established the London Mosque fund. As the fund grew, what started in one hired prayer room gradually spread into three hired buildings in 1940. The East London Mosque along with the Islamic Cultural Centre was opened in 1941. Much later, in 1985 a new East London Mosque was built in Whitechapel Road. The new one is completed with minarets and a dome, and became a landmark of East End. Next to the Mosque, a London Muslim Centre was build in 2004, after HRH Prince Charles, along with HRH Prince Mohamed al-Faisal, launched the project in 2001. The East London Mosque and the London Muslim Centre are situated in the Tower Hamlets, an area with the largest Muslim community.¹⁷¹

Many of British purpose-built mosques are called “central mosques”, which reflects a symbolic primacy. A number of cities such as Manchester, Birmingham, Glasgow or Edinburgh have their own central mosques. These mosques often follow two styles – the traditional, comprising from one large dome with a minaret on the side, or another. This new and innovated style is followed by mainly newly build custom-built mosques and the originality lies in the fact that these mosques have a localized interpretation of the above-mentioned traditional Islamic style. An example of that can be the Edinburgh Central Mosque. It fuses both Islamic and Scottish architectural styles (for example the Arabic calligraphy and patterns of Scottish tartans), which can be interpreted as a reflection of emerging of a Scottish Muslim identity.

The city with the biggest number of mosques as well as purpose-built mosques is Birmingham, with 116 mosques in total. Bradford follows Birmingham with 44 mosques then Manchester with 31 mosques.¹⁷²

With the growing number of Muslims the necessity to meet the spiritual needs became more and more apparent. Therefore the mosque building started in the 19th century and now

¹⁷⁰ „History of the Mosque“, *Shah Jahan Mosque*, Web, 2007, accessed 26 March 2011, <http://www.shahjahanmosque.org.uk/02_03.html>

¹⁷¹ „History of MLC“, *East London Mosque and London Muslim Centre*, Web, n.d., accessed 26 March 2011, <<http://www.eastlondonmosque.org.uk/history>>

¹⁷² see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 192-193.

there are more than 1,000 mosques all over Britain. The first of them was the Shah Jahan Mosque in Woking, being the first purpose-built mosque in Western Europe. The first mosque built in London is the East London Mosque. The city with the highest number of mosques is Birmingham.

7. Conversion to Islam

The Muslim population of Britain is also contributed to by many converts. Conversion is not a matter of last decades such as evidences show that it was as early as in the 16th century, when the first person, whose name survived in documents (which does not mean that there was no conversion before), converted. It was a servant named John Nelson, a son to a yeoman of Queen's guard. He is mentioned in *The Voyage made to Tripolis*, from 1583. There are not many papers that would document the very early conversion to Islam, either because the converts never returned to Britain and stayed in Arab countries, or they were forced to the conversion by being enslaved or, they converted and then reconverted again. Unsurprisingly, the conversion was enhanced by the John Ross's 1649 translation of *Quran*. He himself felt it as he said that his "*Alcoran*" could prove to be attractive enough to win new converts. The proof of the existence of early conversion among Britons can be also found in the medieval writings and dramas. The very first representation of an English convert is possibly in *The Tragedye of Solyman and Perseda* by Thomas Kyd, which dates back to 1588.¹⁷³

With more and more Muslims coming to the country during the 19th century, the conversion was naturally boosted too. The poor lascars, seamen hired by wealthy Englishmen often married English women, who thus became "orientalised", however it is not known if they also converted or not.¹⁷⁴ A few decades later, at the beginning of 20th century, converts were encouraged by the Muslim Mission Woking, set up by the Shah Jahan Mosque's Kamal-un Din and a his friend Lord Headly, a convert. The converts of that time came from all social backgrounds, ranging from working class men to surgeons, generals and even aristocrats.¹⁷⁵

In recent decades the conversion spread heavily all over Britain. The study of a multi-faith group Faith Matters revealed that the number of converts crossed the line of 100,000 already and last year alone 5,200 Britons converted. The number has almost doubled in the last ten years.¹⁷⁶

¹⁷³ Nabil Matar, *Islam in Britain: 1558-1685*, (Cambridge: Cambridge Univesity Press, 1998) 34,46,52.

¹⁷⁴ see Sophie Gilliat-Ray, *Muslims in Britain: An Introduction*, 31.

¹⁷⁵ see „History of the Mosque“, *Shah Jahan Mosque*, Web

¹⁷⁶ Jack Doyle, „How 100 000 Britons have chosen to become Muslim ... and average convert in a 27-year-old white woman“, *Mail Online*, Web, 2011, accessed 27 March 2011, <<http://www.dailymail.co.uk/news/article-1343954/100-000-Islam-converts-living-UK-White-women-keen-embrace-Muslim-faith.html>>

According to the 2001 Census in England and Wales there were about 63,042 white British converts. Such numbers however are not very precise an indicator such as the task about religion in the census did not include how the person converted. The Scottish 2001 Census was more accurate, including the questions about - the religion the person was born into, and the religion he follows now. The Scottish census revealed that there were 1,224 converts, which is about 0.026 percent of the total population. The evidence shows that the conversion rate has been increasing every year since the 2011 Census. Kevin Brice suggests that it could be caused by an increased awareness about Islam, which goes along with an increased opportunity of contact with Islam.

It is the mosques that keep records about conversions, however the access to it is often difficult to obtain. The process of conversion is quite simple – a person that wishes to convert has to recite the Shahadah (Declaration of Faith) in front of two Muslim witnesses. This often happens in mosques and therefore Brice estimates that half of all the conversions, that take place in mosques, happen in London, due to the fact that majority of the Muslim population is to be found in London and so is most of the mosques. The process of conversion can also take place in the “conversion centres” which would naturally increase the number.¹⁷⁷

The Faith Matters group found out, that the average convert is a 27-year-old white woman. Their report revealed that about 70 percent of all converts were white, two-thirds of all converts were women and the average age was 27, thus the above statement. More than half of the female converts started wearing the headscarf and almost five percent decided to wear burka.¹⁷⁸ With the cultural clash between Islam and the West, Roger Child states in an article for BBC that the converts may become a “living bridge between Islam and the West”.¹⁷⁹

The reasons behind conversion vary with every convert; however some reasons repeat more often than other. Some of the converts decide to convert after having been introduced to the faith by their partners, some just got interested and converted after studying Islam for a bit. Nevertheless, the reason behind conversion of majority of them was the fact that they felt confused or disappointed with the Western culture. Such as Lynne Ali, who says that she did not feel content with the partying lifestyle she used to lead before and found her real self in

¹⁷⁷ Kevin Brice, *A Minority Within a Minority: A Report on Converts to Islam in the United Kingdom*, (Swansea University on Behalf of Faith Matters, 2010)

¹⁷⁸ see Jack Doyle, „How 100 000 Britons have chosen to become Muslim ... and average convert is a 27-year-old white woman“, *Mail Online*, Web

¹⁷⁹ Roger Childs, „A Muslim in the Family“, *BBC News*, Web, 1 May 2004, accessed 27 March 2011, < <http://news.bbc.co.uk/2/hi/programmes/3663771.stm> >

wearing the niqab.¹⁸⁰ Wearing the headscarf itself is seen as a means of liberation for many female converts, as for example for Myriam Francois-Cerrah or Kristiane Backer.

Myriam Francois-Cerrah was a child actress who enjoyed all the luxuries of Western culture. Later however she decided to convert to Islam, and since then embraced it fully as she wears the headscarf and prays five times a day. She sees the headscarf as an empowering thing, since as she says “it helps women communicate in public without being seen as sexualised objects.”¹⁸¹

Another convert is Kristiane Backer, a former MTV Europe presenter, who decided to convert after studying Islam for a while. She made such a decision because she felt that she was missing something, despite her glamorous lifestyle. She says that “people who have experienced all the freedoms of Western society are seeking new boundaries”, explaining the reasons behind conversion. She also feels that most female converts agree that all Islam is about is empowering yourself as a woman, only with a little bit different tools than those traditional in the Western world.¹⁸²

Conversion to Islam is almost as old as the presence of Islam in Britain as such. However the conversion’s rate has recently risen. The precise number of converts is not easy to state, but a research showed the average convert is a 27-year old woman and the majority of converts are white. The most frequent reason behind conversion seems to be the disillusionment with the western society. The situation in Scotland is different, with converts contributing only little to the Muslim community.

¹⁸⁰ see Jack Doyle, „How 100 000 Britons have chosen to become Muslim ... and average convert is a 27-year-old white woman“, *Mail Online*, Web

¹⁸¹ Sophie Grove, „Muslim Converts“, *Marie Claire*, September 2010, no 265, page 97

¹⁸² see Sophie Grove, „Muslim Converts“, *Marie Claire*, 99.

8. Conclusion

There are about 1.5 million of Muslims in Britain, and Islam is the second biggest religion, according to the 2001 Census. Half of Muslims currently living in Britain were already born in the country. The distribution as well as the nature of settlement changed significantly since the 18th century, the time when the first communities were formed. At first, Muslims, who came to the country, lived mainly at ports and formed predominantly male communities. Later they spread all over Britain and the settlement's nature changed to a family one. Currently most of them live in England, especially London. Within London, the area with the biggest Muslim population is the Tower Hamlets. The number of Muslims in England outweighs their numbers in the rest of United Kingdom.

With the growth of numbers, the ethnic as well as religious diversity also increased. As is clear from the 2001 Census, the largest ethnic group in Britain is the Pakistanis, followed by the Bangladeshis. Majority of them moved to Great Britain after the WW2. The biggest Islam division represented in Britain is the Sunni division, which is also the biggest division in the world. The affiliations that are represented by most Muslims are the Barelwis, followed by the Deobandis; both affiliations mentioned having its roots in India. The situation in Scotland is similar to the situation in England.

Along with the nature of settlement, numbers and distribution, the identity of British Muslims naturally changed too. With gradually greater engagement in the wider society, the second generation often started to experience a cultural clash and confusion about what culture they belong to. The biggest tendency of young British Muslims is to take on a new identity – the identity of British Muslim. By doing so, they try to reconcile their Muslim identity with the western one. Therefore, quite naturally, the young generation of Muslims feels more incorporated into the wider British society, as compared to their migrant elders.

With the growth of numbers, the Muslim community became more dynamic and engaged in the society. They started to establish their own mosques, schools (faith schools as well as independent Muslim schools) and various organisations that would also help them to be represented in public. The public representation of communities was also often provided by community leaders.

The improvement of educational and work wise conditions can be seen on the two immigrant generations living presently in Britain. Members of the Muslim community now

work as lawyers and doctors, attend universities and co-operate with government on diverse projects (such as in the area of schooling).

The relationship between the Arab countries and Great Britain started already in the 8th century. Their presence in medieval Britain can be seen on various literary portrayals of them, and on the medieval translation of *Quran* in English.

The history of Muslim immigration into Britain is a long one and was often enhanced by Britain itself, mostly because of the shortage of labour power (e.g. to help to restore the damaged country after WW2). Important landmarks in the history of Muslim immigration to Great Britain are the establishment of the East India Company, and the opening of the Suez Canal. Perhaps because of the long history of immigration and connection in general, the Muslim community in Britain is slightly distinct. The range of immigrants gradually developed into immigrants who came from all society layers.

The size of Islamic family as well as household in general is above the British average, such as family plays a very important role in every Muslim's life, and there are strong bonds between individual families. The majority of Muslims lives in a rented accommodation. The structure of Muslim household developed from a male one to a family one.

The mosque building and its growth is a matter of 20th century onwards. Out of Western Europe, Great Britain became the first country with a purpose-built mosque, which is the Shah Jahan Mosque in Woking, Surrey. There are more than 1,000 mosques in Britain, with Birmingham having the highest number of mosques per city.

The last chapter of the thesis deals with conversion. Conversion to Islam in Britain is today a very common matter; although ever since the *Quran* was translated to English, there has been the conversion to Islam too. As difficult as it is to state a precise number of converts, a research showed that the average convert is a 27-year old woman and the majority of converts are white. The situation in Scotland is different, with only small number of converts.

In general, the British Muslim community is a very dynamic and diverse community. Since its beginnings, many aspects of the community improved and changed and most of the changes were the matter of 20th century. Because of a long history of immigration and presence of Islam in the United Kingdom, the community managed to spread all over the country and become a part of British culture and life.

9. Resumé

Bakalářská práce je zaměřena na muslimskou komunitu ve Velké Británii. Kromě zaměření na vztah Spojeného Království a Arabských zemí je hlavním cílem mé práce charakterizovat muslimskou komunitu z historického pohledu i její současnou podobu a poskytnout tak ucelený pohled. Dále zjišťuji, jak a jestli vůbec, se charakter této komunity v průběhu posledních dvou století změnil. Zaměřila jsem se na Anglii, jelikož materiály týkající se právě Anglie, jsou nejdostupnější. Všechny statistické údaje, které jsem použila, jsou z roku 2001 a ze Sčítání lidu z téhož roku. Metodami, které jsem využila, byla komparace, analýza a popis.

První kapitola je zaměřena na islám jako takový. Podle mého názoru je nezbytné, aby člověk, který čte tuto práci, získal o této víře alespoň základní informace. Islám je jedním ze světových náboženství. Je to náboženství monoteistické. Muslimové, přívrženci islámu, uctívají jednoho Boha, který se do arabštiny překládá jako Allah. Svatou knihou islámu je *Korán* - kniha, ve které jsou obsažena sdělení proroka Mohameda, které přijal v sedmém století. Prorok Mohamed je posledním z celé řady proroků, Adamem počínaje. V roce 622 byl Mohamed nucen uprchnout z Mekky do Mediny, města, kde se nachází posvátná mešita Kába. Po Mohamedově smrti se stoupenci islámu rozdělili na dvě skupiny, šíity a sunnity. Sunnité po celém světě šíity početně převažují. Pro muslimy jsou důležité takzvané Pilíře islámu, které by měli dodržovat. Těchto Pilířů je pět: Shahadah – prohlášení víry, Salat – modlitba, prováděna pětkrát denně, Zakat – charita, Hajj – pout' do Mekky a Sewn – půst v období Ramadánu. Jak muži, tak ženy by se v souladu s islámem měli oblékat skromně a nenápadně. Velice důležitou roli hraje v této víře rodina a vzdělání.

Další kapitola je věnována islámu ve Velké Británii. Celkem (podle údajů z roku 2001) žije v Británii 1.5 milionu muslimů, jejichž počet v Anglii výrazně převyšuje počet ve Skotsku nebo Walesu. První dochovaná zmínka vztahu mezi arabským světem a Spojeným Královstvím pochází z osmého století. Je jí mince ražená králem Offou ze země Mercia. Dalším mezníkem byly bezpochyby křižácké výpravy, v nichž nemalou roli hrála právě Británie. Další důležitou událostí bylo založení Východoindické společnosti v roce 1600. Díky tomu přišlo do Británie mnoho Indů, někteří z nich byli muslimové. Přítomnost Arabů ve středověké Británii dokazují také hry Williama Shakespeara, například *Othello*. Pod arabským vlivem se do angličtiny také dostala slova jako „sofa“, „lemon“ nebo „cotton“. V polovině 17. století se na světlo světa dostal překlad *Koránu* od George Sale, což

napomohlo osvětě a také přestupu některých křesťanů k islámu. Vzhledem k dlouhé historii muslimské přítomnosti na Britských ostrovech je přirozené, že muslimská komunita měla dost času na to se distingovat, rozvinout a rozmístit po celé Velké Británii.

Poté se věnují emigraci. Do druhé poloviny 20. století se emigrace v Británii dá nazvat jako „net immigration“, což znamená, že počet lidí, kteří opustili zemi, byl vyšší, než počet lidí, kteří do země emigrovali. 20. století se stalo stoletím, kdy se zavedly imigrační zákony a vyhlášky. V první polovině 20. století byly zavedeny pasy a silnější imigrační kontroly, což mělo na příliv cizinců jistý vliv. Byla to však Velká Británie sama, která mnohdy podpořila přísun lidí do země, například po druhé světové válce, kdy bylo potřeba hodně pracovní síly, která by pomohla celou zemi zrekonstruovat po německých bombardováních.

Dále se věnují samotné emigraci muslimů. Jak již bylo řečeno, mezníkem v této emigraci bylo založení Východoindické společnosti. Britští důstojníci často trávili mnoho času v zahraničí, kam brali i své rodiny. Nežádá v zahraničí zůstali. A pokud se vrátili, nebylo výjimkou, když si s sebou vzali své služebnictvo, a tak se do Británie dostalo například mnoho Indů. Není potřeba říkat, že exotické služebnictvo bylo také v té době známkou vysokého společenského postavení. S rozvojem společnosti bylo zapotřebí čím dál tím více pracovní síly. Tímto způsobem přišlo do Británie mnoho námořníků, jejichž životní podmínky však nebyly v nové zemi nijak příjemné. Postupně začaly do Británie proudit i přistěhovalci z jiných sociálních vrstev. Jedním z prvních přistěhovalců, kteří se v Británii usadili natrvalo, byl Shaykh Din Muhammed, který v Londýně otevřel první Indickou restauraci a také založil prosperující Indické lázně. Po otevření Suezského průplavu se v Británii začaly formovat první muslimské komunity, nejdříve hlavně v přístavech, jako Manchester, Cardiff a Liverpool. Netrvalo dlouho, a muslimové začali zakládat první „mešity“, které se většinou nacházely v soukromých domech. Na konci 19. století byla postavena první mešita - Shah Jahan Mosque, která se v západní Evropě stala první svého druhu. Na začátku 20. století bylo v Británii už 10 000 muslimů. Emigrace se však zpomalila první světovou válkou a špatná britská ekonomika odradila mnoho potenciálních emigrantů. Pracovních příležitostí bylo málo, a když už se nějaké vyskytly, dostávali je spíše Britové než přistěhovalci. Snížení přítoku emigrantů bylo také způsobeno změnou v imigračních zákonech té doby. Avšak již po druhé světové válce sama Británie žádala emigranty o přesun do země, aby pomohli s opravou země po ničivé válce, ve které zahynulo mnoho britských mužů. Zpočátku se v zemi usazovali pouze živitelé rodin, kteří finančně podporovali zbytek své rodiny v rodné zemi, avšak v 60. letech začali do Británie přicházet i další rodinní příslušníci. To byl i případ rodiny

Ayshi, pocházející z Bangladéše, o které se ve své práci zmiňují. Zanedlouho se začala rodit nová generace přistěhovalců, začaly se stavět školy a zakládat různé instituce.

Britská muslimská komunita je považována za nejrozmanitější komunitu svého druhu vůbec. Velká většina britských muslimů se hlásí k sunnitské tradici. Muslimů, kteří se hlásí k tradici šíitské je v Británii asi 320 000 a v rámci této divize dominuje etnická skupina pocházející z Pákistánu. Největší „škola“ šíitské tradice jsou Ismailiové. Sunnitskými divizemi jsou Barelwiové a Deobandiové. Celkově se asi 50 procent všech britských muslimů hlásí k Barelwiovské „škole“. Přívrženců Bareilwismu je více, než přívrženců Deobandismu, avšak co se týče počtu mešit těchto „škol“, je to přesně naopak. Další „školou“, která má však svůj původ až na konci první poloviny 20. století, je Jamaat-i Islami.

Muslimská komunita potřebuje, a vždy potřebovala, být nějak reprezentována. Kromě různých organizací, kterým je věnována samostatná kapitola, existovalo v historii několik vlivných mluvčích a „vůdců“, kteří měli za úkol vystupovat za určitou komunitu na veřejnosti, hájit její práva atd. Pravděpodobně nejvýznamnějším byl Pir Abdul Wahab Siddiqi, který v Coventry založil společnost zvanou The Islamic Society.

Další kapitola je věnována muslimským organizacím. První organizace, která si dala za úkol zaštitovat všechny britské muslimy byla The Union of Muslim Organization, založená v 70. letech. O osvětu islámu v širší společnosti se stará The Muslim Council of Britain. Jednou z dalších organizací je Council of Mosques, která má za úkol sjednocovat britské mešity. Vzhledem k tomu, že velkou roli v životě muslimů hraje charita, není překvapením, že spousta organizací založených muslimy se zabývá právě pomáháním druhým. Jednou z nich je např. Muslim Aid.

Následující dvě kapitoly jsou věnovány komparaci první a druhé emigrantské generace britských muslimů. Zatímco první generace přišla do Británie bez jakéhokoli zázemí a většinou musela manuálně pracovat, další generace, která se v Británii již narodila má možnost navštěvovat univerzity a poté získat lepší práci, než jejich předkové, kteří museli v nové zemi vybudovat vše od začátku. Avšak díky tomu, že je nová generace více ve styku s britskou společností, vzniká u mladých lidí často napětí ohledně toho, kam patří. Většinou si mladí muslimové v Británii vyberou kompromis, žijí podle standartu západní společnosti, ale vše musí být v souladu s islámskou vírou a s tradicemi jejich rodičů. Mishaal Ali vysvětluje, jak je její život odlišný od života její matky, která se musela starat o sourozence a být doma, zatímco Mishaal Ali chodí do školy a je svobodnější. Dalšími rozdíly mezi imigrantskými generacemi je také nabídka pracovních příležitostí a výše platů. Stejně jako vzdělanost, se i výše platu výrazně zlepšila.

Nejvíce britských muslimů pochází z Pákistánu nebo Bangladéše. Nejvíce jich žije v Londýně, kraji West Midlands a dalších. Největší počet lidí s pákistánským původem žije v hrabství Yorkshire. Počet Pákistánců vzrostl hlavně v šedesátých letech. Nejvíce muslimů s bangladéšským původem žije opět Londýně a to hlavně v oblasti zvané Tower Hamlets. Počet etnických minorit ve Skotsku relativně rapidně vzrostl v posledních deseti letech. Nejvíce zastoupenou menšinou jsou tam Pákistánci. Největší menšinou Severního Irsku jsou Číňané, oproti kterým je počet lidí s původem v Bangladéši relativně nízký.

Vzhledem k tomu, že rodina a celkové rodinné vztahy jsou pro každého muslima velice důležité, není překvapující, že v průměru žijí muslimové v rozlohou největších domech. To je jistě způsobeno i tím, že není výjimkou, když žije více rodin pohromadě. Oproti jiným náboženským skupinám bydlí většina starších členů rodiny doma, ne v domovech pro penzisty. Jen malý počet muslimských párů spolu pouze partnersky žije, převažující většinou jsou sezdané páry. Průměrný počet dětí v rodině také převyšuje národní standart. Stejná situace je ve Skotsku a Severním Irsku.

Mnoho muslimských dětí stále navštěvuje státní školy, avšak objevily se i takzvané „Faith Schools“, školy podporované komunitou. Jedním z propagátorů takových komunitních škol je i Iftikhar Ahmad, který věří, že potřeby muslimských dětí mohou být jediné plně uspokojeny v muslimských školách. V poslední době stát rozhodl o podpoře a angažovanosti v rámci muslimského školství, hlavně kvůli tomu, aby se vzdělání zajistilo všem členům komunity, bez ohledu na finanční situaci. Mnoho dětí v rámci vzdělávání tráví velkou část svého volného času ve školách zřízených při mešitách.

Další kapitola je věnovaná mešitám. Přesné číslo není lehké určit, jelikož existují jak velké mešity, tak nevidované, malé mešity lokálního charakteru. Různé zdroje uvádí počet 1 000 až 1 600 (BBC). První mešitou svého druhu se stala Shah Jahan Mosque ve Woking, Surrey, postavená na konci devadesátých let 19. století Dr. Gotliebem Leitnerem, Maďarem, který vyrostl v Istanbulu. První londýnskou mešitou je The East London Mosque, jejíž historie sahá až na počátek 20. století.

Poslední část mé práce se zabývá konvertitstvím – přestupem na islámskou víru. Konvertovat k islámu je velice jednoduché. Člověk by měl přestoupit z vlastní vůle a měl by o tom být pevně přesvědčen. Poté stačí před svědky pronést Shahadah. Většina lidí by se měla nechat zaregistrovat v mešitě, avšak ne všichni tak učinili, což znamená, že přesný počet konvertitů se těžko určuje. Konvertitství není v Británii věcí 20. století, existuje minimálně od té doby, co byl ve středověku Georgem Saleem přeložen *Korán*. V posledních letech však

počet konvertitů roste. Průzkum odhalil, že asi 70 procent konvertitů jsou Britové bílé pleti a průměrným konvertitem je 27-letá žena.

Z mé bakalářské práce vyplynulo, že islámské země a Velkou Británií váže velmi dlouhý vztah. Díky vysokému počtu muslimských imigrantů, kteří přišli do země v průběhu 20. století, se z muslimských přistěhovalců stala velice dynamická a živá komunita, jejíž členové se plně angažují v současné britské společnosti, staví školy, dělají kariéru a sdružují se v různých organizacích. Nyní již nežijí v malých přístavních komunitách, ale téměř po celé Velké Británii. Od svých počátků, které sahají až do 19. století, se komunita změnila do té míry, že její členové mohou směle konkurovat rodilým Britům ve většině aspektů každodenního života, jakou je vzdělání, pracovní příležitosti nebo celkové postavení ve společnosti.

Anotace

The aim of this bachelor thesis is to give a compact view on the Muslim community in Britain and find out how the community has changed since 19th century. I will look at the community from both the historical as well as contemporary perspective. I will describe the immigration and later deal with the immigrant generations, focusing on their differences. I will also focus on the ethnic and religion diversity among British Muslims, describing each affiliation in detail. Brief description of Islam and British Immigrant system will be included, as I find it necessary for general understanding of the topic.

Key words:

Great Britain, Muslims, community, Islam, immigration, ethnicity, mosque, family, generation, education, religion, converts, England

Anotace

Cílem této práce je poskytnout kompaktní pohled na Muslimskou komunitu ve Velké Británii a také zjistit, jak se charakter této komunity změnil v průběhu posledních dvou století. Komunitu se budu snažit popsat jak diachronně tak synchronně. Součástí práce bude také pohled na různé generace imigrantů. Soustředit se budu také na etnickou a náboženskou diferenciaci mezi Britskými muslimy. Začátek práce bude věnován Islámu.

Klíčová slova:

Velká Británie, Muslimové, komunita, Islám, imigrace, etnicita, mešita, rodina, generace, vzdělání, víra, konverti,, Anglie

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