

Extremism is a global concern. Education and Religious Education need to address the narratives and their appeal so that they can be recognised and countered.



HARINGEY Standing Advisory Council on RE (SACRE)

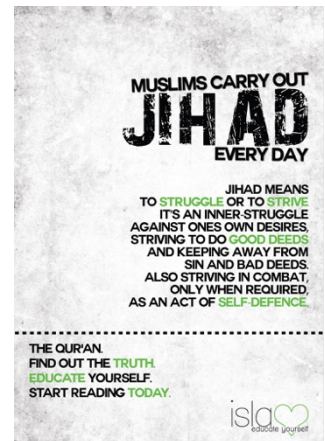
Working Party on Islam and the concept of Jihad

Members: Syed Ali : Professor David Waines; Reverend Dr Stephen Aglinko; Norman Bacrac, Anita Compton (RE Adviser to Haringey SACRE)

Acknowledgements for clarifying, refining and editing to RE colleagues and advisers Denise Chaplin and Dave Francis

Standing Advisory Councils on Religious Education have a role in strengthening interfaith understanding and good community relations.

Challenges to religious understanding have come from religious intolerance, acts of violence, from the spectrum of extremism and the threats of terrorism. As Charles Clarke notes this came, 'first in Northern Ireland and then with Islamic Fundamentalism and now there is the shocking rise of anti-Semitism which is threatening communities.'¹



Our task in this paper is to:

- *explain what the concept of Jihadi means to Muslims in their life and practice*
- *consider how this concept has been hijacked since 9/11 and 7/7, portrayed negatively in the media and associated with extremism, and terrorism*
- *explain how this has affected the perception of Islam worldwide and Muslims in Britain and led to increasing scrutiny of the Muslim community, widespread fear and suspicion of Islam and to Islamophobia and hate crime*
- *consider why some people are drawn into extremism and how the language of human rights and freedom of expression is exploited by political groups on the Far Right and Religious Fundamentalism to peddle hatred or promote extremist ideology*
- *consider **the harms** done to individuals, groups, society and democracy.*

and

- *explore and go beyond polarization and crude stereotypes that dehumanize and demonize others and find a common humanity*
- *identify, the main trends of Sunni and Shia Islam as well as the minority of Ahmadiyya Muslims here, and be aware of the diversity within and across Britain*
- *note the diversity within and across the Haringey Muslim communities and mosques. so that schools can be better informed and prepared when they invite visitors into school and plan visits to local places of worship*
- *signpost schools to resources.*

There is wide public misunderstanding of Islam, fuelled in part by the populist press characterization of the term **JIHAD**. This has become a controversial term and is linked by the press and media to extremist terrorism, and depicted as 'holy war' which is misleading. Jihad is a concept that is studied at GCSE and A level where students are required to give an understanding of the traditional faith interpretations of what it means.

¹ Charles Clarke Speech to NASACRE Conference 2018 see <http://www.nasacre.org.uk/file/nasacre/1-581-item-3c-charles-clarkes-words-nasacre-agm.pdf>

For example, AQA A level on JIHAD requires students to:

- explain **two** contrasting understandings of Jihad
- demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.

Any discussion of JIHAD, a term that appears over 40 times in the Qur'an, needs to take account of the nuanced and varied understandings associated with the Arabic words of **striving** and **struggle**. Nowhere in the Qur'an does jihad mean fighting or warfare. This is reserved for another verb **qaatala / qatala**, and its verbal noun **qitaal**, both relating to fighting or killing.

In the **Hadith** (sayings of the Prophet) collected after the Prophet's death, two broad understandings of jihad are found"

- **the greater jihad**; the internal individual struggle towards self-improvement and
- **the lesser jihad**; the external defensive struggle against evil and the duty to defend Islam after attack.

Greater JIHAD

- is the struggle against evil inclinations to submission to God.
- It is a religious practice, that relates to personal piety the worship of Allah, the desire to do good, **and** a struggle against sin and temptation.

The Greater Jihad refers to:

- an internal struggle, over the self to live by and apply the ethics set by the moral codes in the Qur'an and submit to God
- a struggle against evil, against Shaytan and the desires that lead away from the right path.

Jihad in this sense is an essential part of faith just as grace is central for Christians. Refining of souls is an inner struggle, that involves fighting against oneself, selfish desires and overcoming anger, lust, greed, pride and deceit. It requires believers to practise mercy, compassion and forgiveness of those who hurt them, as well as working for social justice, giving alms, supporting the poor and promoting peace.

Greater Jihad encompasses a **personal** and **social** aspect, of **struggle** and **striving** to apply Islamic principles to improve the self, society and benefit others. The social aspect focuses on justice and upholding the law.

Lesser Jihad

The Lesser Jihad refers to the duty to defend Islam after all attempts at peaceful resolutions through economic, legal or diplomatic means have failed and only after an opponent has attacked first. The duty to fight when commanded by a legitimate ruler, under the conditions,

and in ways, is permitted by the Qur'an and Shariah. Qur'an 2:190: it must be a defensive war, Muslims should not be the aggressor. Islamic law places constraints on how war is conducted against non-Muslims and prohibits the killing of women, children, those with physical or mental disabilities, as well as those with religious roles such as hermits and clergy.

The popular meaning of the word Jihad as Greater or Lesser began to have political significance in the colonial era. **Jihad** is currently misconstrued as **Qatala**. The verses in the Qur'an that mean the use of force in defence or attack come from the Qur'anic term qatala, (not jihad), often used to endorse force as self-defence. They are found in Surah 22: 39-40 'to those against whom war is made, permission is given to fight, because they are wronged'.

This needs to be balanced by other verses for example in Surah 2: 190 which offers restrictions and limits. 'Fight in the cause of Allah those who fight you, but do not transgress limits: for Allah does not love transgressors'.

Surah 2: 92 describes the love of Allah towards an enemy who is no longer a threat. 'If they cease to fight you, God is forgiving and merciful.'

The contrast between the terms jihad and qatala can be found in Chapter 61 "The Ranks" or "Solid Lines" a chapter revealed in Medina.

Chapter 61:4: "God truly loves those who fight (Q-T-L) for His cause in solid lines, like a well compacted wall." (Translation Abdel Haleem)². Chapter 61: 11: "Have faith in God and His Messenger and struggle (J-H-D) in His cause with your possessions and persons; that will be best for you, if you but knew." Some commentators have added that "striving" (Jihad) can also mean being 'accompanied with the Qur'an'.³

Another of the many definitions of jihad in the collections of Hadith is the following which should remind readers of a well-known English saying. The hadith is as follows: "During the Farewell Pilgrimage to Mecca the Prophet Muhammad was asked what the meaning of 'Jihad' was. The prophet paused and replied, "The best jihad is always telling the truth, even if it is to a tyrant in his very presence." This should remind us of another English saying "Telling truth to power."⁴

² Shaykh Abd al-Rahman al-Buti (Syrian scholar) in his book on Jihad (1993) *Kital-al-Jihad*.

³ Professor David Waines in a paper given for 'the Teachers Conference; Lancaster University June (2018) 'Islam: Jihad in the Contemporary World; p2.

⁴ *Ibid*; Professor D Waines.

Jihadism

Jihadism caught the world's attention following the horror of hijacked planes flown into The Twin Towers on 9/11/2001 and carried out by Al-Qaeda. The US and other governments declared a 'war on terror'. Recent scholars refer to Jihadists and Jihadi movements. They claim that Al – Qaeda, galvanized support for and initiated **the global Jihadist** movement.

Since 9/11 Jihad has become a loaded and misunderstood term, popularised in the media, and narrowed into the **military** notion of Jihad with terrorists described as jihadists. A search on google images of JIHAD yields terrorist images of violent extremist groups like ISIS dressed in black with guns. It seems that this distorted notion of military qatala, offensive or defensive fighting is misconstrued as jihad. This now dominates how this concept is perceived, which increases the complexity that needs to be unravelled.

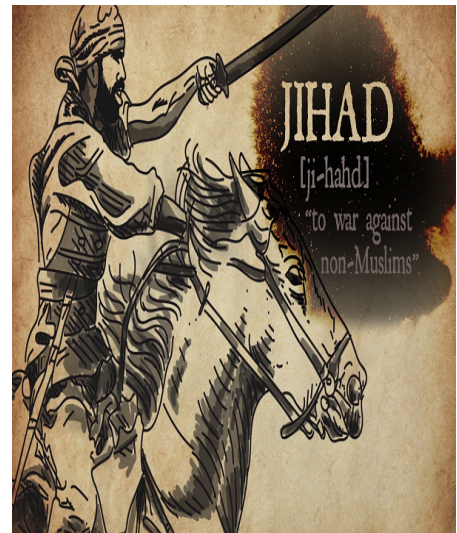
Global Jihad



Some scholars have used this term to describe militant jihadi groups, narratives and behaviour. In the narrative there are 'far enemies' and 'near enemies'. The West, seen in terms of the US, Israel and Western allies are the 'far enemies', and the 'near enemies' are local Muslim regimes and sectarian expressions of Islam that differ from those held by a particular jihadist network, cell or group.

Invariably these groups believe that their understanding and interpretation is right and true. They are intolerant of others whose interpretations and practices differ, considering them kafir (infidels or unbelievers) and apostate. They tend to believe that to fight and die as a martyr, is a noble cause.

The Islam practiced by the majority of Muslims and their understanding of Greater and Lesser Jihad is different from jihadist's' interpretation and single focus on militant and violent jihad. Features of the militant ideology and narratives.



Ideology

- Tawhid: the belief in one God Allah, one state and one ummah seen as the global Islamic Community.
- The values of honour and solidarity with the Muslim Community.
- Appeal to the End of Days and an Apocalyptic vision to bring this about.
- The nobility of Jihad presented in the propaganda as chivalric and the honour of martyrdom and dying for the faith in battle⁵.

Other national and international developments on the world stage such as the Rushdie Affair, the Gulf War, the wars in former Yugoslavia, Afghanistan and conflicts in Palestine and Syria, have underlined that Muslims are fighting wars on many fronts. It has also led some to believe that Muslims are disproportionately under assault. Political and religious narratives are emerging along these fault lines on the Far Right, and in fundamentalist interpretations that are increasingly idealised, intolerant and polarized into 'us' and 'them'.

It is vital to remember that most terrorist attacks take place in Muslim countries and kill mainly Muslims.⁶ According to the US Counter Terrorism Centre Report, Muslims are seven times more likely than non-Muslims to be the victims of terror.⁷

The concept of global jihad brings into focus the motivation of people who are drawn for a variety of reasons to helping their brothers and sisters in conflicts overseas. This could be offering humanitarian help or it may involve offensive terrorist acts with the belief that rewards will be given in Paradise.

Major trends in Islam, diversity and the British Context

There is diversity within and across expressions of Islam in Britain. Islam has two major trends, **Sunni** and **Shia** and some minor trends such as the **Ahmadiyya**, a revival movement started in the 19th Century and not considered authentic Islam by Sunni and Shia Muslims. The majority of Muslims in the world and in Britain are Sunni. The Shia population worldwide comprise about 20% of Muslims who owe their allegiance and line of following to **Ali**, Prophet Muhammad's cousin and son in law. Ali was the first imam and married to Fatima, the Prophet's daughter. Imams in Shia Islam directly related to the Prophet are those designated to interpret the Qur'an and its teachings. Various schools have appeared related to the different sects within Shia Islam who differ over their imam's successors.

⁵ See Emma El Badawy, Milo Comerford, Peter Welby 'Inside the Jihadi Mind- Ideology and Propaganda'. October 2015 Centre for Religion and Geopolitics pp.6-7 and diagram on p.18:

https://institute.global/sites/default/files/inline-files/IGC_Inside%20Jihadi%20Mind_18.08.17.pdf

⁶ Richard Webster- The Rushdie Affair considered.

Source: <http://www.richardwebster.net/therushdieaffairreconsidered.html>

⁷ 2011 Counter-terrorism Report: <https://fas.org/irp/threat/nctc2011.pdf>

The British Context

Muslim communities are highly diverse in terms of nationality, ethnicity and language, with 13 or more communities originating from different parts of the world resident in contemporary Britain.⁸

Major studies have focused on South Asian Muslims from Bangladesh and Pakistan who came to Britain in the 60s and 70s bringing with them various political /theological trends. It is important to be aware of these and recognise that they do not hold true for all the three million Muslims in diverse communities living here. The majority seventy percent are from South Asian backgrounds, with Arab, African, Persian and South East Asian comprising 30 percent.

Four major tendencies can be identified according to Sayed Hamid (*University of Chester*). He describes the four major Muslim traditions represented in the UK as:

- the Barelvi Sufi tradition
- the Deobandi scripturally orientated Sunnis
- the Islamist Jamaat e Islami
- and the Ahl-i Hadith (people of prophetic narrations) mosque network.

The Barelvi believe that the Prophet Muhammad was a man who has the ‘Noor’ the light of God. They incorporate some Sufi practices and use music in worship as well as invoking God through the intercessory prayers of their pir or teacher, made to Allah on their behalf. Almost a third of British Mosques are affiliated with Barelvi. The Barelvis were some of the first immigrants from the Indian sub-continent, who set up some of the first mosques in Britain.

Deobandis are Sunni Muslims, originally from India and found in South Asia and Pakistan who are committed to a correct interpretation of Sharia, Islamic law (Fiqh). It takes years of learning Islamic, Jurisprudence, the Qur’an, the history of literature and the Hadiths before religious scholars are qualified. Deobandi scholars are opposed to certain Barelvi practices, such as visiting the tombs of saints.

Jamaat e Islami is a political Islamic revival movement founded by Abul -Ala Maududi in 1941 in pre- partition British India. He was a conservative theologian and socio-political philosopher. The movement encouraged the reformation of society through education and conversion, (not coercion) to a revival of Islam using religious symbols and ideals to mobilise people through a political theological programme of training. Maududi envisaged that once in power an Islamic state would be benevolent, based on God’s commands for a just society and not tyrannical or oppressive. After the Partition of India in 1947 the group split into separate independent organisations in India and Pakistan and other related groups emerged

⁸ *Understanding Muslim Ethnic Communities (April 2009)*

<https://webarchive.nationalarchives.gov.uk/20120920001411/http://www.communities.gov.uk/documents/communities/pdf/1203896.pdf>

in Afghanistan, Bangladesh, Kashmir and in Britain. The Jamaat e Islami parties maintain ties worldwide with various Muslim groups. In the past the East London Mosque has been associated with this movement.

Ahl-i Hadith/Ahl-e-Hadith (the People of the Hadith) is, according to Wikipedia, a conservative religious movement that emerged in mid 19th Century Northern India. The Ahl-i Hadith regard the Qur'an, Sunnah and Hadith as the sole sources of religious authority and oppose everything introduced into Islam after the earliest times. They reject taqlid (following legal precedent) and favour ijthad (independent legal reasoning) based on the scriptures. Recently the movement has expanded its presence in Afghanistan, Pakistan and Bangladesh. It inspired and has drawn financial support from Saudi Arabia in building Ahl-i Hadiths mosques and madrasas. Ahl-i Hadith scholars are involved in setting up private secular Muslim schools in Britain. The British headquarters of this movement are in the Green Lane Masjid Birmingham from where it runs over 40 affiliated mosques and community centres and Islamic schools. It publishes a Journal called *The Straight Path*. The remainder of British Muslims organize themselves around ethnicity. *A comprehensive account is given in a Government report 'Understanding Muslim Ethnic Communities' (2009)*⁹.

While the majority are *Sunni Muslims*, some are *Shia*. *Shia Muslims in Britain tend to originate from Iran, Iraq and parts of India. There are tiny minorities also found in Afghanistan and Nigeria and some Shia practices can be found in the Kurdish and Turkish Alevi communities although they do not describe themselves as Shia.*¹⁰

There is also a minority group of Amadhi Muslims, known as Ahmadiyya, comprising 30,000 adherents in Britain with their own mosques. The Ahmadi Muslims are those who believe in Mirza Ghulam Ahmad of Qadian as the awaited Messiah and Mahdi prophesized by Prophet Muhammad and foretold by the Qur'an. They observe the five pillars in Islam and the six declarations of faith. They are not accepted by the majority of mainstream Muslims and have suffered attacks and persecution, which reveals that intolerance and hatred can also be experienced by Muslims from other Muslims. Their strapline on their UK website, is 'Love for All, Hatred for None'. They have managed to spread peacefully to 206 countries without violence.

A few mosques identify themselves as *Salafi* which is a form of Islam that arises out of **Wahhabism** and is found in Saudi Arabia. Essentially this was a revivalist 18th Century movement that sought to return to the teachings of the Prophet and rid Islam of idolatry and popular superstition associated with shrines, pilgrimages to them and intercessions by

9

<https://webarchive.nationalarchives.gov.uk/20120920001411/http://www.communities.gov.uk/documents/communities/pdf/1203896.pdf>

¹⁰ Section 5 Table 3 *Understanding Muslim Ethnic Communities* (April 2009). -See Executive Summary and Tables on pages 19-22 and Section 13, pp56-59 for a full glossary of Islamic groups in Britain.

saints. Sufi mysticism with its desire and goal for union with God and its practices was rejected as were Shia interpretations of Islam.

Wahhabism is defined as those who follow the path of the ancestors (Salafi), relying only on the Qur'an and the Sunna of the Prophet. Wahhabism stresses the unity of God. The goal of Wahhabism is for the Muslim Community to embody God's laws on earth. Wahhabism gained importance under the Saud tribe where it remains in Saudi Arabia as the main Sunni interpretation of Islam. It spread around the world after 1973 when oil rich Saudi Arabia funded mosques, centres and Islamic literature which was freely distributed.

While British Muslims are diverse and comprise a range of Islamic traditions there has been a rise in forms of Salafism. According to a brief and comprehensive article by Sadek Hamid while at the University of Chester, it was popularized by JIMAS: The Society for the Revival of the Prophets' Way, by its then leader Manwar Ali also known as Abu Muntasir, through study circles organised in Universities, mosques and community centres across the U.K.

Faith-based awareness and activism became apparent in schools in the 1980s when some Muslims campaigned to remove children from sex education, music, Christian based assemblies and from Nativity plays and Christmas activities as well as from mixed gender swimming and PE lessons. There were requests for the provision of appropriate dietary food and halal meat.

These struggles and flash points signified debates that were happening in various communities to the perceived secularization of Muslim children which parents were beginning to resist. Some Muslims felt that their religious rights were not catered for as there was no parity between funding for Christian and Jewish schools and Muslim faith schools.

Muslim community in Bath and North East Somerset (B&NES)

It is thought that the number of Muslims in Bath and North East Somerset is around 2,000. There has never been an accurate measure for their population. While a big section of the community is resident in the area, permanently living and working here, many others are transient refugees and students.

The Muslim community of B&NES contains many different cultural and racial entities. The majority are from two major backgrounds: the Indian subcontinent (India, Bangladesh and Pakistan) and from Arab countries, including most of the Middle East and North Africa. However, there are Muslims from many African countries as well as the Far East, the majority of which are from Indonesia and Malaysia. There are also Muslims from Iran and Turkey. There are also a few members of the Muslim community from a white British background who have converted to Islam and are from the area.

This vast cultural background of the Muslim community in B&NES ultimately represents hugely diverse and rich religious traditions, representing many different schools of thought or movements.

The Bath Islamic Society, which traditionally represented the Sunni school of thought, with all its denominations, served the community in the area. Not all the Muslims of the area used the Bath Islamic Society as their religious reference however, but its services are used by most of the Sunni Muslims of the area.

The vast majority of the Muslim community in B&NES are from Sunni tradition of Islam. We do not know of anyone from an Ahmadiyya background in the area. While the rest of the Muslim community do not regard them as Muslims, nonetheless, Ahmadiyya call themselves Muslims.

Members of the Muslim community who resided and worked in the Radstock and Midsomer Norton areas and neighbouring places, like St John's Peasedown, are now trying to establish their own Islamic centre, due to the hardship encountered in using the services of the Bath Islamic Society. This part of the community mostly comes from Bangladesh and Turkish backgrounds. Members of the Muslim community who live in the Keynsham area, mostly use the services of the mosques in Bristol, while a number of Bath Muslim community also go to Bristol.

Other factors affecting perceptions of Islam in the UK

The Rushdie Affair

When Salman Rushdie published *The Satanic Verses* in 1988, many British Muslims accused him of blasphemy. In 1989 Ayatollah Khomeini issued a fatwa to kill Rushdie. Numerous killings and attempted bombings resulted in an eruption of violence and anti-Muslim reaction. The Rushdie Affair divided Muslims and Westerners on the faultline of culture and religion.

The British democratic value of freedom of expression, including the idea that no one should be killed for what they write, was pitted against some Muslims arguing that no one should be free to malign or insult Islam by allegedly disrespecting the honour of the Prophet Muhammad. In certain respects, the Rushdie Affair became a rallying point for a newfound Muslim consciousness. Some religious radicals against the West and against infidels (kufr) began to organise awareness of reclaiming Islam in British universities.

The British government has responded in various ways. It has tried to challenge the rise of extremism whilst maintaining mutual respect for citizens in the UK. In 2014, the DfE published a document that required schools to promote 'fundamental British values' as part of their provision for pupils' spiritual, moral, social and cultural development.¹¹ This is evaluated by Ofsted in terms of the school's provision and effectiveness.

Freedom of speech does not entitle people to disrespect and dehumanize others through narratives of denigration and hate or through actions that flout the human rights of others enshrined in law. It involves moral and legal restraint in the realm of speech and action.

¹¹ DfE (November 2014) *Promoting fundamental British values through SMSC*.

Websites

The following websites are useful **in considering** why some young people can be drawn into fighting for a cause, how they may feel when they see brutalization and bombs being dropped onto Muslims in various countries where there is conflict. The concept of ummah in Islam is understood as a global community that connects all Muslims, as believers that are united in their devotion to God, (Allah). This creates a bond, resembling family ties, that bind people together as brothers and sisters.

The Prophet Muhammad was said to have likened the ummah to the human body. If one part of it hurts, the whole body aches. How should Muslims respond when other Muslims are perceived to be in peril or the victims of injustice? Some engage in humanitarian activity, for example, in providing professional medical support in under-resourced hospitals to save lives. Others are drawn by the narratives that divide into 'us and them' and go to fight what they see as the secularizing trends of the far enemy in a variety of ways, while others give their lives and take the lives of others. Yet many who have been drawn or espouse views about the West's treatment of Islam have changed their perspectives after fighting on various battlefronts.

We have to remember the extremists on the Far Right who whip up Islamophobia and do a great disservice to Islam, British Muslims and wider society with their narratives that peddle hate. Equally we have to be aware of the various radicalising and extremist narratives that reduce, disrespect and **harm** others by mobilising people towards intolerance and violent acts.

Resources include books and articles, films and YouTube clips

An essay on Jihad by Naveed Aziz 4R. Source: Marked by Teachers.com:

<http://www.markedbyteachers.com/as-and-a-level/religious-studies-and-philosophy/the-islamic-idea-of-jihad.html>

An interesting Twitter site gives popular understandings of Greater Jihad to people showing the various meanings of internal struggle: **#myjihad**

'The Shia perception of Jihad' by Assaf Mogadam: Article published in al Nakhalah, The Fletcher School Tufts University USA:

<http://insct.syr.edu/wp-content/uploads/2013/03/Moghadam-Assaf.Shia-Perception-of-Jihad.pdf>

The Islam-UK Centre, based in the [Department of Religious & Theological Studies](#) at Cardiff University. Launched in 2005 by Yusuf Islam ('Cat Stevens'). The Centre has grown to become the leading academic institution for research and teaching about Islam and Muslims in Britain. The Centre is led by Professor Sophie Gilliat-Ray. See her book, 'Muslims in Britain – An Introduction' (June 2010).

A comprehensive summary of the diversity of Muslim Ethnic Groups in Britain can be found in the Understanding Muslim Ethnic Communities (2009) Government Report:

10

<https://webarchive.nationalarchives.gov.uk/20120920001411/http://www.communities.gov.uk/documents/communities/pdf/1203896.pdf>

Academic material (useful for teachers and GCSE A level students)

Asma Afsaruddin (2013) 'Striving in the Path of God: Jihad and Martyrdom in Islamic Thought'. OUP.

Asma Afsaruddin argues that the notion of jihad as primarily referring to armed combat is in fact relatively late. A comprehensive interrogation of varied sources, reveals early and multiple competing definitions of a word that translates literally to 'striving on the path of God'.

Ahmadi Muslims (Ahmadiyya)

An interesting website that gives the history, beliefs and values of the Ahmadi Muslim community in Britain. In a recent talk the Leader of the community 'cited chapter 4, verse 94 of the Holy Qur'an, which outlaws murder in the strongest possible terms. His Holiness said that many Muslims were ignoring this commandment and instead mercilessly targeting one another in the various conflicts that have plagued the Muslim world':

<http://www.loveforallhatredfornone.org/about-the-ahmadiyya-muslim-community/>

List of Ahmadi mosques in Britain:

https://en.wikipedia.org/wiki/List_of_Ahmadiyya_buildings_and_structures#United_Kingdom

A well written article that describes how the Ahmadi community are seen as heretics and not accepted as part of mainstream Sunni and Shia Islam:

<https://www.newstatesman.com/politics/religion/2018/07/we-have-turned-blind-eye-extremism-against-british-ahmadi-muslim-community>

This describes how and why the Glasgow shopkeeper Asad Shah was killed for his beliefs and because he was regarded as a heretic. It describes anti-Muslim prejudice and intra-Muslim bigotry between communities, depicting subtle differences and diversity within Islamic expressions of faith in Britain.

Mosques in Haringey

Useful site that gives information about 10 mosques in Haringey that shows the range and diversity. Very useful for teachers who are planning visits to places of worship. There are Sufi inspired mosques: Deobandi, Barelvi and others found under the descriptive category of Theme. <http://mosques.muslimsinbritain.org/maps.php#/borough/Haringey>

The Alevi Community in Haringey

Alevi's and their centres and places of gathering are not included on the Mosque site because they are not regarded or accepted as mainstream Muslims as their beliefs are

11

drawn from a number of religions, including aspects of Islam. The minority Alevi community are found in Barnet, Enfield, Hackney and Haringey, with over 300,000 are over 300,000 in the U.K. Alevis tend to come from Turkey and surrounding areas.

Useful information can be found on the Alevis on Alevinet:

http://www.alevinet.org/AjaxRequestHandler.ashx?Function=GetSecuredDOC&DOCUrl=App_Data/alevinet_org/Alevism-Resorces_en-GB/ Documents 2015-16/151854076_109173189_ALEVISIM.pdf

Engaging Mosques

This is a toolkit that young Muslims would like to see in their mosques to encourage fuller youth participation- engagement, communication and accountability. While young Muslims are in the majority in Britain, they do not always feel able to participate in the development of their faith. Mosques tend to be controlled and led by a generation of Muslim elders who set them up and whose experience of living in Britain are very different from those of the young people who have grown up in Britain today and face a different set of challenges and opportunities: https://www.demos.co.uk/files/Engaging_mosques_-_web.pdf?1299255370

Do British mosques need to adapt? An article in the Spectator by Ed Husain:

<https://www.spectator.co.uk/2018/06/the-problem-with-british-mosques/>

Sara Khan is a British Muslim She now works as the Lead Commissioner for the Centre for Countering Terrorism. Her website has clear, useful articles: <http://sarakhan.co.uk/articles/> See also, her book, The Battle for British Islam: Reclaiming Muslim Identity from Extremism. (Sept 2016).

Extreme Dialogue: An excellent resource for schools and teachers is Extreme Dialogue. It offers educational resources and life stories in short videos, that portray real characters that have been drawn into radicalizing and extremist movements: <https://extremedialogue.org> Sayed Hamed:

https://openaccess.leidenuniv.nl/bitstream/handle/1887/17235/ISIM_21_The_Development_of_British_Salafism.pdf?sequence=1

OpenYourEyes

A website with clips from Muslims that expose the propaganda of Isis:

<https://openyoureyes.net/british-ex-jihadi-in-emotional-appeal-not-to-join-isis/>

It features **Abu Muntasir, known as Muhammad Manwar Ali** who having spent years fighting and being drawn into the struggle to liberate his Muslim brothers and sisters and committing brutal acts himself is exposing the propaganda of Islamic Extremism. He has also sat on Suffolk Standing Advisory Council for Religious Education.

JIHAD: Film: A story of others

An impressive film-made by the courageous film maker Deeyah Khan. She wanted to overcome polarized debate, go beyond caricatures and stereotypes, to discover why some

12

people raised in the West are drawn to radicalization and sucked in to military perceptions of jihad and martyrdom, go abroad to fight and in some cases why they come to reject it and become counter extremists. Making that film was not without personal cost. She has had death threats and people on both sides of the divide have accused her of being a terrorist sympathizer or a Mossad agent: <https://topdocumentaryfilms.com/jihad-story-others/>

She described the process of making the film as 'awkward'- and found herself willing to listen to the stories of people who became violent extremists in their initial understanding of JIHAD. Many people have found themselves moved to tears by her film.

TEDx Talks

Deeyah Khan (Exeter): www.youtube.com/watch?v=0_W0HFy9Et4

StreetUK

Another prominent Muslim academic in Britain is **Alyas Karmani**, a Bradford Imam who has a PhD in Psychology from Glasgow. His current research is on Masculinity and Violence. He is also the Co-Director of STREET-UK see <http://streetuk.org/>

Alyas Karmani works with young people and understands the British context is polarized into us and them in terms of extremism. He points to the caricatures – intense negative stories about Islam – and the questions often posed to young Muslims '**are you with us or against us**'? This isolationist approach to Islam creates problems that he and others realise has helped shape militant groups like Al Qaeda and Isis- with 'us'- versus – 'them'. He thinks this as unnuanced, crude and unhealthy and not a version of the Islamic religion that he would recognise now or identify with. Instead he wants to explore questions of humanity, people's experiences, their struggles and journeys, creating a space where young people at street level can discuss their issues.

His mission is to connect with young people, to understand their world, what they are facing and enable them to share their experiences and struggles. He wants to help them to see, that they may well be replacing one tyrant they are trying to disconnect from, with another. He believes it is vital to create a counter culture of inclusion hope and creativity. He emphasises **compassion** - the need to care about the young people he works with knowing the dark places that they can end up. He and his co-workers will go to where those people are even at 3 a.m. when needs arise, into spaces where even the police fear to tread. He wants to avoid pushing young people underground into what he calls a 'sophisticated media Grooming online machine that knows the buttons to press and the vulnerabilities to exploit'. Streetuk.org is a non-governmental organisation that provide an emergency service. He feels it is vital to be independent and even better if you belong or have belonged to the communities you are trying to help. This may involve offering jobs, homes, friends and others. YouTube has a number of his talks.

Global Jihad, the concept questioned. A succinctly helpful academic essay that is critical of the term global jihad: Source: <https://www.e-ir.info/2016/03/16/is-there-such-a-phenomena-as-global-jihadi/>

TEDx Talk Bobby Ghosh; Jihad:

https://www.ted.com/talks/bobby_ghosh_why_global_jihad_is_losing/transcript?language=en#t-971701

Useful article by Sadek Hamid on divergence in British Muslim Communities and the development of Salafism with the need to find an identity amongst British born second generation Muslims:

https://openaccess.leidenuniv.nl/bitstream/handle/1887/17235/ISIM_21_The_Development_of_British_Salafism.pdf?sequence=1

Deobandi: Who runs our Mosques Innes Bowen Article in Spectator June 14 (2014):

<https://www.spectator.co.uk/2014/06/who-runs-our-mosques/> and https://link.springer.com/chapter/10.1007/978-1-349-25697-6_7

Innes Bowen is a Radio 4 producer on Current Affairs and has mapped in lay terms the diversity of Islam in Britain. Innes Bowen: Medina in Birmingham, Najaf in Brent: Inside British Islam 2014. Review: www.theguardian.com/books/2014/jul/23/medina-in-birmingham-najaf-brend-british-islam-innes-bowen-review

Sadek Hamid: Sufis, Salafis and Islamists: The Contested ground of British Islamic Activism. (Oct 2017) Library of Modern Religion Paperback.

The Rushdie Affair considered: Very accessible and informative article by Richard Webster: <http://www.richardwebster.net/therushdieaffairreconsidered.html>.

BBC TV Programmes on Islamic Fundamentalism:

https://www.bbc.co.uk/programmes/topics/Islamic_fundamentalism

BBC Radio 4 The Deobandis:

Episode 1: <https://www.bbc.co.uk/radio/play/b06gqr66>

Episode 2 <https://www.bbc.co.uk/radio/play/b076cg3d>

BBC Radio 4: The Deobandis – Owen Bennett Jones

<https://www.bbc.co.uk/radio/play/p03xlxwt>

BBC Radio 4 Analysis: What is Wahhabism?

<https://www.bbc.co.uk/programmes/b03trqh1>

BBC radio 4 Conservative Muslims, Liberal Britain:

<https://www.bbc.co.uk/programmes/b04nrqsm>