

OPEN ACCESS: “EPISTEMOLOGY”

eISSN: 2663-5828;pISSN: 2519-6480

Epistemology: Vol. 16 Issue 17 June 2025

The Transformation of Muslim Identity in the united kingdom Following 9/11: an analytical study

Sana Farrukh

Senior School teacher, Lahore Grammar school Shalamar Branch Lahore.

Abstract: This study investigates the identity formation of Muslims living in the United Kingdom in the aftermath of 9/11, a period marked by intensified global concerns over terrorism and its implications for Muslim communities. The research highlights how Muslims in the UK, as a religious minority within a multicultural and secular environment, face unique challenges in preserving their faith-based identity amid sociopolitical pressures, cultural diversity, and public scrutiny. The paper examines the external factors—such as media portrayal, Islamophobia, and Western socio-political discourse—and internal factors including faith, communal values, and self-perception that shape Muslim identity. It further explores how globalization, social networking, and multiculturalism influence identity reconstruction among Muslims, leading to a dynamic interaction between religious and national affiliations. The concept of Islamic identity is analyzed as a holistic submission to the will of Allah, transcending racial, national, and cultural boundaries. The study concludes that the true essence of Muslim identity lies in spiritual adherence to Islam rather than geographical or cultural associations, serving as a source of moral clarity, unity, and resilience in a pluralistic society.

Keywords: Muslim Identity, United Kingdom, Post-9/11, Multiculturalism, Islamophobia

Identity is a complex phenomenon. It has been described by The Merriam Webster Dictionary as “sameness of essential or generic character in different instances” that “constitutes the objective reality of a thing” and creates individuality.¹ Likewise the Oxford Dictionary defines it as the “distinguishing features” and “determining characteristics.”² This may include aspects of gender, ethnicity, nationality, religion and so on, whereas the former may include a person’s name, photo, or signature

In the present day and age, identity has become the topic of global concern.

Gilroy who is a British historian, writer and academic also a professor in Kings College of London says about identity:

*“We live in the world where identity matters. It matters both as a concept, theoretically, and as a contested fact of contemporary political life. The word itself has acquired huge contemporary resonance inside and outside the contemporary world. It offers much more than an obvious, common-sense way of talking about individuality and community. Principally identity provides a way of understanding the interplay between our subjective experience of the world and the cultural and historical settings in which that fragile subjectivity is formed... Identity has clearly become a core component in the scholarly vocabulary designed to promote critical reflection upon who we are and what we want.”*³

To better understand the theory of identity we have to grasp some points, given below:

- 1) Individuals or groups having strong identities tend to, in turn; give more respect towards others that also show strength in their identity. Whereas, the stronger tend to offer little, to no, respect towards those with weaker identity awareness.
- 2) On an individual level strong and weak identity relates to a person’s struggle to analyze, observe and value their own professional action which results in stabilization or improvement of the individual. In short, we can say a person’s positive self-evaluation or self-confidence. On a group level having a strong or weak identity becomes a liability for the group’s members to the group. This directly correlates with the degree of commitment the individuals feel towards their own group and to the values and patterns that are shared in the community.
- 3) People or countries which define their identity as dominant, find that mainstream institutions in society will perceive those identities with different domains as a threat to themselves when they interact with them in a social circle. This threat may be perceived in political, economic, cultural and economic or moral terms. Fear of losing dominance of their mainstream institutions, fear of losing commanding power or fear of modifying or changing their patterns in order to

accommodate others with different identities. This last shows the commitment to do something in order to fulfill the needs of minority.⁴

- In according to above theory we can clearly understand the attack on the policy of multiculturalism by British Rule in Asian countries which reflects the weakening of identity mainstream of these countries. It left deep shadow on the systems. One of the impacts is on the *Education System*. The beginning of nineteenth century British Empire becomes aware of the need of introducing western education there. Lord Macaulay's said in his speech to parliament in 1835:

"If I had shut down all the local schools, cancelled the Arabic script prevailing in the country, I would have failed. The effects of whatever I am doing will become apparent in a few years. I have travelled the length and breadth of India but failed to come across a single beggar or thief. The morals of these people are exceptionally high, and they hold their pure values very dear. We can never truly conquer India until we break its backbone, and that is their spiritual and social infrastructure, taught and strengthened by their system of education, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation."

5

Children of Muslim families put their confidence fully on institutes of religious education known as madaris, for their faith grooming education as well as updated scientific education before the establishment of English language as medium of communication in schools. The quality of education delivered in those institutions familiar as Dars-e-nizami, becomes the indicator in the era of Muslims leadership. This system of education has proven to be very beneficial in combining Muslim scholars and forward thinkers. They are supervised by Muslim intellectuals and professors recognized as Ulema and Sufi. Those learned persons have the responsibility to guide towards the teachings of Quran as well as warn Muslims about the secret planning of western world to diminish Islamic values and teachings which is the backbone of the Islamic state.

Arabic and Persian were the elementary languages of that time of Muslims.

During colonial period British took a keen observation to introduce English Language in India. Their strategy is to strengthen their political authority in this country. To achieve their goals they began to kill the Muslim religious scholars in order to mount distrust from Madaris, while also discouraging those people having degrees from Madaris or knowing Arabic or Persian as a superior language, by humiliating them. They were forced to accept English language in order to fulfill the present need of the modern society. They diminished religious authority in the education system by saying that religion is a private matter. They gave jobs only to those individuals knowing the English language and urged others to go in search of an English education. Graduates from Madaris were no longer holding a prominent part in society and were unable to

get many jobs. An English education soon became the sole property of well off citizens. In 1844 English became the official language in the subcontinent, and hereafter English prevails as the international language till now. English gradually penetrated the culture and spread through the collective mentalities of the people. Eventually the English language has prevailed in the whole environment, as the entire systems of operations have been converted into English. Everything from the educational, banking, and the judicial system has completely converted into the English Medium. The British Empire left the English language as an inheritance for the subcontinent and now-a-days English has become the lingua franca in these countries for seeking employment. Co-education is also the influence of the British mindset, and it has been adopted in an eager manner.⁶ This is the influence of a strong identity over the weaker one. Till this time the people are following the education policy of Lord Macaulay. According to which we are Indians or Pakistanis in color and blood but western in judgements, in attitudes, in characters and in thinking.⁷

- Another example of their impact is on the *Political System*.

Language and religion are the basic identity measures and identity is the reflection of the politics. Westernization has also reconstructed the political system during the colonial period. The British brought their governmental structure to the subcontinent. Their reasons being that Muslims were at their decline and were no longer able to produce positive results neither economically nor militarily, whereas, the westerners were steadily progressing in these fields by leaps and bounds. The west had paved its way very systematically in politics, military, and the economics of the Muslim society to gain control over the economy which is the basic factor of politics. Through this political power they inculcated the notions of freedom, liberty, democracy, equality and the realization that the native people have a need for change, not only in their culture and norms but also in their personality.⁸

One can easily recognize that the past has a deep effect on the intellect and present life style of the people. Some changes were intentionally applied to strengthen the politics of British people, however side by side many others were the byproduct of them as many cultural and legal modifications took place during that period. Today we can also observe their influence all around e.g.

- »The imperial buildings

- »Club life

- »Food items such as bread, tea, cake, coffee, fast foods

- »Traffic road signs are modelled on the British and European left-hand drive traffic road system

- »The belief in Democracy

- »English as a superior and official language

- »Co-Education system

- »Dresses like trousers, ties, coats are directly adopted from them. Whatever the fashion adopted abroad becomes the status symbol for us.²

Immigrant History of Muslims in United Kingdom

Muslim immigrants living in Britain today can't be declared as newcomers any more.

In the post period of the Second World War (1945-1948) labor shortages were seen in the whole of Europe, including Britain. Therefore the government invited people to come from different countries to compensate the loss of post war diminished economy. In the 1950s and 1960s Muslims migrated to Britain for many reasons one of them is to better their material life as Muslims earned 30% more as British citizens compared to Pakistani citizens. Mental distress was another reason for migration as people wanted relief from the community violence and disruption which was the product of the massacre during the partition. Two million people expired due to brutality among two nations Muslims and Hindus. The manufacturing and building of the Mangla dam is another reason for the action of coming to live permanently in a foreign country in the early 1960s. More than 250 villages in the Mirpur district were displaced. 100,000 villagers chose to migrate to the United Kingdom. Nearly half of the populations of every village were gone.⁹

This is the time when Muslims were on the stage of multiculturalism. Since about the 1960s, in a number of countries a new wave of thinking and organizing minority-majority relationships had been started. Initially concerns with the new social movements and identity politics of gender, race, religion, culture, nationality and ethnicity.² Immigrants were very determined in the host country to struggle to better their condition by making money, and were reluctant back to their mother land because of the condition of subcontinent where the Muslims migrated was miserable. High unemployment rates, bad education, poor living conditions were some pushing elements which

motivated Muslims to live a desirable life in Britain, so it can be said they were economic migrants.¹⁰

Muslims as a religious minority in the United Kingdom or any other western state raised the number of 1.6 billion.¹¹ They are the habitants of more than 100 countries and their numbers cross 600 million. Research shows that a great number of Muslims live in Western Europe, where they have to face cute problems as a minority group, in the country of their residence. Some of the relate issues to their legal and social status, other issues are associated with different minority groups or immigrants. Many of the immigrants face threats to their religious, linguistic, and cultural customs and values from the western culture. Consequently, due to the constant threats to their 'identity', the Muslim minorities become overly defensive.

The malevolence and unjust behavior of the native inhabitants' stimulates Muslims to acquire protection from their fellow beings. They are often victims of satire for all the misfortunes that happen near and within their communities. Muslims often find themselves at the center of the blame for the poor conditions in the districts that they reside within the society. When in reality, they are actually the victims of these

circumstances. In some areas, Muslims face high levels of unemployment compared to native people due to racial or religious discrimination, some are in trouble regarding language which hinders their progress in the social and industrial sectors. Muslims prove the most harmful minority for British people through their ideology. The United Kingdom owns the considerable amount of minority groups who combine to shape different ethnic communities. These minority groups were non-white, with completely different concerns regarding life, speech, customs, traditions, ideas.¹²

They gradually adjust themselves in this challenging environment. They established their own communities, mosques and import imams to run their local mosques and to teach their children. Those imams also face many hurdles regarding teaching in English. They use specific terms with regards to Islam in the Arabic language which creates a huge gap in understanding the real sense of Islam toward non-Muslims.¹³

With their increase in numbers, Muslims strengthen their feet and have demanded and established mosques, schools, separate Muslims cemeteries, and halal food places within the society. They established several organizations which present Islam as a practicing religion to their new host fellows, with the passage of time Muslims took their position in the society and secured a place as an ethnic minority. The Muslim struggles have gradually risen up and have to come the forefront when they were declared as everlasting residents of the western national landscape. After all of this struggle Muslims have continued to be considered as strangers in 13 European States. They often don't even avail their minority rights which others have been enjoying just because of their religious identity. Despite of this, Muslims are in a continuous struggle to intermingle within the society without neglecting their Islamic faith identity as Muslims.¹⁴

Islamophobia and its effect on Muslim's Identity

Dislike of or prejudice against Islam or Muslims, especially as a political force known as Islamophobia. Muslims in Britain don't make a homogenous group. They need to be seen in a worldwide. Regardless of where an event happens throughout the globe, whether it be in Pakistan,

Saudi Arabia, or even in the farthest western nation of the United States, if

Muslims are involved and the outcome is negative, the Muslims residing in the United Kingdom are directly affected. Some of the worldwide and domestic events that affected the British Muslims are given below:

- 1989 Rushdie Affair
- 2001 9-11 mishap in United States
- 2001 Bloodshed in Afghanistan starts
- 2003 Battle of Iraq
- 2005 7july Bombing in London

There are millions of south Asian Muslims living in the UK today. The majorities have been cautiously accommodating through malevolence, and have grown distrustful in

the British point of view. In this scenario, all of the above tragedies have fuelled islamophobia in the environment. As it has come to this point, the British Muslims have been pushed to either integrate and embrace a positive national secular identity, or segregate themselves within their own tight. Knit communities to preserve and strengthen their Islamic and cultural identities. It has become a complicated mixture of cultural racism.¹⁵

Islamophobia was first introduced in 1992 in a paper, defining the discrimination of Muslims in the Western Europe. All forms of fear, hatred, exclusion, irritability and bitterness seem to originate from the same baseless avoidance of Islam and Muslims. Invalid judgement about Islam started with the clash of civilization among Islam and west from the crusades to colonialism.

This term refers to three phenomena according to Runnymede Trust:

- “Unfounded hostility towards Islam
- Practical consequences of such hostility in unfair discrimination against Muslim individuals and communities
- Exclusion of Muslims from mainstream political and social affairs”²

Islamophobia is a modern phenomenon having roots in the integration of Muslim immigrants and intensifying after 9-11. Since then this term has become one of the most dangerous prejudices of the modern world. It was illegal in UK before 9-11 to encourage religious hatred among those communities who were outside the legal definition of racial group. After these attacks status of Muslims took a turn for the worst, dramatically. The “War on Terror” and anti-Muslim hatred resulted in irrational and groundless attacks on the Muslim community.

Following are some of the incidences that face Muslims in the name of Islamophobia till today:

- Bricks have been thrown at mosque’s windows in Belfast. (BBC 2001) ¹⁶
- Boy, 14, beat Muslim students in racist attacks. (Muir 2004) ²
- Muslim graves targeted in hate attacks. (Manchester Evening News 2009) ¹⁷ • Racially aggravated assaults on women, and they were fined for wearing burka. (Metropolitan Police 2013) ¹⁸
- Muslim school boys banned from lessons for refusing to shave for religious reasons. (Williams 2004)¹⁹
- About 700 mosques have been targeted. (Rawlinson – Gander 2013) ⁶
- “Punish a Muslim Day” is celebrated in UK on 3rd April (Ruqaya 2018) ²⁰ • Not only Muslim but non-Muslim men living in UK have also suffered a lot because of their resemblance with Muslims in their skin color and in the length of their beard.²¹

The universality of the term Islamophobia has propelled Islam and everything showing a connection to Islam into a very negative position. Islam and Muslims are labelled as

being barbaric, unsophisticated and menacing. The notion of Islamophobia has its roots in the western civilizations and it aligns with the shared beliefs and stubborn disbeliefs in God. The western analysis of Islam and Muslims is one of disdain and ignorance, with the governments and civil leaders often operating mostly on fear and ego. The threat of the power that Islam holds for mankind is enough to lead the westerners in their desire to eliminate this ideological adversary.²²

In short, the effect of islamophobia can be understand through four words:

- » **Exclusion** from trade or profession, administration and leadership, from politics and the government sector
- » **Violence** through physical and mental torture, vandalizing of premises and verbal blackmail
- » **Prejudice** in the social circle and on a daily bases in every affair
- » **Discrimination** in the workplace, in the provision of benefits of health issues and education ²³

Role of Media in maintaining Muslim's Identity

One of the key features of contemporary fear of Islamic views and political Islam in the West is that, it has a very strong media dimension in a sense that the stereotypical images of fundamental Islam have been largely diffused by the global media. One of the most popular images of Islam shown by

television diffused by radio stations and Internet portals, as well as depicted in newspapers is an image of a Muslim fundamentalist, extremist and terrorist.

At the same time, as numerous surveys of the public opinion show, television, radio and press are the main sources of information on Islam for the majority of people. In the United Kingdom, for example, where according to the latest census almost 3 million inhabitants are Muslims, 65 % of people learn about Islam from screen. Bigotry attitude has flourished gradually even though the facts provided or learned about Islamic world or Islamic teaching by mass communication (broadcasting, publishing, and the Internet) are highly misinterpreted. All forms of internet including print media, social media etc. are responsible for collective outlook of the society. They hide real incident by their censorship to manipulate facts.²⁴ Media is a powerful weapon numerous missions are going to arouse public concern about Islamophobia in the hope of prompting action and portrayed a very rough picture of Islam to mislead not only Muslims but also their society for e.g.

» *Daily Star Sunday's* headline "UK mosques fundraising for terror" ²⁵

» *The Sun news* "1 in 5 Brit Muslims' sympathy for jihadis" ²⁶

» *The Times* claimed that "Muslims were silent on terror" ²⁷

This news significantly misleads the one who builds his trust on it and categorically keeps at arm's length not only by Theresa May the Home Secretary but also restricted

by senior counter-terror officer such as Neil Basu and Richard Walton the Scotland Yard's former anti-terror chief.²⁸

It's all the preplanned strategy of media to declare Muslims as terrorists e.g. when Peter commits crime, Peter gets the blame but when Abdullah commits a crime Islam is to be blamed. When a non-Muslim is indulged in this operation, they label them as mentally ill. Fox News host, 'Brian Kilmeade' said that "Not all Muslims are terrorists, but all terrorists are Muslims."² This is the best example of media's hypocrisy towards Islam and Muslims. Media's agenda towards Islamophobia unveil in the book "The Halliburton Agenda: The Politics of Oil and Money", written by Dan Briody, which explains that why US led coalition invaded in Iraq. Dick Cheney the vice president of USA, and a previous CEO had major contribution in shares of the Halliburton, the oil company from Texas. For their unfair politics of oil and money of the arms manufacturers they waged an illegal war, which was then justified by media unanimously, by labeling Iraq as a harboring place of terrorist and Saddam Hussein as a supporter of radical Islamic terrorism, thus the media sold Iraq war to the US people.

In fact, religious terrorism found in every religion, is not a big deal. likewise, Islam has no deviation from that. In reality the root of the problem is wrong doers, due to their criminal act Islam pays a lot. The biasness of media comes in front when they turn their news headlines only to target Islam and Muslims.

Before 9-11 attacks least number of people had such negative views about Islamism or fundamentalism in the west but right after the attacks media groom their minds and changed the positive views towards Islam into negativity. The results end up in the form of Islamophobia. In the name of counter terrorism and war on terror, the wrong perception of Jihad is exaggerated and kill millions of innocent Muslims labeled them extremists or fundamentalist.²⁹

This double role of media effects very badly on Muslims' identity and creates issues regarding their self-defense and self-esteem. The nature of relationship between communication, culture and identity is very strong in order to establish the quick response and radicalization that they want to inculcate in the society for their hidden purposes through the name of freedom of speech. Freedom of speech is not the actual freedom but to save one's personality from hijacking and power of positive thinking is the real freedom. To judge our inner thought there is no law or government actions but it is just our psychological adaptations to the external stimuli. We unconsciously get addicted to the prepared stuff which temporarily fulfills our mental thirst. No matter how big is the lie, repeat it often enough that masses consider it true, is media's strategy. What is needed, better to resolve the problem, instead slogans of that problem in order to distress them on extreme level.²

» Question is that why Islam and Muslims are the only entities which are under target all the time on social media. Islam has a universal belief system of civilization alternative to western secularization and has essence to rule over

the world, as Muslims ruled more than hundred years. Then the Islamic pattern of life became the alternate for an increasing segment of Muslims society by their choice. The revival of Islamic goals and implementation of all objectives which Islam demands was pervaded in all levels of society including education of an individual and in all different configurations, including intellectual and political. This progress came as a surprise to many western scholars, policy makers and think tankers who had declared the demise of Islam over the triumph of western civilization. True practice of Islam establishes a society having organized and rational outlook, with its own code of principles concerning the distinction between right and wrong or good and bad behavior and dogma of political and social justice. It has indeed demoralized the democracy of liberalism due to their revolutionary movement and posing a grave threat to liberal practiced even in those countries where it has not gained political power. That's why west foreign policy of establishment perceives Islam as a new threat and advocates not only a less friendly behavior towards Islam but outright confrontation, and this is achieved through negative mainstream of media. Today the global media is playing a leading role, its impact surpasses than any other institution. Therefore it is vital to maintain its behavior according to its status of global leader that should be free of biasness and has accountability for the news, images, publications and focuses on its ability to resolve conflict and explores positivity.³⁰

Challenges and Issues of Identity in Social Life

Muslims population in the UK is the youngest minority group, young generation from all over the world is more sensitive and more confused about their identity. They often seem to remonstrate against everything or they tend to incline to some groups or movements. Muslims youth has more

complicated position among British majority; if they accept liberal values, they are criticized for becoming westernized or if they adopt fundamental values of Islam, are targeted for becoming God fearing. Growing up in a country having completely different environment from their motherland, Muslims are tolerating new challenges and difficulties as for example consuming alcohol in any form which is strictly prohibited for being a Muslim. Having divergent surroundings which is incompatible with Islamic values causes wider confusion.

There is another considerable distinction between two types of generations. Former who came to Britain was non-resisting, inactive or spiritless having low rates of literacy and lacking sufficient understanding of spoken English as compared to sophisticated British citizens. Their intention was to gain money for their families and went back home, that's why they had not face hurdles about identification or integration process in UK. However later growing up in UK became more skills of spoken English, more talented, having

high rates of literacy, knowing their language very well and determined to be Muslims

without fear of criticism.³¹

Social Identity

Social identity defines itself as the representation of groups and people regarding to others, based on what they have common. It affects our way of thinking and our behavior. It creates an external framework for socializing and interacts, our reaction to external context. People or groups who share common identity feel the sense of uniqueness and affiliation in this scenario. This feeling can produce comfort and self-esteem for their members; together these masses form a stable community. This classification of identity promotes to divide these groups having same feeling of socializing from others out of this feeling of affiliation. When social identities are threatened they create a sense of “us” and “them”.

When different identities assemble in a social-setting they form a new social structure and their devotion to each other increases due to the honesty, trustworthy of their members. Social groups having salient features of identity, have a better feasibility to be the part of socio-political change than individual. For example suffragettes, joined together politically by their common social identity and reconstruct the socio-political scenario of Britain by winning the right of voting for women.³²

Educational Life of British Muslims

Significance of education has been prominent in every era of time. Likewise it also gained attention in multicultural British environment.

Muslims came to know the point, that success is hidden in getting education, which is also helpful for the accomplishment of integration between different ethnic minorities. Various education acts were also passed since 1985 to enable effective integration.

*“Education represents for British Muslims a major area of struggle for equality of opportunity and assertion of identity. It was over education that Muslims became increasingly vocal in raising their demands in the early 20th century, and it is where they have succeeded best in having many of their needs recognized in the face of controversy and opposition from broad sections of British society.”*³³

For integration and social cohesion, education plays a vital role. Schooling is the earliest mainstream social phenomenon. With which youth constantly adjust and accommodate society and respect diversity. Educational achievements are a key determinant of opportunities for finding employments and better future chances. Educational institutions also provide an opportunity to create bonds and friendship behavior among different ethnic and faith groups, educational curriculum is itself a mechanism by which students are able to develop an understanding of different groups within their community.³⁴

Muslims living as a minority group in non-Muslim majority countries such as UK are faced with a dual challenge. living in a country having multi locational and different cultural behavior, they feel an intense need of the knowledge of their faith and faith related values and practices to maintain their ideology and Islamic identity for themselves, their children and community in order to become better Muslims.³⁵ Education is the way to success in the material and spiritual domains, but in UK it fails in both of them. Educationally Muslims are being labelled as low-achiever and socially they are called extremists. This coincided with the global political events, a wave of islamophobia, heightening a sense of victimization and marginalization. All these elements have contributed in different ways and varying the degree of demand for education to their cultural and religious need. Schooling issue has complex sociocultural, economic and political dimensions. Education is expected to magnify a sense of self, political engagement, socio-economic mobility and overall well-being. For the Muslims, education also has cultural, spiritual, religious dimensions. A common perception among British Muslims is that the state education system has failed to take into account the needs of the Muslim children and the community. The complaints moved around the issues as halal food, sex-education, dress code, segregated PE/swimming sessions and prayer needs to more complex issues of faith identity, educational

achievement, cultural values, and equal rights in all spheres of activity as well as managing a perceived threat to their family structures and values from the host culture. Furthermore, the British state education system that is predominantly co-education also practices in most Muslim communities. British Muslim communities have to break their religious beliefs to ensure their daughters' education because they regard co-education as a threat to their family structures and religious values. Muslims children brought up in an Islamic faith; find the society works against them.³⁶ Muslims view in the non-

Muslim system believe that the provision of secular education don't meet the real need of education which is necessary to develop faith identity. Parents desire to incorporate faith-based principles into education system, so that the whole person educate in an Islamic environment.³⁷

The perception particularly among the youth of Muslims of being targeted and discriminated, forced them in search of personal identities. Islamophobia and hostile audience in form of media and masses and lack of respect for Muslim faith, religious customs, prophets, and way of life urge young Muslims growing engagement with religion and religious symbols and rituals. Young Muslim students in UK said that they have been stared at public places frequently, called extremists in schools and forced girls to taking off their headscarves.³⁸ Distrust with the state schools, experiences of distinction in schools and society, and a desire to develop self-respecting identities are some of the reasons that have been shaping the educational needs and expectations of the Muslims in the UK and perhaps in many other Western societies.³⁹

According to the NUS (National Union of Students) report who had 578 respondents, one in three respondents told that they had fear of been physical attacks, verbal abuse, vandalism, theft or property damage at their place of study just because of his religion or belief. 79% of them believe that this is done due to prejudicing Muslims identity, especially right after the terrorist attacks assuming that this attack was a result of Muslims faith. Otherwise on the whole positively 90% said that they have freedom to act according our religion, having a space for prayer or mosque near campus. 68% claimed that they have halal food on or near the institution.⁴⁰ Muslim Council of Britain published a report with the crux that “Schools should accommodate Muslim needs” and sent it to different organizations and inner city schools. According to this report sex education classes and swimming is prohibited in many state schools in order to fulfill Muslims needs. The recommendations in this report includes guiding about dress codes, halal meat, Ramadan activities, physical education, sex and relationship education, Islamic festivals etc. so that the Muslims play a vital role in mainstream educational life.⁴¹

A spokesman for the Department for Education and Skills said: “We think a good education is one of the best ways of building understanding of the many issues that unite, as opposed to the few that divide. It is important that education provides the right ethos which encourages social responsibility, high aspirations, good citizenship and mutual understanding; and that schools recognize the cultural and faith needs of all pupils.”⁴²

The shadow education secretary, Angela Rayner, said: universities have the duty to take care of the students by providing a safe place, none of them feel insecure or discriminated due to their religion, ethnicity or gender.⁴

Instead all this negative perception about UK educational institutes for Muslims, Muslims have stood up to develop their identity and self-esteem.

They don’t compromise halal meat, head scarves, having beard etc. They have been established many educational institutes for Muslims community, some of them are given below:

- King Fahad Academy (est. 1985)
- Al-Muntada primary School (est. 1990)
- Tayyibah Girls School (est.1992)
- Al-Mizan School (est. 1993)
- Mazahirul Uloom School (est. 1996)
- Jamiatul Ummah School (est. 1997)
- London Islamic School (est.1999)
- Tawhid Boys School (est. 2000)
- Al-Falah Primary School (est. 2001)
- The School of the Islamic Republic of Iran (est. 2001)
- Suffah Primary (est. 2001)
- Quwwatt Ul Islam Girls School (est. 2003)

- Advance Education (est. 2017) etc.⁴³
Muslims have also established hundreds of organizations throughout the country to represent the true picture of Islam and maintain Islamic identity. Some of the leading organizations are as below:
 - » Federation of Student Islamic Society (FOSIS est. 1962)
 - » Muslim Education Trust (est. 1966)
 - » The Islamic Foundation (est. 1973)
 - » Da'watul Islam (est. 1978)
 - » Islamic Society of Britain (est. 1991)
 - » Association of Muslim Schools (est.1992)
 - » Halal Monitoring Committee (est.2003)
 - » Darul-Momineen (est.2005)
 - » Mosques and Imams National Advisory Board (est.2006)
- » Islam 4UK (est.2010) etc ⁴⁴

According to Ramadan education is a social domain in which Muslims should modify to modernity's value of rational arguments and critical reasoning. An Islamic education in the West needs to comprise modern, Western principles in order to bring the Muslim identity in accordance with the ideals of "Personal development, welfare, creativity, developing critical thinking, solidarity, and the knowledge and respect of others."² The model of curriculum must contain three basic principles: education of mind, education of heart and education of personal physical growth. The aim in educate the mind is to focus the main message of Quran and hadith and accept the uniqueness of God in order to gain success in this world and hereafter. Education of heart strengthens the belief system as well as awareness of their responsibilities towards their communities, their relatives and their humanity. Education for personal growth, the third principle, enables students to develop skills and knowledge to become autonomous in their lives and their choices. This curriculum route enhances the sense of Islamic identity.⁴⁵

In short a good educational base that makes full allowance for religious needs is one of the best ways of building towards integration and cohesion. No matter to which religious sect a child may belong, the most commonly familiar aims of education which he has the right to expect, are, in the opinion of modern educationists, to fulfill himself, to adapt to a changing world, and to become an instrument of social reforms. It is our task to ensure that any child has the right to locate for himself the spiritual values which may lead him to a more secure state of self-awareness.²

Family Structure of British Muslims

Term modern and modest perfectly describes the changing and adopted values of south Asian Muslims in British Muslim communities. Within British society, young people come into close contact with the influences of the global youth culture, affecting their clothing, traditions, customs, musical tastes and lifestyles. The domestic field of Muslim family in Britain is the main space where young people learn about Islam and South Asian cultures.⁴⁶

While living in abroad within the influence of host culture, Asian girls are too independent, and hence pose a threat to the male status due to their higher expectations. While in the subcontinent, families, especially poor ones, desire the best for their children, and hence parents search for partners who are financially strong. However, these girls with low literacy rate when arrive in the UK, with little or no ability to speak English; they are totally relying on their husbands and in-laws. In this way, the female stays home to perform traditional family roles, and the male retains all the control, thus conforming to the dominant male status in the Asian culture,⁴⁷ as men enjoy greater status within British Asian Muslim community. This is a reason that immigrant families follow the arranged marriage and forced marriage model in order to satisfy their self-esteem and their family traditions in order to maintain the identity. Fearful of seeing their children wedding with "strangers", especially members of the majority culture or other minority groups considered to have different cultures or religions, parents pressure their children to marry within the family or community circle to prevent assimilation within the host society. A forced or arranged marriage thus becomes a matter of identity and is a defensive wall for these families against assimilation and the loss of identity markers.

In fact, marriage is the institution in which family honor is most strongly invested, a person's and family's social standing is maintained through marriage. It is therefore very crucial. Failing to perform that obligation can threaten the foundations of the family bond, and individuals.

Eastern women are still considered as those who would sacrifice career and professional life in favor of protecting children and taking care of the family, a sense of elders respect is present in all family members. This is one of the mentalities of the East that is not prevalent in the West. A Muslim woman's social emplacement has traditionally been regarded in terms of her responsibilities towards the home and children and strongly bound up with the ascribed role of 'mother' and 'nurturer'. The management role as homemaking constructed for Muslim woman can exacerbate pressures and anticipation of conformity to cultural norms as these gendered function are often reinforced by parent rather than challenged. Difference will arise when young BritishMuslim girls, whose area unit is British born, or at least British educated, apparently reject these responsibilities regarding being a house wife and demand a lot of freedom. British Muslim girls were inspired by folks to wear the standard shalwaar kameez (tunic and pants) rather than western habiliment as western costumes were related to rebelliousness and seen as a threat to ethnic or non-secular values, whereby young Muslim women are considered the guardians of cultural and religious integrity. Not solely is dress a vital means that through young Muslim girls talk over their gendered identities, but parental expectations of appropriate femininities" are equally important. Thus, gender plays a role in

identity negotiation for many young women; with parents ensuring that their daughters' conduct and attire are strictly monitored.⁴⁸

A female in the UK is free to decide her priorities and something as basic as when to marry or even bear children. In UK and other western countries there is no concept of joint family system, new generation deal some kind of conflicts in parent child relationship due to transition in another culture. During grown up in different culture their thinking has been changed and they modify themselves according to the host culture environment. Now children want a life partner in accordance to their thoughts but parents having their strict background refuse this. This happens in forced marriage issues.⁴⁹

Civil Marriage Issues

The family is the most important unit, where religious and social norms and values are shared and practiced. Family construct through marriage which is highly regarded by many ethnic and religious groups as an institution and lays the foundation of family. It is important to value marriage as a social establishment which unites society as a whole and ensures the continuation of cultural traits or identities within different social groups.²

London-based solicitor Aina Khan's Statistics shows that "80% of Muslim couples under the age of 40 in the UK have not registered their marriages under civil law, while 80% of UK mosques are not registering the Islamic marriages conducted under their authority."⁵⁰ The question of whether or not a traditional Sharia marriage is recognized in the UK is one that often hears from Muslims side. The Nikah ceremony, although valid in the Islamic sense, is not a valid marriage in its own right in the UK. It is considered solely religious ceremony and is not accepted in the UK as a legal marriage but cohabiting couples (couple who live together without been married). They don't have the proper rights as the couples avail in civil marriage that is under the law. Out of civil agreement they have inappropriate rights in regard to pensions, family house, benefits, in the event of a dispute or separation.

Approximately 6 in 10 Muslim women marriages are not legally recognized that means, majority of their lives spend together, building a family or share business but in any part of their lives, if their relation ends for whatever the reason is, both parties don't have the right to access court, relating their properties. Parties should discuss whether they would like to simply have the Islamic Ceremony the 'Nikah' or they would like to recognize their marriage a civil one. To resolve this problem parties have to be more transparent about their relationship and also how financially they will meet each other's obligations and how assets should be protected, depending upon what route they choose according to British Law.⁵¹

According The Guardian, A lawyer specializing in Islamic family law said the proportion of young Muslims choosing for non-legal marriages has increased. According to Aina Khan's campaign, a specialist in Islamic law,

more than 100,000 people in the UK do not have legally recognized marriages, and more than 90% of mosques are not registering religious marriages under civil law.

She said:

*“My experience of 25 years as a lawyer specializing in Islamic marriage and divorce is that this is not only a major problem but a growing problem. My anecdotal evidence suggests that in the last five years, the proportion of people under 40 having Nikah-only marriages is as high as 80%. Here has been a dramatic lessening of the stigma of divorce. So marriage has become easy and divorce has become easy. It’s a disturbing trend in the young”*⁵²

Divorce Issues

Currently second and third generation British Muslims currently are facing a relationship crisis. Getting married and staying married is one of the biggest contemporary issues facing Muslim Diasporas, yet it is an issue that many mosques, Muslim organizations, secular legal and welfare services have failed to offer adequate support for this issue. Another noticeable feature of social change in British Muslim relationships is a marital breakdown. Especially is on the increase in the early years of marriage, suggesting that many British Muslims regard divorce as less of a taboo than it used to be. There are even for the divorced and widowed specific matrimonial events that cater. However, the fact that a considerable proportion of British Muslims fail to register their marriages in civil registration ceremonies that means there is no way of gaining an adequate estimate for Muslim divorce rates.

Having sharia divorce or Talaq in the UK is officially sufficient for divorce. If you have had an Islamic marriage, but not had a legal ceremony in the UK, then you do not need to obtain a civil divorce in the UK. However, if you had the Nikah as well as a civil ceremony, then you will need to obtain both a civil divorce and a Talaq (Islamic Divorce). A Talaq alone is not recognized in the

English Law.⁵³

One of the outcomes of Nikah marriages is the facility with which husbands can deliver instant divorce or the “triple Talaq”, even by phone or social media. Nine out of ten don’t register their marriage due to ignorance. The resistance in registering the marriage as civil ceremony often comes from bridegroom and their family, because it enables some men to commit polygamy. There are cases where men have taken on several wives because they have just had the Nikah with each partner. Main reason to not register a marriage is only a handful of mosques across the country are registering themselves.⁵⁴ According to DAWN newspaper the UK government is working on an amendment in the Marriage Act to make unregistered Nikah

ceremonies a criminal assault and a prayer leader who get involved in a Nikah ceremony can face punishment if he does not ensure the couple has already registered their marriage legally ahead of time or with the local registrar office on the day of the Nikah.⁵⁵ It is very important because women have an Islamic marriage certificate, they feel protected, but being a British citizen, it is a false sense of security. They think they can't be vagrant overnight, but they can.

Demographic Issues

Statistic from the 2011 census shows that the Muslim population in the UK has significant extent, raised between 2001 and 2011 from 1.5 million to almost 3 million.

One of the little understood reasons for the expansion in the number of British Muslims relates to the sizeable number of Britons who are choosing to convert to Islam. Thousands of Britons convert to Islam every year, which certainly contributes to the steadily increasing number of Muslims.

The final significant justification for the growth in the number of Muslims relates to identity politics. Following 9/11, during the last decade and the 'War on Terror', Muslims have increasingly felt under pressure to defend their identity and be proactive in defining themselves. It is in the air that extremists are now allowed to hijack Islam. Muslims often express a feeling that the media and politicians have been involved with others in an activity that is unlawful or morally wrong and allowing Muslim identity to be connected to extremism. As a result, in 2011 compared to 2001, there are many more Muslims who take pride in labeling themselves as Muslims because they want to resist the prejudice against Islam or Muslims, especially as a political force, which have surrounded Muslim identities in recent years. Perhaps unexpectedly, when an identity is attacked, those who are classified as belonging to that group are often characterized themselves as part of that group, rather than feeling guilty and away from it.⁵⁶

According to an analysis of official data, Muslim population of England and Wales is growing faster than the overall population, with a higher ratio of children and a lower proportion of elderly people.⁵⁷

With reference to Guardian newspaper, 3.5 million children up to the age of four in England and Wales are Muslim recorded in the 2011 census, 317,952 (or 9.1%) were Muslim. In 2011 census results Muslims had the youngest age profile of all the main religious groups. 50% Muslims were aged under 25 and 88% were aged under 50. The ONS also pointed out that Muslims had the youngest age profile according to 2001 statics. The Times article quoted Philip Lewis, British and Muslim scholar of Islam and author of *Young*, who warns that the one-in-10 birthrate statistic could "generate alarmism"⁵⁸

When the population percentage in a country is 2% or less than that for Muslims, they will be considered as minority which is peace loving and

therefore not considered as a treat by other citizens. Some examples are like china, Italy, Canada and Norway etc.

Having a percentage of 2% to 5% of population they begin to attract others ethnic minorities and different groups like huge recruiting from the jails and among the people who are part of street gangs. United Kingdom is one of an example.

When they cross a level of 5% of population, they use an extra influence in the population as proportion to their percentage. They may tend to call for their rights such as demanding halal food in markets for them. Such cases are in France, Philippine and Sweden.

When Muslims approach up to 20% of the population, they tend to strengthen their identity in a moral or legal entitlement to have or do something in order to gain rights according to their conditions. Muslims protest against any violent action that exploits Islam and Muslim identity, results in uprisings and threats, such as in Amsterdam, with opposition to blasphemous cartoons and films about Islam. The disturbance between Muslims and other members of society, mental or emotional strains, hair-trigger rioting, jihad militia formations, sporadic killings, increases with increase in Muslim population ratio up to 60%.⁵⁹ As Many Europeans have the feeling that the fast growing Muslim population will cause social threats like terrorism, the economy disaster, and crime. They rightly demand greater entitlements, political recognition, and preservation of their Islamic identity. Many European citizens see crime as something which is connected mainly to Muslim population.⁶⁰

People who hold unfavorable views of Muslims are much more worried about demographic impact on their country. For example, in the UK, 84% of people who give Muslims a negative rating also say that refugees will increase the possibility of terrorism in their country.³

This possibility of above hazard, and rising number of Muslims population forced non-Muslims to attack Muslims in the name of war on terror and extremism. As declared according to CSIS report that there were 658 deaths in Europe and all of the Americas between January 1, 2015 and July 16, 2016. Nearly all of the human influence of extremist attacks is Muslims killing or injuring fellow Muslims.⁶¹ This also results in attacks on mosques as described in The National World that "UK hate crime targeting mosques more than double in a year." One hundred and ten incidents were recorded against Muslim places of worship between March and July this year — up from 47 over the same five months in 2016.⁶²

Attacks targeting Muslims in the U.K to motivate islamophobia have shown a dramatic rise as individuals and places of worship came under attack. The latest hate crime targeted the Cumbernauld Mosque, run by the Islamic Education Trust Cumbernauld in North Lanark shire as the perpetrators wrote graffiti of islamophobia on its walls.⁶³ The Muslim Council of Britain said it had "long spoken out about the worrying scale of Islamophobia," highlighting incidents in the past year such as pyromania attacks on

mosques, a call by right-wing activists for a "punish a Muslim day" the anonymous letters inside was a message so hateful in plain white envelopes with second class stamps, and the sending them to at least six communities of Muslims in England. This only touches the surface of alarming new array of other hate crimes against Muslims in the past year.⁶⁴ In order to avail different point packages, you have to celebrate "Punish a Muslim Day" which is in fact an act of violence. One can receive 25 points for pulling off a woman's head scarf. Killing a Muslim awards you 500 points and 1,000 for bombing a mosque.⁶⁵

According to Home Office statistics as the Muslim population has grown, the number of hate crimes in England and Wales has risen.⁶⁶

One another point rises with increase in Muslim population, that the Muslim communities give charities than any other religious group in Britain, a 2013 poll found that, and that Muslim charities form one of the fastest-growing areas in the charity sector. That philanthropy towards Muslims labelled as extremism as in the news said, more than 50 British Muslim charities on watch list over fears they could be linked to extremism and radicalization.

'Extremism and radicalization' the new issue code for 55 British charities by Charity Commission, without organizations' knowledge.

Muslim charities are being "disproportionately affected" warns by Think tanks. 17 ongoing systematic studies launched since 2013 concern Muslim charities, that some of the donations being monitored by the Commission had been subjected to questioning over tenuous links to extremist clerics.⁶⁷

With reference to Independent, people in the UK are giving hundreds of thousands of pounds a year to Islamist extremists –sometimes unintentionally in funding, a Government investigation have disclosed. Amber Rudd, the Home Secretary, said the most common source of support for Islamist extremist organizations in the UK is from small, anonymous public aids, with the majority of these donations most likely coming from UK-based individuals.⁶⁸⁶⁹ The Charity Commission has recently taken it upon itself to conduct a 'zero-tolerance' approach to Islamic extremism, giving the impersonation that this is an endemic problem within Muslim charities.⁷⁰ Reality that we all must begin to face is that the world has a problem and that problem is Islam. Not "radical Islam." Not "Islamic extremism." Not Boko Haram, ISIS, Hamas, but Islam itself.³

Challenges and Issues of Identity in Political Life

Muslims Identity Politics

Muslim's political participation consist of many forms: vote, party membership, and standing as candidates for election. The first indicator of their participation is the extent to which Muslims have been registered to vote.⁷¹

After 1918, ladies were still making an attempt to realize equality; at identical time some got the proper right to vote, all men aged over twenty-one also got the right in spite of property qualifications.

In 1919, the primary feminine MP, entered the Commons and eventually, in 1928 Associate in nursing, the illustration of the individuals Act allowed everybody over the age of twenty-one to vote.²

The coming of a second generation of post-war migrator Muslims of South Asian heritage throughout the late Nineteen Sixties(1960s), through Seventies and '80s was marked by horrific experiences of violent racism on the streets, institutional discrimination in faculties and workplaces, and therefore the strength of a racist and grueling immigration regime. Political policy was expressed through participation in Asian Youth Movements (AYMs) that were coming up in urban areas across the country. Several of those were selfprotection movements responding to attacks and intimidation from the reactionist National Front, which frequently occurred in collusion with and acquiescence from the police and authorities. By the Eighties several British Muslims had become more inquisitive about securing varied legal rights and exemptions for his or her communities. Money or ideological support from movements in South Asian and Arab nations had earlier assisted the institution of Muslim unity initiatives, corresponding to the Federation of Student Muslim Societies (FOSIS) and community organizations with a national presence corresponding to the United Kingdom Muslim Mission (UKIM). These came into their own throughout the Eighties, with the complete spectrum of world Muslim political and system trends, step by step coming back to be diagrammatical within the kingdom. However by the end of the last decade, British Muslim political policy became overshadowed, and to a substantial extent, outlined by the Rushdie affair.

Despite varied unrelenting pressures, there remains a powerful preference among several British Muslims to establish publically with their religion. This preference is in no little half sustained by the recent rise in proponent politics that has used discordant nativist rhetoric to foster another kind of identity politics – one that has delineated Muslims at the worst as a threat to be eliminated, or at best, a parasitic drain on society's resources.⁷²

Anti-terrorism laws and a gradual rise of prejudice ought to compel British Muslims to enter politics. Almost all major Muslim organizations say it's a civic obligation to participate within the electoral method as a result, we've got a chance to create our societies higher, not only for Muslims but for everybody.

"Our issues, such as housing, healthcare and education, are in no way different to other communities' issues, but when you put these together with the issue of Islamophobia, which is on the rise as we know, and then Muslim communities find themselves in a particularly disadvantageous position," common person said.

Demographic factors also are increasing British Muslims' political leverage.⁷³⁷⁴

Political parties ought to make sure that Muslims square measure fittingly diagrammatical at native, national and regional levels in electoral bodies and public appointments.

A good live of the mixing of Muslims in United Kingdom of Great Britain and Northern Ireland is that the degree of political participation. In contrast to another Western European countries most British Muslims have a right to vote and change elections. The concentration of Muslims in certain areas means that in statistical terms they are in a position to influence the political and electoral process in the areas of their settlements. Although their participation within the electoral method has redoubled within the last twenty years, their illustration has created slow progress.⁷⁵

But currently Muslims gain illustration in politics and if you wish to select the overall election of the year, you've got till one-minute to register. As voters, the proper to vote are a few things we tend to shouldn't consider granted. It's putting to suppose that a century past, most adult men – and every one lady – couldn't vote. They to fight onerous to win the proper to try to thus and would be staggered to envision that nowadays a number of their descendants can't be discomposed to use it.

Yet British Muslims even have distinct political considerations around safety and security in their everyday lives. These aren't essentially Muslim's-only problems, however broader social ones. We tend to believe United Kingdom of Great Britain and Northern Ireland to be our home and addressing these considerations won't solely meaningfully have interaction the Muslim vote however unlock the complete contribution that we will create to our shared home, for the commonweal of all.⁷⁶ Problems that Muslims have to be compelled to face relating to vote or political activities are in-tuned hate attacks from several parties like English Defense League and British National Party that may be much right, islamophobic organization in UK. The EDL presents itself as a single-issue movement hostile Islamism and Islamic political theory, though its rhetoric and actions target Islam and Muslims a lot. Underground Guardian investigation reveals set up by English Defense League to hit racially sensitive areas to provoke disorder over summer. MPs aforesaid the group's call to focus on a number of the UK's most distinguished

Muslim communities was a blatant decision to provoke mayhem and disorder. "This cluster has no positive agenda," aforesaid the Bradford South MP, Gerry Sutcliffe. "It is Associate in nursing agenda of hate that's designed to divide folks and communities. We have a tendency to support legitimate protest however this is often not legitimate; it's designed to awaken hassle. The folks of Bradford can wish no a part of it. The EDL claims it's a peaceful and nonracist organization solely involved with protestant against "militant Islam". However, over the last four months the Guardian has attended its demonstrations and witnessed racism, violence and virulent prejudice.⁷⁷

Muslim Participation in British Politics

Political inclusion is measured by the strength of identification with political establishments. This could be gauged by the extent to that respondents feel that they'll influence choices moving their town and their trust in political establishments appreciate the town council, parliament and government. This section appearance at metro interest, that is, cooperation in affiliations and associations, looking at especially regardless of whether investment in associations bolstered singular ethnic or non-mainstream character influences their relationship with political foundations. It additionally appearance at participation in formal electoral processes yet as different types of participation.⁷⁸

In comparison with several alternative European countries, Britain's ethnic minorities are terribly successful at achieving political illustration and creating a bearing on the social group. Whereas migrants and their descendants in alternative countries could have struggled for years to achieve the proper to vote and sub elections, Commonwealth migrants to United Kingdom of Great Britain and Northern Ireland from her former colonies were mechanically given the proper right to citizenship together with full political rights. This even predated the mass migration to United Kingdom of Great Britain and Northern Ireland within the 1950s and 1960s and 3 Members of Parliament (MPs) from the Indian landmass, were electoral to the House of Commons before warfare II. Even today, voters of the Commonwealth countries have full vote rights in the least levels and may be candidates.

Muslims have definitely vied a very important role in British electoral politics -

be they migrants, British-born or perhaps converts to Islam. The overwhelming majority of Muslims within the Britain trace their heritage to

South Asia, and its UN agency has created the largest impact. The primary Muslim in United Kingdom of Great Britain and Northern Ireland electoral workplace was Bashir Maan. UN agency emigrated from Asian nation to Britain in 1953. He became a town member in metropolis in 1970 and it had been therein same town that Muhammad Sarwar was electoral because the initial Muslim MP in 1997. This was followed one year later by the primary

Muslim peer within the House of Lords. Since then variety of British-born Muslims have additionally created a bearing in politics, together with Shahid leader UN agency in 2007 became the primary Muslim Minister within the

Britain government once he was appointed as Parliamentary beneath Secretary of State within the Department for International Development by then Prime Minister Gordon Brown.

In June 8, 2017 over forty men and girls of Pakistani origin took half within the snap General Elections and twelve secured their place within the Westminster Palace: 9 from Labour and 3 from Conservatives, per The News. as compared to 2015 Parliament once nine MPs won elections, the amount has currently reached twelve.⁷⁹ LONDON — in an exceedingly Europe combating an increase in Islamophobia, riven by debates concerning the flood of Syrian migrants and edgy over spiritual, ethnic and cultural disputes, London has non-appointed its 1st Muslim civil authority.

Sadiq Khan — a political party leader, a former human rights professional person and a son of a busman from Pakistan — was declared the winner when a long count that extended into Sat. He is the primary Muslim to guide Britain's capital⁸⁰ replacement Boris Johnson in might 2016. He's London's 1st ethnos civil authority and also the 1st Muslim to become a civil authority of a significant Western capital. He was the MP for Tooting in South London from 2015-16. As an MP, he was conjointly the primary Asian or Muslim to attend the cabinet. In 1994, aged 23, he was the youngest council member and became the foremost senior Muslim in Labour's 116 year history. Sadiq has conjointly been a Minister within the Department for Transport and also the Department for Communities and native Government. Before changing into associate degree MP, Sadiq was somebody's rights professional person and acted in an exceedingly variety of landmark cases in major courts and tribunals. He was conjointly a visiting lecturer and Deputy Leader of Labour in Wands worth. The success conjointly makes him one amongst the foremost outstanding Muslim politicians within the West.⁸¹

All of those pioneers were male and pictured the political party. Quite recently, the overwhelming majority of all Muslim politicians, at native or national level, fitted this profile. Parties across the political spectrum currently build nice efforts to attach with Muslims' voters. Muslim communities are usually geographically targeted in sure neighborhoods and it's wide, assumed that they will have an effect on the results of elections in an exceedingly variety of areas within the country. Over half British Muslims sleep in simply fifty parliamentary seats and in 10 of those seats, the Muslim population is over two hundredth.¹

Islamophobia in the Politics

Everyday experiences of Islamophobia and racism create public and political participation particularly difficult. For a few young Muslims, there's a concern that it may leave them hospitable racist hostility. Moreover, Islamophobia makes some anxious regarding showing to a fault politicized.

Some young Muslim girls in our study felt that that they had to manage multiple prejudices too, based mostly not solely on their faith however additionally their gender. Gender norms inside communities and stereotypes of Muslim girls – akin to those related to the hijab – were stressed as potential barriers.

But despite this, we've got found that young Muslims in European nation, like several worldwide, are overpoweringly keen to urge concerned in each native and world politics. Being fascinated by politics isn't close to choice, or having associate opinion. Though we have a tendency to do realize that young

1) Muslim Political Participation in Britain: The Case of the Respect Party, Paper presented at

22nd IPSA World Congress, Madrid July 2012, Timothy Peace, University of Edinburgh

Muslims participate in typical electoral politics, several also are involved social policy, volunteering and charity work.

Despite the stereotype of Muslims, not desirous to be a part of British life, the politics of European nation are of specific interest to several of the young

Muslims living within the country. Apparently, the 2014 independence vote, Scottish nationalism and therefore the Scottish National Party have all captured the eye of the many young Muslims. A Pakistani Muslim man from metropolis told U.S. that he thought the vote "did wonders" in European nation, because, like several teens each Muslim and non-Muslim he wasn't fascinated by politics before it happened.

Some young Muslims we have a tendency to speak to believe that the vote has helped outline what it's to be Scottish during a new philosophy society. Several taken Scottish nationalism and therefore the risk of Scottish independence quite otherwise to the recent comments created by the London civil authority Sadiq Khan.

He warned that Scottish nationalism can be as factious as racism and nonsecular intolerance. However young Muslims take into account Scottish independence as a progressive plan. One Muslim lady from Edinburgh told us: *"I find it has been really inclusive. It's not about the color of your skin, and it's not about where you come from, it's about what you want for Scotland."*

Framing Scottish nationalism considered a very important factor for motivating young Muslims to interact in electoral politics. It had been a social movement; several felt they might support and be concerned in, whether or not they were for or against. Everybody may voice their opinion on the independence vote, in spite of race or faith.

The foremost who engaged with kinds of policy enclosed protest march, awareness-raising events and net policy. These Muslims goes beyond the mainstream big issues, and indeed beyond conventional politics. Like several teens of all backgrounds, their political issues were wide-reaching.

Global problems – akin to the exile crisis, issues regarding human rights and anti-war policy – came up in discussion. At an equivalent time, a lot of

native matters akin to issues regarding impoverishment in European nation, food banks and therefore the lance nuclear deterrent were on the minds of the study participants, too.

For these young Muslims, partaking with public life went more, into charity, community and volunteering work. The bulk of participants volunteered or did some style of charitable work. The activities were varied, starting from fundraising for international causes to local people work akin to street cleansing. For some, political participation could be thanks to respond and challenge tough prejudices. Clearly, though, prejudices create others cautious regarding following associate interest in politics. Despite our positive findings, young

Muslims are willing to play a far larger role publically and political life in

European nation. Except for that to happen, society must overcome Islamophobia, racism and different stereotypes regarding Muslim teens.⁸²

Ideological and Political Hindrance

Nations are built the way they thought. Through this common vision they can prosper by leaps and bound within no time or it can be vice versa having drastic effects. It is the universal law that the nation with integrated and regular thinking will have the dominance on others. This phenomenon has proved by history when pagan Arabs draw one another from the intense dispute right after the rise of Islam. Europe spent centuries in dark ages but finally rose up as a result of industrial revolution in the form of secularism. Modern era is the era of United States of America which becomes the super power due to the firm principles of politics amongst nations.

How this is proved in the case of United Kingdom? Muslims in the Britain facing enormous hurdles which not only consists targeting killing or Islamophobia or refugees war but the problem is rather different and depend on the way they thought. Muslims have a different ideology according to Quran and hadith and they want to apply these teachings on the right way as a true follower. But problem arise when this implementation was held in the host non-Muslim country. State seems horrifying with concern to practicing

Muslims due to their political Islam. And have in panic stress to some one's pressure and fear to be hold by others through political Islamization.

They don't want Islam to rule over them or change their governmental decisions. To avoid this mishap they make a policy to assimilate Muslims in such a way that their desire to participate in politics will be fulfilled as well as Britain's legislation also be secured. They took measures to overcome this phobia or to realize Muslims for their support by announcing interest free loans for Muslim students or promote Islamic finance or build a mosque for Muslim

majority community. Likewise, media does it work of spraying salt to Muslims emotions side by side by defining them with terrorists.

UK government has its own mentality for nation to run up system and add values of secularism so endure only those values of minority Muslims that can't interrupt their governance or ideology. The issues about veil or having mosque or beard is actually not a big problem because these didn't harm British ideology anywhere, allowing halal food is also in this list of no-harming deeds. Muslims don't faith in secularism and the norms or rules that strengthen these thoughts and the system that implement this, is forbidden in Islam. This ideology of secularism may harm Muslims faith in Allah Almighty and made them astray. Both set of beliefs are on different ends.

It is a well-known saying that you must take your children away from the forest but you can't take forest out of the boy. This reflects the truth about a person and his surroundings effects on it. Society figures a person's temperament, his way of thinking, his habits, and his status of living. Persons have their deep roots in the society and they find civilization their problem solving factor. It's usual in British culture to have in a relationship with a girl friend or a boyfriend. Basis of relation, break up of this girl friend boyfriend association completely depend on the norms of their surrounding community. Their sense of love, their emotions, their hatred and style of revenge all depend on the ideology that society has inculcated them.

If we observe globally then we come to a conclusion that Muslims living in a society that have strong characteristics about Islamic values develop an individual power enough to compete other societies. This is a reason that overseas have a strong will towards preaching of Islam not only among their fellow beings but also spread this struggle to abroad freely. As compared to those Muslims living in an Islamic State show lack of confidence in implementing sharia laws. So it's a far long difficult task for them to influence other people from Islam. This deficiency lies in a truth that we have lack of strong societies which penetrate confidence in ourselves about our faith and made us dignified. Due to decline in Islamic societies habitants have lack of moral values and when they went abroad they have just a sense to make money and improve life style nothing else. They were fascinated by their freedom or worldly pursuits and they easily are like 'when in Rome do as the Romans do'.

What is the connection between above defined concern to the problems facing by Muslims? Answer will describe in such a way that if we relate the above understanding of society and individual to the question then we come to know that living in Britain Muslims gradually losing their true ideological pattern. Unexpectedly they adopt their cultural norms and standardized their lifestyle according to this blindly. This harms Muslims identity and ideology which Islam demands in respect to Muslim. At that point war between two

different ideologies starts and Muslims are unaware that they caught mentally. This is the problem of ideology and political settlement that Muslims are facing while living in Britain.

Every society has some essentials that are the backbone of the society and all the matters required for maintain the nation, revolves around these fundamental values. As we talk about British culture it's totally depend on religion free society known as secularism. This term is accepted by all organizations in the UK and implement in their daily cores. In Islamic point of view religion free society proved to be hazardous not only for their worldly life but the life hereafter.

The values of British culture like secularism which society owns slowly cultivate in every matter especially regarding our faith and proved poisonous by destroying the fundamental believes.

To understand the impact of social thoughts in the above-mentioned scenario, there is an example of blasphemous contests organized to allow the awful action of disrespectful attitude and portrays the satire pictures of the beloved prophet P.B.U.H as in Charlie Hebdo. It's all show the reflection of deposited creed of secularism by the society. Westerns who firmly believe in the favor of freedom in the speech to freely ridicule anybody from every religion especially Islam is the production of religion Free State. This thought propagates in such a way that religion is a person's private matter nobody is allowed to build it in a large scale. One more example reflects the relation between society and individual way of thinking is the legalize relationship of homosexuality among youngster, behind this there is a pushing factor of vision which penetrates slowly in the base of nation in the form of a state which get bored from

religion.

As in the case of Islam the leading power which decides the distinction between right and wrong is based on Islamic teachings which stipulate every solution for hindrance captured the society as well as gain access to every individual soul. For this convincing behavior Islam conquered many hearts by providing all solutions of possible barriers. Owing to the political Islam many retrievers loved to bind strongly to this ideology.

To satisfy Muslims faith and carry on their (British) political dominancy British Government allowed Muslims to join their political parties, by doing this Muslims emotions could be overcome and their will to establish political Islam and their vision for Islam the only savior also be ignored. When a Muslim join British parliament it is absolute that this person is here for implementing the system which British government owned no matter from which party he belongs rather from Labour or Conservative or Liberal democrats. If he even then wants Shariah Law then it is clear that he wouldn't move forward according to British

government system. In this situation the output of the people is like those people who are proud to have an Islamic background but identify himself as a British.

It is clearly visible for the UK government that it is impossible for them to convert Muslim out of their faith. So they made a suggestion to slowly take Muslims out of their faith by a process called secularism. To convert this propaganda into reality this is the need of time to welcome Muslims in the politics otherwise history repeat itself and Muslims conquer them by their political Islam as many years ago British empire ruled on them ideologically as well as physically. So there are two main purposes of entering Muslims into the politics:

The foremost reason for this is to appreciate this system by the Muslims by doing this their own system of khilafat become out of sight out of mind. And they consider UK political system only savior of humanity in this modern era.

The second very important cause is to prepare those masses who are Muslims in the appearance but puppets in the hands of west. They will find every matter resolution in the leadership of west and in their opinion even in the economics or education and family matters are concern. Without the participation of Muslims in the British politics it seems impossible. After the long struggle of west we can easily examine some Muslim puppets in the hands of west in the form of scholars, bureaucrats, business holders or MPs

etc.

A clear example of it was seen in 2014 when an Oxford educated Muslim imam demand for the removal of burqa in front of British authority. After this, contradiction starts among Muslims on political basis. This is the point which government wants to initiate to engage Muslims into politics.⁸³

Crux of all the debate is that UK claims to give respect of very individual by his thought or rituals or sect. Behind this the real fact is to keep a strict eye on those who firmly attach the fundamental values of Islam not only in their appearance but in their intellectual capabilities. Presence of such persons is alarming for British present position. That's why it seems difficult to deliver a lecture based on politicizing Islam and Islamic leadership.

This makes intermingled situation for the Muslim habitants, one the one hand they spend their life with all facilities, rights and opportunities but on the other hand there is a battle between Islamic state and non-Islamic state.⁸⁴

Challenges and Issues of Identity in Economical Life

Compared to 34.9% within the overall population, 19.8% of the Muslim population is in full-time employment. 7.2% of Muslims square measure out of work compared to 4.0% within the overall population.⁸⁵

Muslims who migrated to UK in nineteen centuries were bound to work in specific sectors for employment according to person's placement and as after effects they have

been allowed to access in the industrial era for the expression of their abilities in professional life. Muslims mainly took part in manufacturing industry.

However, there is currently a vast majority of Muslims operating within the service sector likewise increasing variety of the professions owned by Muslims in the business market. Muslims working within the producing trade square measure in the main manual staff. They're found mostly in manufacturing of cloths and also the metal trade. However, within the last twenty years industrial factory had to face loss as the number of Muslims contributors in this business has been declined from over two hundredth to ten as a result the production of this sector has been effected. After the arrival of second wave of generation, they are most talented as compared to their previous generation, have tendency to change the fate of industry sector. It's relevant to say here that comparatively few Muslim girls work as compared to white girls. For instance, according to 2001 survey the representation of Pakistani and Bangladeshi girls in economic activities as compared to White was terribly low. Ratio of south Asian Muslim girls is 28.5% and 25.2% while white girls have ratio of 71.4%. These variations square measure part thanks to non-secular and cultural reasons. Main reason is Muslims lower levels of instructional achievements in education level. Employments in older industries and generally do menial jobs have lower berth incomes and are vulnerable to unemployment. 2001 report and labour force survey has declared the prejudices in the employment rates that this inequality was still high at three times as for white ones. Within the era of 1990s rates for all minorities groups were low. However the overall status of Muslims in the employment sector remained significantly in the declination. The fluctuation in the share points of Muslim shareholders and British residents remained 10-15. The 2001 economic survey has confirmed this rise in jobless trend of 14.1% of Pakistanis and 16.1% of Bangladeshis in contrast to solely 4.6% of whites during this scenario. In fact, every 3rd person belongs to such a Muslim family, having no job or low pay rate compared with 17.6% of the households within the total population living during this scenario.

Employment and the workplace

Analysis of first-generation labour market experiences and economic migrants found that generally all ethnic minorities bear 'ethnic penalty', together with East African Asians, who were higher qualified compared with alternative ethnic minorities. However it's African Caribbeans, Pakistanis and also the Irish who suffered a lot. Even after controlling for their age and education, Indians, Pakistanis and African-Caribbean all underwent substantial 'ethnic penalties'. A 'racial division of labour' ensured African-Caribbean and South Asian staff, together with Muslims, was unbroken apart and so prevented from organizing along as a part of a wider collective struggle. This system, kept wages down, de-skilled people, and segregated ethnic minorities in the low paid jobs that majority-society people didn't want. Statistical analyses make sure that Muslims suffer a 'Muslim penalty' within the labour market over and on top of that of an 'ethnic penalty'.⁸⁶

Reasons behind employment prejudices

Why do British Muslims face employment penalties?

Language barriers

Language barriers play a very important role to maintain deprived position of the British Muslims, in front of those that were British citizens for many years and also for the new generation of immigrants. Muslims constitute 5% of the total population of the UK; the largest minority group that adopt English language as an alternative. Correspondingly, the ratios of people who have less confident about their spoken English are higher in Muslim community than any other ethnic group. Continuing use of a deprived vocabulary by minority group, receives cautions against presumptuous that language difficulties solely have an effect on the primary people who went to Britain. Due to Lack in writing skills which is directly the result of speaking mother language at home can restrict Muslims to gain good levels in education. Having such a substandard educational background probably results in deprivation for better job. So language barriers gifts a lot of hurdles in seeking job and find a god place for employment and probably took part in creating such condition that reduces the chances of success significantly for those who migrate to United Kingdom of Great Britain and Northern Ireland in their adulthood.

Poverty and disadvantage

According to the census of 2009-2011, more than 50% of Muslims have comparatively poor economic conditions while the average range of poverty for national level is 18%. In UK, Muslims are the party of those individuals that's struggle hard for everything they need in the host culture whether the matter of their soul or the matter of their body needs. Economic condition also vary between Muslims of different nations, as Muslims from Pakistan have high rates of poverty as 57% and face more challenges than the Muslims owned white appearance as 30%. Poverty and employment relationship works in both directions as the unemployment and low wages welcomed to live hand and mouth whereas bad financial condition could limit later good opportunities for job. Lacking the chances for good economic conditions are higher among Muslims than all different non secular teams, even when accounting for different factors, will recommend specific hardship for this community.

Low educational qualifications

Having low educational qualification is also a drawback that British Muslims are facing. Overall the graph of Muslims with low educational background is no higher than the average literacy rate of other minority groups but there is a clear generation gap in them. Except the Muslims young people having the age 16 to 24, they were significantly low education profile. Another hurdle for

Muslims is the degree which they hold is not recognized in the United Kingdom of Great Britain and Northern Ireland. Among academically good students, choices created by the children according to their taste in subject selection but parents' decision for them differently may be restricted in the understanding of the academic

program. Enrollment processes for young Muslims coming into the work may also create hurdles for success. There is an extremely high competition inside the job market, minority of Muslims face illegal rejection from the employment at the very early stage of application however bear prejudices additionally to those penalties. Global proof of favoritism within the recruitment process, Muslims are under-represented within the 'top professions' in contrast to different ethnic groups. Solely with 16% of British Muslims carry on skilled or social control jobs compared to a national average of 30%, additionally, the age difference inside the Muslims group is additionally higher than for the other non-secular class.⁸⁷

Discrimination

The Social quality Commission says discrimination is harming Muslims' job prospects. The report by The Sun news blamed Islamophobia and racism for the failure of British Muslims to progress within the work. It absolutely was aforementioned Muslim job-seekers felt they were less probably to induce interviewed by employers if they had associate "ethnic-sounding" name. Everything that relates to Islam or Muslims may face hurdles or difficulties regarding their identity. The environment of host country for Muslims job settlement is not welcoming than other immigrant groups. British Muslims notify of being underestimated in every field of employment and kept back in bonus process or training opportunities for ethno-religious reasons is 4.9% in 2009 to 2011. Although this percentage was five times more than the national average ratio but this discrimination also happens with others faith groups like

Hindus, Sikhs, and Buddhists to some extent. Muslims are not the only entity to be targeted. Its panic for Muslims to adjust such a place where there is an environment of negativity and satire about minority culture or their belongings. It might discourage Muslims to participate and show their abilities in the economic sector particularly in the zone akin to the members of police force and military. In this whole picture women face double penalty in the name of hatred. When they present themselves for an appropriate job but they were rejected only due to their religious getup, incorporates a negative impact on employment interviews process. Proof presented to the House of Commons for analysis in which, promotions, bonuses, relaxation in the professional field for UK Muslims highlighted employers' conventional views of Muslim girls, together with the presumption that they're going to want maternity leave, or not work effortlessly.

Reality of discrimination occurs in the recruitment process can be found in the following ways:

- Applicants who owned a Muslim recognition label or belong to Muslims history have been rejected at the very first degree of job process
- Racial and Islamic hatred pattern of prejudiced attitude and discriminated behavior exist on the behalf of workers

- Proponents' reaction to predictability of non-equality by employment agencies and preventing them from moving forward
- Muslim women are aware of the possibility of discrimination in the work place so this is an obstacle for girl's employment
- Recruitment through inner vacancies, word-of-mouth or enterprises had to face employment prospects outside⁸⁸

Civic participation and social networks

Participation in voluntary and civic organizations is related to labour market success thanks to the talents and opportunities gained in these activities. Membership of such organizations is additionally joined with social capital, specially the 'bridging' social capital that brings folks into contact with those outside their immediate social circle, which may profit labour market outcomes by sharing data and skilled development. Such networks are often particularly useful for teams akin to young Muslims whose oldsters is also less well equipped to assist them navigate the typically complicated route into high level professions.

Other differences in culture, attitudes and knowledge:

A number of the utilization disadvantages by British Muslims significantly girls – could mirror attitudinal variations between teams. For instance, agreement with the statement "Husbands ought to work, wives ought to keep home" is higher among Muslims (38 per cent) than Christians and people with no faith (18 and eleven per cent). The lower levels of employment among Muslim girls could so partially mirror personal selection (or social pressures).

Nevertheless, involuntary cultural variations are often harmful to Muslims as drinking when work is a vital a part of networking and career advancement in some professions and would possibly gift a specific barrier to Muslims accessing the highest-level jobs. In August 2016, the government printed a report on "Employment Opportunities for Muslims within the UK" within which it's aforementioned that triple penalty becomes additional conspicuous once Muslim girls face conflicting pressures once considering carrying their nonsecular or cultural dress. A study found that eighteen of Muslim girls were unable to seek out employment once carrying a hijab (and in one case, the niqab) however once removed, all of them found employment. However, variety of Muslim girls then according that they were afterwards in danger of being judged negatively by male members of the family.⁸⁹

It was perceived by people that on a private level (and for Muslims as a whole) they required to figure tougher than their White British/non-Muslim counterparts to form identical progress. Money independence was a crucial driver for a few, and this had formed the use aspirations and determination of each men and girls to reach the careers that they had usually studied arduous

for.

For some ladies, however, encouragement to try and do well in school, faculty and in some cases university, wasn't perpetually matched by encouragement by families or

the need themselves to pursue paid work that didn't match around family priorities and native opportunities.

Times have modified and there square measure a lot of ladies in education and employment however long run, we tend to still see that irrespective of however educated she is, we tend to see her role remains within the house.

Although gendered obligations and ancient male 'breadwinner' and feminine 'homemaker' roles were mentioned as factors resulting in restricted employment selections of a number of the Muslim ladies, for several others there was an acknowledgment that these ancient family pressures and attitudes towards ladies were dynamic. Even within the current generation, it was perceived to be easier for younger siblings to 'break through' these expectations as older siblings succeeded in employment and moved away to university or for work.

As mentioned a British mother feelings: "I was born and bred here...went to university...but I wouldn't allow my daughter to study or work in another city.

That is because you've been brought up with those values yourself, not because I don't trust her, I just fear for her. Her safety worries me the most. At the same time I don't want her to lose who she is, her culture. Keeping her closer to me makes me feel more comfortable. At the moment, and that has been going on for the last couple of years, I do fear that my daughter will be attacked at a time, acid thrown at her, something bad happen if she's got her scarf on. If she can be home in 1 hour is different to if she's 3-4 hours away when something happens."⁹⁰

There is a complicated difference between individual and collective labours, in which at the personal level family plays an important role to discriminate between gender responsibilities of women in comparison to men's work and consequently private (home) and public (employment) divisions promoting gender difference. Associations' which a family deals have been replaced by other occasions, such as jobs, which have key areas of social discipline instead of family norms.

Finally, within the family unit, the most notable change in addressing women's positioning and identity-changing which take free hand to them in finding their place outside the home in the name of freedom. It has expressed chances in the favor of women because they think about alternative places like education and work.

However, society draws a weird picture of independent women in the west and after this the scenario of gender gap in home is also altered due to the rise in women status. Despite this change in the status of women, they are not escaped from their daily house wife routine. They have to fulfill double duty, her home responsibilities as well as their job requirements. The exploitation of women as they overwork within paid employment and within the family simultaneously; as they supposedly achieved freedom through their earnings, housework within the household still remained within the category of 'women's work', hence signifying that even though gendered identities had progressed in work spaces, within the family, gendered identities remained the

same. The more involved women became financially supporting the household, hence becoming economically levelled with their husbands, the more chance they have in demanding gender equality within the household. Currently, in the UK, the continuous rise in the cost of childcare is impacting negatively on families and as a result, women can no longer afford to stay in employment as it is financially more viable for families to avoid the cost of childcare in mothers opting to stay home instead of continuing with their employment careers.

These changes remain contributing factors in altering women's position, status and gender identities within the institution of the family. The traditional male bread winner image is declining in Britain; traditional attitudes still persist in promoting the structure of the family as inherently based upon the sexual division of labour.⁹¹

A Muslim woman's social position had traditionally been regarded in terms of her responsibilities towards the home and children and strongly bound up with the ascribed role of 'mother' and 'nurturer'. The homemaking role constructed for Muslim women can exacerbate pressures and expectations of conformity to cultural norms as these gendered roles are often reinforced by parents rather than challenged. Conflict can arise when young British-Muslim women, who are British born, or at least British educated, seemingly reject these roles and demand more freedom.⁹²

Muslim people are much more likely to be unemployed than any other faith group in the country, a House of Commons committee has warned in a report outlining stark differences in the social and economic experiences of different communities in Britain. Commissioned by the Women and Equalities Committee, the report 'Employment Opportunities for Muslims in the UK' raises concerns that not enough is being done to ensure British Muslims are afforded the same employment opportunities as the rest of society.

Proportion of UK residents who are Muslim is 2.7 million among 64.1 million other than Muslim residents. Within this figure, a significant gender divide emerges, as 65 per cent of unemployed Muslims are women.

It is a mysterious phenomenon that discrimination output may be the result of Muslim women religious outlook as scarf, veil, and gown which make them more prominent over the rest of people and can easily be recognized and targeted by their fellow beings.

Or conversely, if cultural attitudes regarding gender in Muslim communities mean they are more reluctant for female community members to work.

Research has found 44 per cent of unemployed Muslim women say they are unable to work because they look after the home, compared to 16 per cent of unemployed women among the wider UK population.

Dr Khattab added: "The main components of this discrimination are skin color and culture or religion. But color is dynamic, which means white color can be valued in one case, but devalued when associated with Muslims. Equally, having a dark skin

color – Hindu Indians, for example – is not always associated with any significant penalty.⁹³

The presence of employment penalties among British Muslims suggests the existence of integration gaps between Muslims and non-Muslims in UK. Whereas these gaps share significant overlap with those of various ethnic teams, its faith, not quality, that involves the larger penalties. Employment penalties area unit particularly stark among Muslim ladies, and area unit focused among 1st generation migrants. Encouragingly, we are able to expect some enhancements within the employment prospects of British Muslims to occur naturally as this young cluster becomes older and demographically additional the same as Brits population as an entire. However, the continuing migration of Muslims to UK demands additional combined actions to boost

Muslims' employment prospects. It's necessary to tackle the problems that gift explicit barriers to Muslims, together with restricted English proficiency (even among British-born Muslims), lack of bridging social ties and discrimination. A specific stress on the challenges facing Muslim women is also needed to counter the two-base hit disadvantage currently faced by this group. Though Muslims tend to carry additional ancient views concerning work – particularly women's work – significant discrimination exists and there remains nice potential to cut back this integration gap and improve employment prospects for British Muslims.

“If you're a Muslim within the UK, you're possible to face a penalty despite your color or geographic. If you're a Christian within the UK, you're unlikely to face any penalties unless you're black. If you're white you may even be protected unless you're a Muslim or to a lesser extent atheist (have no religion). The penalty can peak if you're a Muslim and black.”⁹⁴

Muslims don't seem to be integrated into the labour market. They face higher unemployment rates and lower employment rates compared with the final population. The ones in employment are frequently in marginal and low-paid work with greater vulnerability to unemployment. Low pay within the jobs they need additionally ends up in higher rates of poorness. Human capital accounts for a few of this disadvantage; different factors embody social networks, data and understanding of the labour market and language fluency. There's additionally proof to support claims that some Muslims face each AN ethnic and a faith penalty within the labour market. The analysis suggests that discrimination on the grounds of faith, significantly for girls United Nations agency wear the veil, and is a very important contributor to any faith penalty. For Muslim ladies different factors embody cultural preferences regarding family and kid care.⁹⁵

Islamic Banking in UK

The Islamic financial regulation has long history however Islamic banking and finance industry came into existence with earnings and loss sharing funding via Egypt's Mit Ghamr Saving Banks in 1963. After professional lifestyles Islamic banking has grown inside the area of finance, banking, coverage, mortgage, and belongings control

commercial enterprise with annual boom charge of 10-15 percent. But real improvement in Islamic banking is begun after 1970 with new investment techniques, strategies and product improvement.

Dubai Islamic Bank (DIB) is called global first Islamic financial institution it becomes formed in 1975. Currently it has forty eight branches which notable services. DIB offers better returns than conventional banking system as nicely they provide automobile, home and private finance merchandise.

In some international locations inclusive of Pakistan, Iran and Sudan all banks are working in step with Islamic economic regulation however in a few other nations along with Bangladesh, Egypt, Indonesia, Jordan and Malaysia Islamic banking offerings are furnished via conventional banking. There is massive movement started within the Western nations mainly United Kingdom, Australia and United State. In the UK two principal high road banks are imparting Islamic economic offerings on aggressive basis and Islamic Bank of Britain is absolutely in keeping with Sha'riah regulation. Islamic banking isn't always only for Muslim network as it affords moral and greater ethical concept of financing and funding. Islamic banking is equally famous in all communities in the United Kingdom. Islamic banking has some challenges inside the UK because the economic gadget is greater appealing to traditional banking but Islamic banking has exquisite possibilities inside the UK due to the fact in much less than five years Islamic banking made a outstanding role in the UK financial market.⁹⁶

Islamic banking is gaining quality in rising markets once serving to some monetary establishments avoid the worst of the economic meltdown. Islamic banks are less affected than several standard banks within the current world recession. This is often in the main as a result of not like typical banks, the Muslim banks haven't been exposed to losses from investment in nephrotoxic assets nor have they been enthusiastic about wholesale funds since these practices aren't in accordance with the principles started out within the law.

Moreover, recent years have already indicated that there's an interest in Muslim banking on the far side Muslim investors. The United Kingdom is one in all the leading centers for Muslim banking within the world, however solely 5% of its population is Muslim. And lastly, governments and regulators during a variety of countries have already recognized the importance of Muslim banking as a possible different to standard banking.

The radical modification within the investment dynamics of the market and a transparent question of the morality of the investment trade signify a transparent turning purpose within the development of regional and world investment markets. This will give new boost to the already burgeoning Muslim personal equity and capital industries. Thus, for sure a system during which gambling is illegal, wherever everything should be backed by tangible assets ought to be important during a post-

recession world. During this era of scarred savers and investors, everybody shall move their cash over to the present low-risk system.⁹⁷

Islamic finance has been developing speedily within the United Kingdom of Great Britain and Northern Ireland for over a decade and also the government has taken a number one role in government activity for its development and promotion. United Kingdom hosted the primary complete Islamic institution within the EU and, in step with knowledge revealed by Al Rayan Bank at the tip of 2014; United Kingdom was the ninth-largest marketplace for Islamic finance with about US\$19 billion of shariah-compliant assets. United Kingdom incorporates a robust and proud tradition of openness and adaptability, which, combined with London's position as a number one international monetary center and also the UK's important Muslim population (just below five per cent of the united kingdom population in step with the 2011 census), provides a powerful foundation for growth. As a result of its standing, London has long been perceived because the Western hub for monotheism finance.⁹⁸

According to the figures of Office for National Statistics 2001, there was 1.6 million (2.8%) Muslims living in the United Kingdom, but according to Home Secretary the Muslim population is increasing with high growth rate. In just seven years there is an increase of 40,000 Muslims in the UK and figures reached on 2 million which consist of 3.3% of total UK population. There was no any facility on the market to Muslim community before 2000 however the

Muslim population needs to spend their lives in step with their religion. According to Muslim teachings mark-up is powerfully prohibited in Islam and that they wish to require banking services reminiscent of saving accounts, current accounts, home finances, insurance and loan in step with Muslim Sha'riah law. UK is non-Muslim country so every rule and regulations are in favor of standard banking system. Muslim community is active part of the United Kingdom economy, so they want to introduce a system that is acceptable to those folks. Muslim banking system is started within the UK in 2003 with authorization of economic services Authority. From 2003 to 2008 there's enough improvement and development in Muslim industry. At the present time two main high street conventional banks and one wholly Islamic bank are involved in Islamic banking services. However Muslim banking establishment remains within the growth and infancy stage and Muslim banking is facing completely different challenges during this Western society reminiscent of socially, economically, fund management and rules. With increasing popularity of Muslim banking in Western countries particularly within the Great Britain there are some difficulties within the approach of

Muslim Sha'riah law and Islamic banking as well as the role of economic Services Authority and UK Government as the crucial problems. It is necessary to search out the opportunities for development and growth of Muslim banking and major challenges faced by Islamic finance. Muslim banking is doing well within the UK economy however a number of the potential opportunities and challenges ought to be

concerned to create Muslim banking additional user, friendly in each phase of economy and society. There's need to build clear and transparent system of general Muslim banking that involved to some or all sectors of society and economy so as to deal with the challenges and threats of the longer term expectations of the money sector. Muslim banking has been facing such a large amount of challenges since its origin. From the last two decades Islamic banking has been in transition and development phase in different countries. Muslim banking industries have continually suffered with the difficulty of various opinions of Muslim students, suppose a product or observe, could also be accepted to at least one scholar, might be thought-about un-Islamic by another scholar.⁹⁹

Britain has more Islamic banks and lenders than any other

Western country

Islamic finance has become systemically necessary within the UK, additional therefore than continental Europe. There square measure presently six Muslim banks in kingdom, whereas another twenty lenders presently provide Islamic finance and wealth merchandise and services, over the other Western countries. A selection of our distinguished and really energetic Islamic bank clients in London include: Gatehouse Bank, ABC International Bank, Qatar Islamic Bank (UK) and Ahli United Bank The reason behind promoting the strong Islamic finance in UK is that, the English legal gadget works nicely with sharia and the two jurisdictions supplement each different. In addition, the UK government has in a sequence of Finance Acts on the grounds that 2003 eliminated tax obstacles that made Islamic products much less tax efficient than their traditional counterparts. The development of the reforms within the UK introduced trade aimed at offering a degree playing subject for tax and regulations and the guidelines broadened the market for Islamic finance products for Islamic establishments and wealth managers and for conventional firms that provide them. Various government secretariats and bodies have also been mounted to promote the improvement of Islamic finance within the UK.¹⁰⁰

Development of Islamic Financial Institutions in the UK

Muslims Trade in UK

UK is a capitalist and multicultural society and everyone is welcomed here and business trade with whoever provides the best deal. As David Cameron declares in 2013 that Islamic finance is welcomed in London anywhere is the World as David Cameron hoped for the best regarding London to become the capital of Islamic business alongside Dubai. WIFE is a platform for World Islamic Economic Forum which is surprisingly owned and appreciated by UK a non-Muslim country which ensures to establish its business from Doha, Manama and Dubai, and its Government has taken the responsibility to introduce long term plans for establishment of Islamic finance as sukuk which is also known as Islamic bonds. Cameron (Former British

Prime Minister) and Johnson (Member of Parliament of the United Kingdom) both are ambitious to administrate all programs regarding this finance and lift it up to gain good results. Moreover it seems beneficial for London to already have top tycoons Muslim participants in the mainstream. Muslim Council of Britain estimated about Muslims stock in trade that more than 10,000 Muslim millionaires' have their assets in British economy and be proud of by telling that Muslims financial resources extend a level of £3.6 billion in UK. In business market of London roundabout 13,400 Muslims have their authority to maintain business, generating 70,000 jobs for unemployment masses, and produce 33 per cent of SME (Small to Medium Enterprise). Sunday Times Rich List of the year 2013, short listed almost 15 Muslims together with tycoons of retail, warmth reception and economics.

However Top Tycoons include Mohamed Bin Issa Al Jaber having bank balance of £4.5 billion rupees. Recently added to rich list in 15th place, one of the powerful and wealthy persons in the UK business industry. Who create his assets through restaurants services and invest his property from both hands for the prosperity and welfare of the capital London.

Mohamed al-Fayed is also the top wealthiest name in the rich list having the property of more than £1 billion, the former owner of Fulham FC (professional association football club) and Harrods (a luxury department store) in London. At the age of 84 years when he was retired, 65,000 acres of Scotland is in his possession. As his famous Balnagown estate and a hotel in Paris named, 'The Ritz hotel'.

Fakhruddin Suterwalla runs his business successfully, famous as TRS band of Asian food with the corporation of their brothers in east London. As its name declare that it is organized specially for Asian Muslims. In order to relief them. He also spread his business branches with state-of-the-art manufacturing, packaging, warehousing and distribution centers in Southall and Leyton.

Likewise Rasha Said, Camilla al-Fayed, Farmida Bi, Shelina, Janmohamed etc are the millionaire in the UK.¹

LONDON city of United Kingdom is in leading position to take advantage of an opportunity of a wider numbers of British Muslims who invest their income to

British industries, according to the think tanks of the London's biggest B2B

1) London's Mecca rich: the rise of the Muslim multi-millionaires splashing their cash, Evening Standard, Wednesday 30 October 2013, <https://www.standard.co.uk/lifestyle/londonlife/londons-mecca-rich-the-rise-of-the-muslim-multi-millionaires-splashing-their-cash8913153.html> accessed 7 October, 2018; Harriet Sherwood, Muslim Lifestyle Expo in London highlights largely untapped market, The Guardian News, 7 April, 2016

<https://www.theguardian.com/world/2016/apr/07/muslim-lifestyle-expo-london-global-brandsspending-power> accessed 7October, 2018

halal conference, almost trillion-dollars are received by UK government from Muslims immigrants. Muslims consume money on their life style as known as Muslims life style economy added value to the Islamic consumer market and becomes the fastest growing zone, targeted to achieve \$3 trillion by 2021. The focus of such a large numbers of masses diaspora towards Islamic consumer market proves that Muslims life style economy can't be minimized. And have a positive sight for going ahead and big global trademark.

Muslims generation in UK have under the threat of Islamophobia which continuously targeting Islam and Muslims. Up to date about other Muslims former to 19th century is just like that the hungry cat dreams of mice but now a days it's not a big issue to connect other person or country within a few seconds due to globalization. Now internet technology fully facilitates and has given them the freedom of speech to question and explore their identity, to connect their values through globalization and diasporic media.

From some previous years we have seen a drastic change in UK business industry, a sudden rise in SME demand which vary between food fusion and permeable nail polish companies with modification and intension to maintain faith values globally. Different mobile apps and integration of e-commerce sites according to Muslims taste provide everything for their customers; ranges from radiant veil to halal cosmetics Muslims in their nature are characterized by the taking of financial risks in the hope of profit and ambitious. That's why thousands of Muslims businessmen came in the financial ground of UK and play a vital role in the form of Muslim Business Marketing (MBM) worldwide.¹⁰¹

Minority habitat in Europe, Britain and in North America consist of energetic, young, dominant and burgeon generation from Middle East and Asia, the homeland of immigrants. Reality is that the unmitigated numbers of growing Muslims population, their tendency of revolution and strong power of denial to welcome status quo, having tremendous history of brave leaders, clear political vision of Islam, and stimulus power from their faith must become a reformer of change. That change must be observed in the environment.

Feelings expressed by Shelina Jan Mohamed author of Generation M: Young Muslims Changing the World and Ogilvy Noor the vice-president of branding consultant.

Beyond 30 years is the era of Muslims Millennial, Generation M global urban Muslims also known as gummies and mipsters- Muslims hipsters, who evoke global investors towards themselves, because they are not just dealer but enthusiastic entrepreneurs.¹⁰²

UK former PM shares his gratefulness for Muslims entrepreneurs in the holy month of Ramadan by saying that he is very thankful to British Muslims for their cores of welfare from different ways in UK whole heartedly. Their donations in the form of

enterprise industries and Muslims pond prove very beneficial. Communities other than Muslims have also influenced by the positive response of Muslims across the country.”¹⁰³

It seems very shocking to declare London a major financial capital of Muslims. In such a condition that UK is a non-Muslim country having faith in Christianity with established church and its own government system. Credit goes to UK government system that makes it easy for immigrants to take shelter in their country and play their role as a true citizen. As well as Muslims struggle to integrate in host society very patiently and add value to their trade and tourism. Declare UK a prosper country with multiculturalism. Relation with Muslims is not for some years but has deep roots in historic series starts from colonial period and reach at a point when they both stand as a share-holder in business. With this background that the Britain has a good foreign policy with Muslims, Britain plays a connector role in trade, harmony and settlements. This eminent event that came in the shape of World Islamic Economic Forum, having a large contribution of minority stoke, which is received whole heartedly by a country that has not its faith partner.¹⁰⁴

Conclusion

The conclusion drawn is that unlike any other immigration of Muslims, the Muslims of UK are representing their success stories out of the total world's Muslim population. There are more than one thousand mosques, increase in demand of halal food in nations' institute, with hundred thousand Muslims schools and involvement of Muslims in British parliament is depicting that

Muslims have more achievements in Britain than their own Muslim countries. Even some of the renowned Western Muslim scholar Tariq Ramadan also point out that the freedom, Muslims are enjoying in Britain according to implementing Islam is not available in the world anywhere.

When World War two ends British Government was in need of workers for their former colonies. Jobs announcement by UK Government after this war results in the form of Muslims arrived here in late 1950's and 1960's. Although they were looking for a good opportunity but many problems were waiting for them in UK. Muslims have to face a tough competition for resources such as employment and housing were major areas after the war. When the immigrants came in UK, the local natives treat this as a threat to their identity, racism etc. Britain feels a situation where immigrants will cut off their rights. Muslims then became aware of the fact that this will lead to isolation of their rights and identity. Social division which leads to separate livings was now the destiny of the Muslims of UK as the nation starts to address the issue. There were different thoughts in Britain as some perceived that racism had to be fought and were ready to provide ease to the process of transition of immigrants who are willing to adapt into citizens. Such people consider themselves as a part of discussion to fight racism. Considering this in mind there were two main focuses of the UK

Government, one is to promote the citizenship for new immigrants of 1960's and the other one is control on immigration. They have to provide a framework of law in such a way that stops racial discrimination which will give a sense of belongings to the newcomers. In this scenario, adjustment of newcomers to new culture meant that tolerance from both side was required unless the immigrants starts adjusting to the common native identity or culture. It was now part of British policy to maintain Multiculturalism with the aim of integrating immigrants including Muslims. This would be the defining factor in recognizing people. The acceptance of minority groups by a society and recognizing their ethnic values and culture is in fact called Multiculturalism. Hence this was the way to equalize the relationship the majority cultural values and the minority one and to depict that all deserves equal respect.

To implement such policy Muslims mosques were build and Halal food was made available in both small stalls and high street food stalls. During this tenure new Islamic institutes were also been constructed. In which Islamic schedule was followed and obeyed. It was thought that by getting success by Muslims the adoption of British culture was successful than it was felt they would adopt British culture, and as a result the permission for a number of Islamic institutes were seen as the means to achieve this. In 1990, the Muslim community brought a conflict with the most hostile population. Instead of moving closer to the UK culture, Ummah continued to implement Islam and actually questioned UK. Many historical events have become the catalysts for the Muslims participation in politics of the United Kingdom, such as the Rushdie affair, the Iraq War etc. Activity increased during the blocking of conflicts in Algeria, Chechnya, Dagestan, Kashmir and Gujarat. Then New York and Washington have been targeted, where Muslims got minority groups in many centers of community politics.

The discussion of Islamic extremism was the focus of public debates after announcement of the 'War on Terror' and it was given wide attention. The hostility towards Muslims was the base of this as well.

The incident of 9/11 and 7/7 put a question mark on Muslims' loyalty, specially the involvement of British passport holder Muslims in the fight of Afghan Taliban with British forces. Fight against Britain shows that they have different ideology than that of the Britain. After these incidents, Muslims in Europe found themselves in a situation where they have to face the violating behavior as they were now under the strict eye of the west. It was not easy to prove their existence but after a long struggle they gained a significant position in UK. All this were achieved by facing community problems and then overcoming them to create their own identity in UK.

Muslim identity is getting strong and it's growing with each passed day. Halal Eat, Islamic GPS, Muzmatch (marriage bureau app), Haute Elan (selling

online “modest fashion”) are some of the famous apps used all over the world which represents Muslim’s identity.

Involvement of Muslims in each of the corner small shop or five star restaurants, small consultancy firm or a multinational office holding firms, general IT and other sectors or major economic sectors including National Health Service and many others are the evidence that Muslims have their own special identity.

REFERENCES & NOTES

- ¹) Merriam Webster Online Dictionary, online,
<https://www.merriamwebster.com/dictionary/identity> accessed 3 July 2018
- ²) Oxford Dictionary, Online, <https://en.oxforddictionaries.com/definition/us/identity> accessed 3 July, 2018
- ³) Gilroy, Paul, Diaspora and the Detours of Identity, in Woodward, k (ed) Identity and Difference, London, 1997, Pg: 301-302
- ⁴) Wsevolod W. Isajiw, Minority Challenge to Majority Identity, University of Toronto, 1998, pg:14-16
- ⁵) Talha Raza, Pre-Partition History And Background Of Pakistan’s Education System, 2017
<https://voiceofeast.net/2017/03/29/pre-partition-history-and-background-of-pakistanseducation-system/> accessed 11 July 2018
- ⁶) Impact of British Rule on India: Economic, Social and Cultural (1757-1857), module-1 India and the World through the Ages, pg:118-123
- ⁷) Abdul Qayyum, Atif Saleem, Khurram Shehzad, Impact of Colonial Rule on Today's Educational System of Pakistan, International Journal of Business, Economics and Management Works, 2015, vol:2, pg:2
- ⁸) Maryam , Arsheya, Westernization effect on Muslim World, 2017
<https://www.slideshare.net/maheetori/westernization-effect-on-muslim-world> accessed 12 July, 2018
- International Driving Authority, 2017 <https://idaoffice.org/posts/the-history-of-left-and-right-hand-traffic/> accessed 13 July, 2018
- ²) Impact of British Rule on India, pg:123
- ⁹) Serena Hussain, Tufyal Choudhury, Muslims in EU, Cities Report UK, 2007, pg:10-11
- ²) Tariq Modood, Religion in Britain: challenges for higher education, London, June 2015, pg:9
- ¹⁰) Muslims in Western States: The British Experience and the Way Forward, Journal of Muslim Minority Affairs, No. 1, April 2008, Vol:28, pg:128
- ¹¹) The World’s Muslims: Unity and Diversity, 2012, Pew Research Centre
<http://www.pewforum.org/2012/08/09/the-worlds-muslims-unity-and-diversity-executivesummary/> accessed 14 July, 2018
- ¹²) Michaela Helanova, Integration of Muslims in Great Britain, 2011, pg:17
- ¹³) The Pakistani Muslim Community in England, Understanding Muslim Ethnic Communities, March 2009, pg:44
- ¹⁴) Abdul Rashid Moten, The West, Islam And the Muslim: Islamophobia and Extremism,
<http://www.searct.gov.my/publications/our-publications?id=42> accessed 22 July, 2018

- ¹⁵) Muslims in Western States: The British Experience and the Way Forward, pg:130 2) Islamophobia still a challenge for us all, Runnymede trust, 20th anniversary report, 2017, pg:1
- ¹⁶) Belfast mosque attacked as fears rise, BBC News , 2001 http://news.bbc.co.uk/2/hi/uk_news/northern_ireland/1544765.stm accessed 17July , 2018
- 2) Hugh Muir , Boy, 14, beat Muslim student in racist attack, The Guardian News, 2004 <https://www.theguardian.com/uk/2004/nov/30/race.ukcrime> accessed 17July, 2018
- ¹⁷) <https://www.manchestereveningnews.co.uk/news/greater-manchester-news/muslim-graves-targeted-in-hate-attack-931374> accessed 17 July, 2018
- ¹⁸) Greenwich News Woman Fined for Racially Aggravated Assault on Woman Wearing Burka, States News Service, 2013 <https://www.highbeam.com/doc/1G1-344706166.html> accessed 17July, 2018
- ¹⁹) Rhianon Williams, Muslim schoolboys banned from lessons for refusing to shave, The Telegraph News, 2013 <https://www.telegraph.co.uk/news/religion/10352453/Muslim-schoolboys-banned-from-lessons-for-refusing-to-shave.html> accessed 17July, 2018 6) Kevin Rawlinson, Half of Britain's mosques have been attacked since 9/11, Independent News, 2013 <https://www.independent.co.uk/news/uk/crime/half-of-britain-s-mosques-have-been-attacked-since-911-8679304.html> accessed 17July, 2018
- ²⁰) Every day is "Punish a Muslim Day" for British Muslim, New Statesman America, 2018 <https://www.newstatesman.com/politics/uk/2018/03/every-day-punish-muslim-day-britishmuslims> accessed 17July, 2018
- ²¹) Samuel Osborne, British men suffering Islamophobic abuse because they 'look Muslim', reveals research, Independent News, 2017 <https://www.independent.co.uk/news/uk/homenews/muslim-hate-abuse-racism-uk-verbal-physical-emotional-look-beards-islamophobiaresearch-a8005156.html> accessed 19July, 2018
- ²²) Fahad Qureshi, The Prevent strategy and the UK 'war on terror': embedding infrastructures of surveillance in Muslim communities, Palgrave communication, 2018, pg:2
- ²³) Islamophobia a challenge for us all, The Runnymede Trust, pg:1-2
- ²⁴) Mirza MEŠIĆ, The Perception of Islam and Muslims in the Media and the Responsibility of European Muslims Towards the Media, pg:1
- ²⁵) Joe Hinton, Collections at UK mosques 'fundraising for terror', Daily Star Sunday News, 2015 <https://www.dailystar.co.uk/news/latest-news/476949/UK-mosque-terror-fundcash-30-6-2018> accessed 19July , 2018
- ²⁶) Will Worley, Sun forced to admit '1 in 5 British Muslims' story was 'significantly misleading', Independent News 2016 <https://www.independent.co.uk/news/media/ipso-sun-britishmuslims-story-headline-significantly-misleading-a6953771.html> accessed 19July, 2018
- ²⁷) Muslim Council of Britain, Are Muslims 'Silent on Terror'? The Muslim Council of Britain Responds to The Times, 2015 <http://www.mcb.org.uk/times-response-terrorism-28-dec2015/> accessed 19 July , 2018
- ²⁸) Miqdaad Versi, Muslims like me are asked the same questions after any terrorist attack. For the record, here are our answers, Independent News, 2016 <https://www.independent.co.uk/voices/muslims-like-me-are-asked-the-same-questions-after-any-terrorist-attack-for-the-record-here-are-our-a6948131.html> accessed 19 July, 2018

- 2) Danny Shea, Brian Kilmeade: 'All Terrorists Are Muslims', Media News 2017
https://www.huffingtonpost.com/2010/10/15/brian-kilmeade-all-terror_n_764472.html
 accessed 20 July, 2018
- ²⁹) Md Fuad, Al Mannan, Shah Md. Shamrir Al-Af., The Role of Western Mainstream Media: How Islam is being Branded as Promotor of Violence, 2017, pg:425-429 2)
 Muhammad Ali Safdar, Media and Identity Crisis, The Nation News, 2017
<https://nation.com.pk/29-Mar-2017/media-and-identity-crisis> accessed 21 July, 2018
- ³⁰) Faatin Haque, Global Media, Islamophobia and its Impact on Conflict Resolution, Institute of Hazrat Mohammad (SAW), Dhaka, pg:14-21
- ³¹) Integration of Muslims in Great Britain, pg:32-33
- ³²) Ingrid Breisteinslien Roseland, Muslim identity in Western modernity, university of Bergen, 2012, pg:7-9
- ³³) H. Ansari, The Infidel Within: Muslims in Britain since 1800, Hurst and Co, London, 2004, pg:298
- ³⁴) Muslims in the UK: Policies for Engaged Citizens, Open Society Institute, New York, 2005, pg:106
- ³⁵) Saeeda Shah, Islamic Education and the UK Muslims: Options and Expectations in a Context of Multi-locationality, School of Education, Leicester University, Leicester, UK, October 2013, pg:233
- ³⁶) Mohammed Iqbal, Education and Islam in Britain — a Muslim view, University of California, San Diego, 2011, pg:198-199
- ³⁷) Meer, N, Muslim schools in Britain: Challenging mobilizations or logical developments, Asia Pacific Journal of Education, 2007, pg:59
- ³⁸) Bethan Lewis, Schools urged to help tackle Islamophobia, BBC News 2018
<https://www.bbc.co.uk/news/uk-wales-42650014> accessed 8 August, 2018
- ³⁹) Islamic Education and the UK Muslims: Options and Expectations in a Context of Multilocationality, pg:242
- ⁴⁰) The experience of Muslim students in 2017-18, This research project is a collaboration between NUS' Women's and Black Students' campaigns, pg:8
- ⁴¹) Meeting the need of Muslim pupils in state school, information and guidance for school, The Muslim Council of Britain, London, pg:3-6
- ⁴²) Riazat Butt, Schools 'should accommodate Muslim needs, The Guardia News, 2017
<https://www.theguardian.com/education/2007/feb/20/schools.uk2> accessed 8 August, 2018 4)
 Jamie Grierson, A third of UK Muslims report abuse or crime while studying, The Guardian News 2018,
<https://www.theguardian.com/uk-news/2018/mar/19/a-third-of-uk-muslimsreport-abuse-or-while-studying> accessed 8 August, 2018
- ⁴³) School Gender Key, <http://directory.ams-uk.org/schools-search.asp?txtKeyword=London> accessed 8 August, 2018
- ⁴⁴) Muslim Organizations, West London Islamic Centre & Jamia Masjid,
<http://www.wliconline.org/index.php?state=1&cat=9&articlecat=46> accessed 8 August, 2018
- 2) Muslim identity in Western modernity, pg:48
- ⁴⁵) Faisal Mohamed Ali, Islamic Education in a Multicultural Society: The Case of a Muslim

- School in Canada, Iqra School, Surrey, BC, Canadian Journal of Education, 2015, pg:18 2)
Education and Islam in Britain — a Muslim view, pg:199
- ⁴⁶) Franceschelli M. O'Brien M, 'Being Modern and Modest': South Asian Young British Muslims Negotiating Multiple Influences on their Identity, pg:11, 2015
- ⁴⁷) Mohammad Shams Uddin, Arranged marriage: a dilemma for young British Asians, 2006
<http://diversityhealthcare.imedpub.com/arranged-marriage-a-dilemma-for-young-britishasians.php?aid=2406> accessed 8 August, 2018
- ⁴⁸) Ali, Iram, Experiences of Life in Britain: Young British Muslim Women Negotiating Their Identities, University of Huddersfield, 2013, pg:15-16
- ⁴⁹) Alena Naveed, How Muslim women living in Britain construct their identities in relation to the dominant (British) culture, Manchester Metropolitan University, 2014, pg:12-15 2)
Samia Mohee, Young British South Asian Muslim Women: Identities and Marriage, Centre for Intercultural Studies University College London, August 2011, pg:32
- ⁵⁰) Unregistered Marriages: A Muslim Concern, 2015,
<http://seekershub.org/blog/2015/09/unregistered-marriages/> accessed 15 August, 2018
- ⁵¹) Understanding Islamic Marriage in the UK, AWH legal news, 2018,
<https://www.awhlegal.co.uk/understanding-islamic-marriage-uk/> accessed 15 August, 2018
- ⁵²) Harriet Sherwood, Most women in UK who have Islamic wedding miss out on legal rights , The Guardian News, 2017 <https://www.theguardian.com/world/2017/nov/20/women-uk-islamic-wedding-legal-rights-civil-ceremony-marriage> accessed 15 August, 2018
- ⁵³) Jack MacMichael, Is an Islamic marriage recognized in the UK, 2016
<http://www.carterlaw.co.uk/is-islamic-marriage-valid-in-the-uk/> accessed 15 August, 2018
- ⁵⁴) Divya Talwar, Wedding trouble as UK Muslim marriages not recognized, BBC News, 2010 http://news.bbc.co.uk/2/hi/uk_news/8493660.stm accessed 16 August, 2018
- ⁵⁵) Sajid Iqbal, UK imams may face penalties on unregistered Nikah, The Dawn News, 2018
<https://www.dawn.com/news/1411495> accessed 18 August, 2018
- ⁵⁶) Dr. Leon Moosavi, Why Has the Number of Muslims in the UK Risen So Much? 2013,
https://www.huffingtonpost.co.uk/dr-leon-moosavi/why-has-the-number-ofmus_b_2279610.html accessed 19 August, 2018
- ⁵⁷) Aisha Gani, Muslim population in England and Wales nearly doubles in 10 years, The Guardian News, 2015 <https://www.theguardian.com/world/2015/feb/11/muslim-populationengland-wales-nearly-doubles-10-years> accessed 19 August, 2018
- ⁵⁸) Ami Sedghi, Is it true there is a 'startling' rise in the birthrate of British Muslims? The Guardian News, 2014 <https://www.theguardian.com/news/datablog/2014/jan/10/rise-britishmuslim-birthrate-the-times-census> accessed 19 August, 2018
- ⁵⁹) Peter Hammond, Slavery, Terrorism and Islam - The Historical Roots and Contemporary Threat, 2013, Published by Frontline Fellowship Publishing at Smash words
- ⁶⁰) Karoly Lorant, The demographic challenge in Europe, Brussels, April 2005, pg:12 3)
Pew Research Centre, Negative views of minorities, refugees common in EU,
<http://www.pewglobal.org/2016/07/11/negative-views-of-minorities-refugees-common-in-eu/> accessed, 5 September, 2018
- ⁶¹) Anthony Cordesman, Islam and the Patterns in Terrorism and Violent Extremism,
<https://www.csis.org/analysis/islam-and-patterns-terrorism-and-violent-extremism> accessed 5 September, 2018

- ⁶²) Seth Jacobson, UK hate crimes targeting mosques more than double in a year, 2017, <https://www.thenational.ae/world/mena/uk-hate-crimes-targeting-mosques-more-than-double-in-a-year-1.665708>, accessed 6 September, 2018
- ⁶³) Ahmet Gurhan Karta, UK: Attacks on Muslims intensify as mosque targeted, The Muslim News, 2016, <http://muslimnews.co.uk/news/uk/uk-attacks-muslims-intensify-mosque-targeted/> accessed 6 September, 2018
- ⁶⁴) UK marks London mosque attack anniversary as Muslim group reports hate crime rise, daily sabah, 2018, <https://www.dailysabah.com/islamophobia/2018/06/19/uk-marks-london-mosque-attack-anniversary-as-muslim-group-reports-hate-crime-rise> accessed, 6 September, 2018
- ⁶⁵) Yonette Joseph, 'Punish a Muslim Day' Letters Rattle U.K. Communities, The New York Times, 2018, <https://www.nytimes.com/2018/03/11/world/europe/uk-muslims-letters.html> Accessed 6 September, 2018
- ⁶⁶) Aoife O'Neill, Hate Crime, England and Wales, 2016/17, Home Office Responsible Statistician, 17 October 2017
- ⁶⁷) Lucy Crossley, More than 50 British Muslim charities on watch list over fears they could be linked to extremism and radicalization, Mail online News, 2014, <http://www.dailymail.co.uk/news/article-2837562/More-50-British-Muslim-charities-watchlist-fears-linked-extremism-radicalisation.html> , accessed 9 September, 2018
- ⁶⁸) Lizzie Dearden, UK residents donate thousands of pounds a year to Islamist extremist organizations, Home Office reveals, Independent News, 2017 <https://www.independent.co.uk/news/uk/home-news/british-people-islamist-funding-extremist-organisations-home-office-amber-rudd-uk-isis-terrorism-a7837451.html> accessed 6 September, 2018
- ⁶⁹) Muslim charities face a perfect storm, News internationalist, 2014 <https://newint.org/blog/2014/11/25/muslim-charities-extremist> accessed, 9 September, 2018
- ⁷⁰) Bob Taylor, Muslim population growth may become terrorism's greatest threat to the West, Communities Digital News, 2015, <https://www.commdiginews.com/world-news/muslim-population-growth-may-become-terrorism-s-greatest-threat-to-the-west-43743/> accessed 9 September, 2018
- ⁷¹) Humaiyun Ansari, Muslims in Britain, report minority rights group international, 2002, pg:18
- ⁷²) Laura Hampson, A definitive timeline of how women in the UK got the vote, 2018 <https://www.standard.co.uk/lifestyle/london-life/how-women-got-the-vote-uk-suffragette-timeline-a3756811.html> accessed 18 September, 2018
- ⁷³) Khadija Elshayyal, Muslim Political Activism in Britain: Identity and the Pursuit of Equality, 2018, <https://www.themaydan.com/2018/05/muslim-political-activism-britain-identity-pursuit-equality/> accessed 18 September, 2018
- ⁷⁴) Simon Hooper, Could the Muslim vote sway the UK's general election, 2015 <https://www.aljazeera.com/indepth/features/2015/03/muslim-vote-sway-uk-general-election-.html> accessed, 18 September, 2018
- ⁷⁵) Muhammad Anwar, Muslims in Western States: The British Experience and the Way Forward, Journal of Muslim Minority Affairs, April 2008, Vol:28, No.1, pg:132

- ⁷⁶) Imam Qari Asim, Politicians need to realise the value of Muslim votes in the upcoming election, Independent News, 2017, <https://www.independent.co.uk/voices/muslim-votinggeneral-election-islam-a7748026.html> accessed, 18September, 2018
- ⁷⁷) Matthew Taylor, English Defence League: Inside the violent world of Britain's new far right, The Guardian News, 2010, <https://www.theguardian.com/uk/2010/may/28/english-defenceleague-guardian-investigation> accessed 19september, 2018,
Jérôme Jamin, The Ideology of the British National Party, 2014, <https://journals.openedition.org/lisa/7041> accessed 19September, 2018
- ⁷⁸) Muslims in Europe, A Report on 11 EU Cities, At Home in Europe Project, New York – London – Budapest, 2010, pg:187
- ⁷⁹) Record number of Muslims elected in UK; Election ends in hung Parliament, Agencies, 2017, <http://www.ummid.com/news/2017/June/09.06.2017/16-muslims-elected-in-ukparliament-elections.html> accessed 23September, 2018
- ⁸⁰) Muslims in UK Politics, 2015, <https://www.mabonline.net/muslims-in-uk-politics/> accessed 23September, 2018
- ⁸¹) Stephen Castle, Sadiq Khan Elected in London, Becoming Its First Muslim Mayor, 2016, <https://www.nytimes.com/2016/05/07/world/europe/britain-election-results.html> accessed, 23 September, 2018
- ⁸²) The Conversation, Young Muslims want to participate in politics – but prejudice and Islamophobia may be stopping them, 2017, <https://theconversation.com/young-muslims-wantto-participate-in-politics-but-prejudice-and-islamophobia-may-be-stopping-them-73985> accessed 23September, 2018
- ⁸³) Taj Harjei, Why I, as a Muslim, am launching a campaign to ban the burka in Britain, Mail online News, 2014, <https://www.dailymail.co.uk/news/article-2695181/Why-I-Muslimlaunching-campaign-ban-burka-Britain.html> accessed 23September, 2018
- ⁸⁴) Abdul-Hafeez, Ideological and Political Challenges Facing Muslims in Britain, 2015, <http://www.khilafah.com/ideological-and-political-challenges-facing-muslims-in-britain/> accessed, 23September, 2018
- ⁸⁵) British Muslims in Numbers, A Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census, The Muslim Council of Britain, 2015, pg:19
- ⁸⁶) Tahir Abbas, Islam and Muslims in the UK, British Academy, 2010, pg:22
- ⁸⁷) The Social Mobility Challenges Faced by Young Muslims, Social Mobility Commission, September 2017, pg:40-45
- ⁸⁸) Zamila Bunglawala, British Muslim Women and the Labour market, The Young Foundation, pg:53
- ⁸⁹) Laura Livingstone, Employment opportunities for Muslim women in the UK: a summary of the Government Report, 2016, <http://www.gordondadds.com/insights/employment-opportunities-muslim-women-uksummary-government-report/> accessed, 29September, 2018

-
- ⁹⁰) The Social Mobility Challenges Faced by Young Muslims, pg:40-45
- ⁹¹) Young British South Asian Muslim Women: Identities and Marriage, pg:35-36
- ⁹²) Iram Ali, Experiences of Life in Britain: Young British Muslim Women Negotiating Their Identities, The University of Huddersfield, 2013, pg:15-16
- ⁹³) Roger Dobson, British Muslims face worst job discrimination of any minority group, According to research, Independent News, 2014,
<https://www.independent.co.uk/news/uk/home-news/british-muslims-face-worst-jobdiscrimination-of-any-minority-group-9893211.html> accessed 26 September, 2018
- ⁹⁴) Elisabeth Garratt, CSI 26: Do British Muslims face employment penalties? 2016, pg:1-4
- ⁹⁵) Muslims in Europe a Report on 11 EU Cities, pg:132
- ⁹⁶) Waseem Ahmad, Islamic Banking in the United Kingdom: Opportunities and Challenges, London, 2008, pg:9-10
- ⁹⁷) Significance of Islamic banking' (Lawteacher.net, October 2018)
<https://www.lawteacher.net/free-law-essays/islamic-law/significance-of-islamic-banking-lawessays.php> accessed 1 October, 2018
- ⁹⁸) John Dewar, The Islamic Finance and Markets Review - Edition 2, Law business Research Ltd, London, 2007, pg:91
- ⁹⁹) Islamic Banking in the United Kingdom: Opportunities and Challenges, pg:26
- ¹⁰⁰) Marcela Kunova, Britain has more Islamic banks and lenders than any other Western country, 2017, <https://www.citywealthmag.com/news/britain-has-more-islamic-banks-andlenders-any-other-western-count> accessed 1 October, 2018
- ¹⁰¹) Alicia Buller, UK set to capitalize on halal lifestyle economy, june19, 2017, The National, <https://www.thenational.ae/business/uk-set-to-capitalise-on-halal-lifestyle-economy-1.643830> accessed 7 October, 2018;
- ¹⁰²) Harriet Sherwood, How Britain's young Muslims are tapping into a £2 trillion market, The Guardian News, 16oct 2016,
<https://www.theguardian.com/lifeandstyle/2016/oct/15/muslimconsumers-entrepreneurs-economy> accessed 7October, 2018
- ¹⁰³) Building Society...Creating Hope: Contributions British Muslims make, Muslim Association of Britain <https://www.mabonline.net/about-islam/british-muslims-contributions/> accessed 7 October, 2018
- ¹⁰⁴) The Muslim Pound Celebrating the Muslim Contribution to the UK Economy the Muslim Council of Britain at the 9th World Islamic Economic Forum, 2013, pg:5