Muslims in Bristol and Britain

BMSLG
Bristol Muslim Strategic Leadership Group

BRISTOL CITY COUNCIL

University of BRISTOL

SARI
STAND AGAINST RACISM & INEQUALITY

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Foreword

In an ever-more globalized, competitive world, especially post-Brexit, we need a Britain where difference is seen as a source of strength, not as a source of suspicion. Post-truth politics, shock-jock journos and 'alternative' news are now a part of the landscape that informs political discourse. How do we challenge myths, misunderstandings and misinformation to create a sense of ease between all communities that make up Britain today? Co-existence is no longer enough – we must advocate and encourage connections.

To create connections we must have an understanding of different religions and the state of faith in the United Kingdom. Faith literacy is a must. Let's get to know our local communities better, become more than members of a group and interact with one another. Let's understand the diversity that makes our nation, the nuance and detail of identities.

As individuals reach out across their differences, they find both how much they have in common and how rewarding experiencing that difference can be. And in meeting the other we will start to discover the very complex and multilayered identities that we in a globalized and interconnected world now hold.

These connections are possible if each one of us is prepared to take a few small steps of friendship towards 'the other' – to learn about as well as from one another. This booklet, revised and updated by the members of the Bristol Muslim Strategic Leadership Group (BMSLG), University of Bristol, Bristol City Council and SARI is intended as one of those small but important acts of friendship and collaboration.

Baroness Sayeeda Warsi

Introduction

This booklet aims to inform a range of audiences about Islam and Muslims in Bristol and Britain – including professionals, educators, practitioners, journalists and interested readers. It is based on details derived from the Qur'an and other theological sources, research and analysis, and local information. In what follows, we provide a brief overview of Muslims in Bristol and Britain, and address some frequently asked questions about Muslims and Islam.

Essentially, 'Islam' means 'to surrender' or 'to submit' to the will of God. A 'Muslim' is a follower of Islam - someone who is willingly submissive to God (Allah) and practises their faith through the five pillars of Islam. For Muslims, Islam is not just a religion but a complete 'way of life' or 'deen', which encompasses personal, social, economic and political aspects with spiritual and religious observance. The Muslim holy book is called the 'Qur'an' and was revealed over a period of 23 years (from 610 to 632 in the 7th century) to the Prophet Muhammad, who Muslims believe to be the last and final Prophet and Messenger of God sent in a line of prophets from Adam through to Jesus. It has remained unchanged since its revelation over 1,400 years ago.

Did you know...

The Qur'an commands Muslims to protect from harm not only mosques, but also monasteries, synagogues, and churches – because "God is worshipped therein".

What are the Core beliefs in Islam?

Islam and Muslims

It is important to stress that Islam is not just about observing rituals and reading the Qur'an. Muslims are required to develop a strong spiritual bond with God and derive their personal sense of morality from Islamic principles which in turn govern their thoughts, everyday actions, choices, intentions and interactions with others. This sense of 'God consciousness' is known as 'taqwa'.

Do Muslims worship a different God from Jews and Christians?

'Allah' means the One and Only universal God of all humanity, rather than a 'Muslim God' alone. When Muslims refer to 'Allah', they are referring to the same God that Christians and Jews refer to. Christians and Jews of Arab background also refer to God as 'Allah' simply because Allah is the Arabic term for God. In the same way, the French word for God is 'Dieu', though no-one thinks the French have a separate God!

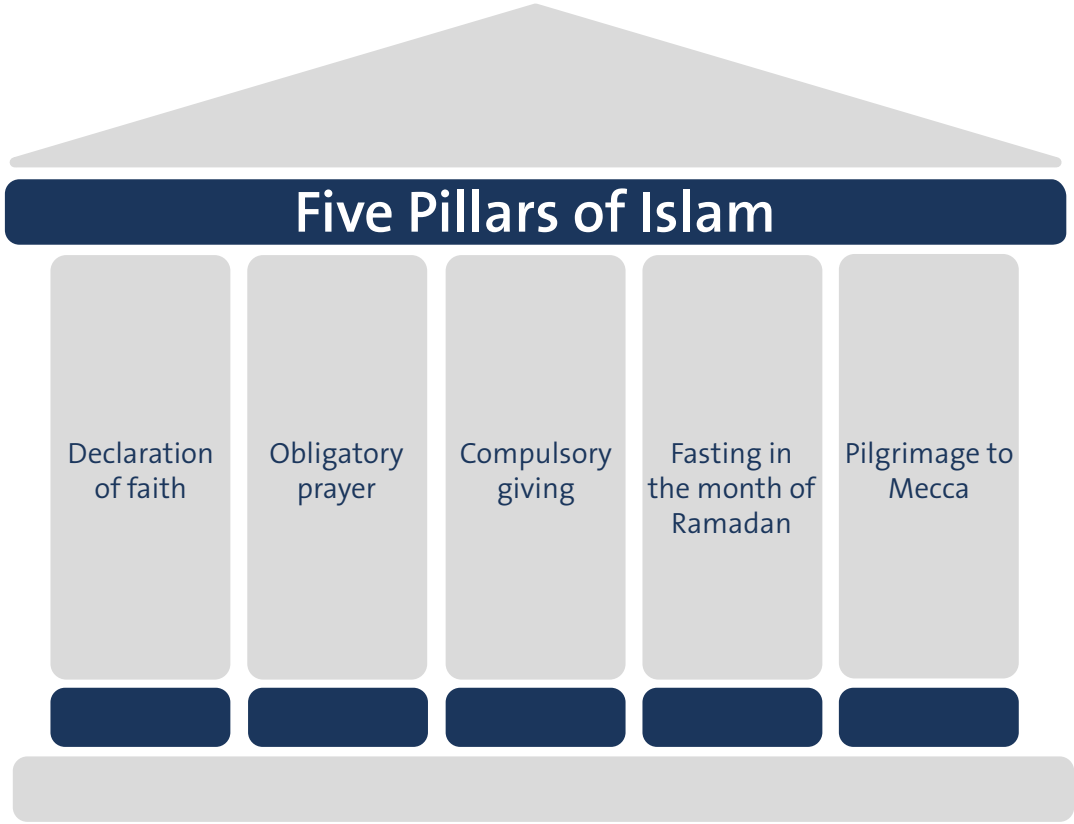
While the Christian idea of God is based on a trinity, Muslims believe that God is unique and has no 'Son', partners or associates. However, there are many more shared commonalities between Judaism, Christianity and Islam, than there are differences[1].

Throughout the Qur'an, Muslims are reminded that they are not the only ones who worship God. Judaism, Christianity and Islam are collectively known as the 'Abrahamic faiths' since they share many common monotheistic beliefs. The Qur'an refers to Islam as 'the religion of Abraham', and calls Jews and Christians 'Ahle Kitab', meaning 'People of the Book'. This title reflects a shared heritage and how Jews and Christians were honoured with Prophets who brought revelations from God.

[1] See for example the very interesting article by historian William Dalrymple (2002), 'Many intricate links bind Christianity, Judaism and Islam': www.guardian.co.uk/comment/story/0,3604,864994,00.html

What are the 'Pillars of Islam'?

There are five Pillars of Islam. These represent the basis of Islam's teachings and are obligatory upon all Muslims.



First Pillar

The first Pillar is the 'Shahada' or testimonial which states, 'There is no god but God and that Muhammad is the Messenger of God'. This first Pillar is the very cornerstone of Islamic belief and requires that one confesses with full conviction that God is the one and only deity and that Muhammad (peace be upon him[2]) is the servant and messenger of God. Any person who utters this testimony with sincerity is a Muslim.

Acknowledgement of the Prophet Muhammad (peace be upon him[2]) also means that Muslims acknowledge all prophets. The most well-known and often cited are Noah, Abraham, Moses, Jesus and Muhammad (peace be upon them all).

[2] Peace be upon him' is the English-language translation of 'alayhi as-salāis' - a phrase Muslims say whenever they refer to the name of any prophet and any messenger as a sign of respect.

Second Pillar

The second Pillar of Islam is 'Salat' or Prayer. The prayers are performed at five set times over the course of a day and are obligatory upon all adult Muslims (though there are some specific exceptions, e.g. for the very sick). The timings and names given to the prayers are:

- Fajr or dawn prayer;
- Dhur or noon prayer;
- Asr or afternoon prayer;
- Maghrib or evening prayer;
- Isha or night prayer.

In order to perform the prayer, Muslims have to first ensure that they are physically and spiritually cleansed through a ritual washing known as 'Wudu' or ablutions. Muslims must pray towards the 'Ka'ba' or holy house in Mecca, Saudi Arabia, which the Prophet Abraham (peace be upon him) built for the worship of Allah.

Why do Muslims congregate at mosques on Fridays?

Muslims are called to prayer through the 'Adhan' – a human voice calling the faithful to prayer. The Muslim holy day is Friday or 'Jumm'a', which is marked by a congregational service and a sermon, attendance of which is obligatory for men.

Other prayers that must be performed in congregation are funeral prayers for the deceased and the prayer on the occasion of the two major festivals of Eid ul Fitr and Eid ul Adha.

Third Pillar

The third Pillar of Islam is 'Zakah' or Obligatory Alms giving. This refers to the payment of a certain percentage of one's assets to the needy. This is one of the reasons why Muslims are known for being very charitable.

Fourth Pillar

The fourth Pillar of Islam is 'Sawm' or Fasting during the holy month of 'Ramadan'. During Ramadan, Muslims abstain from food, drink, smoking and intimate relations while fasting from dawn to sunset. The aim of the fast is to learn physical and mental self-control while Muslims focus on seeking God's forgiveness and developing their spiritual connection with God. By experiencing hunger and thirst, Muslims learn to become more compassionate towards the needy and show solidarity with the poor.

Ramadan is the 9th month of the Islamic lunar calendar and is the month in which the first passages of the Qur'an were revealed to the Prophet Muhammad (peace be upon him) over 1,400 years ago. The end of Ramadan is marked by the festival of Eid ul Fitr.

Fifth Pillar

The fifth Pillar of Islam is The 'Hajj', or Pilgrimage to Mecca. There are two types of pilgrimage:

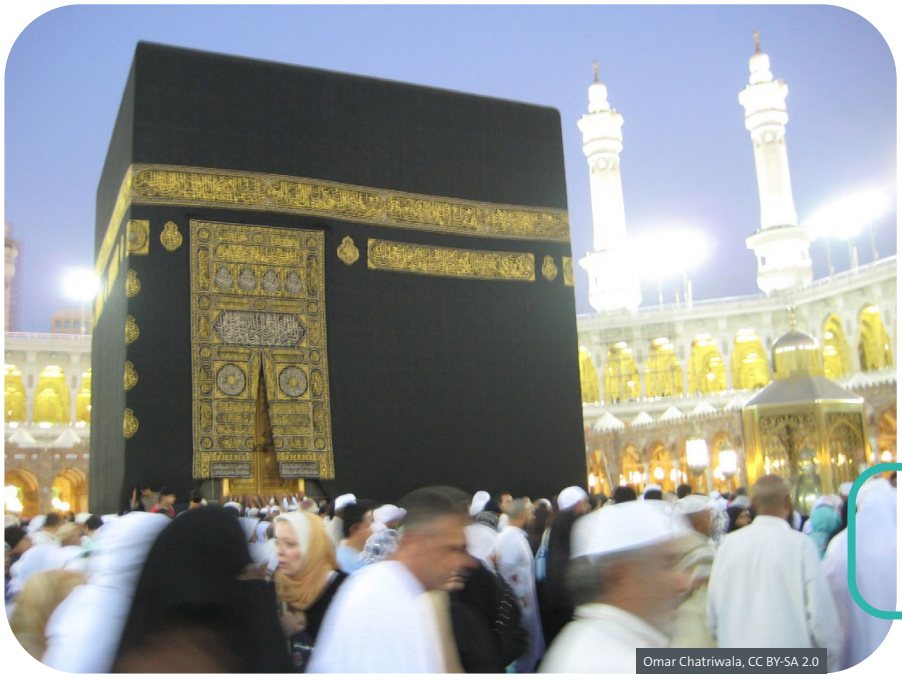
- Umrah: the lesser pilgrimage which can be performed at any time but is not equal to the main Hajj;
- Hajj: the mandatory pilgrimage. There is a specified period for the Hajj during the 12th month of the Islamic lunar calendar known as Dhul Hijjah.

The Hajj is a duty on every Muslim who is financially and physically able to carry it out and any dependents remaining at home should also be provided for. It should be done at least once in a person's lifetime. The purpose of the Hajj is the glorification of God and commemorates a number of events in the life of the Prophet Abraham (peace be upon him) and his family in Mecca. Many Muslims consider it a high point in their lives.

One of the most amazing sights of devotion are the mass circumnavigations known as 'Tawaf', of thousands of pilgrims, all in the same direction, around the cubical structure known as the Ka'ba, a simple 50 foot high cubical building, which is the first structure on earth built for the worshiping of the one God[3].

Did you know...

The Hajj related travel industry is worth an estimated £310m. In 2020 when Hajj was cancelled for British pilgrims because of the global Covid Pandemic it cost the UK travel industry and UK economy an estimated £175m.



Omar Chatriwala, CC BY-SA 2.0

The Kaaba (Cube) at the centre of The Masjid al-Haram in Mecca.

[3] Source, Jamal Badawi, Islamic Teachings Course, Volume 1, 1982

Other sources of religious guidance

In addition to the Five Pillars, there are two other sources of religious guidance:

'Sunnah': This is the established body of what the Prophet said, did, agreed to, or condemned. These are transmitted and preserved through the recorded sayings of the Prophet known as 'hadiths'.

'Shari'ah' or Islamic Law: This represents the eternal, ethical and moral code of Islam based on the Qu'ran and Sunnah. It includes all the religious, ethical and legal systems which guide the lives of practising Muslims. It represents more than just family and criminal codes that are often portrayed in the media. Contrary to stereotypes, Shari'ah is organic and growing and dependent on local contexts. The Shari'ah requires human understanding to interpret it and as a result, you will often see different opinions among Muslim scholars for a particular issue. A 'fatwa' is another misunderstood word. It is a legal opinion given by a Muslim religious scholar or legal authority and can relate to any matter that comes under Shari'ah law. It is important to note that Muslims are still required to abide by the law of the land in which they live.

The Qur'an also distinguishes between actions or things that are lawful, permitted and beneficial, known as 'halal', and that which is unlawful, forbidden, known as 'haram'. The most common examples where these terms are frequently heard relate to food.

The Holy Qur'an

Early Muslims and Britain

Muslims and Islam are not new to Britain and there is evidence of Islam in Britain since the Elizabethan period[4].

In fact, the history between Britain and 'the East' pre-dates Islam to the times of the Roman Empire. Some Arabs serving in the legions settled in Britain. Interestingly, the patron Saint of England – St George came from present-day Turkey. Later, coins from the 8th century minted by King Offa of Mercia (an ancient Anglo-Saxon kingdom), bore the Islamic declaration of faith: 'There is no God but God and He is without association'[5]. This shows that there were early, positive relationships between Muslims and Britain.

There are also references to Muslims in the work of European scholars such as Chaucer in his Canterbury Tales (1386), while Queen Elizabeth I was known to have sought the naval assistance of the Ottoman Sultan Murad against the Spanish Armada in the mid-1580s. She maintained trade relations with the Ottoman Empire to supplement the English fondness for sweets and luxurious goods and gave a Royal Charter to 'The East India Company' in 1600. By Queen Victoria's time, the East India Company had become an important tool in Britain's control of India – through which the history of the Indian subcontinent became intertwined with that of Britain's – generating conflicts and connections.

The first large group of Muslims in Britain were sailors (recruited by the East India Company), who arrived about 300 years ago. This group also included ships' cooks, which, as the British taste for curries developed, eventually gave rise to the first Indian restaurant opening in the 19th century.

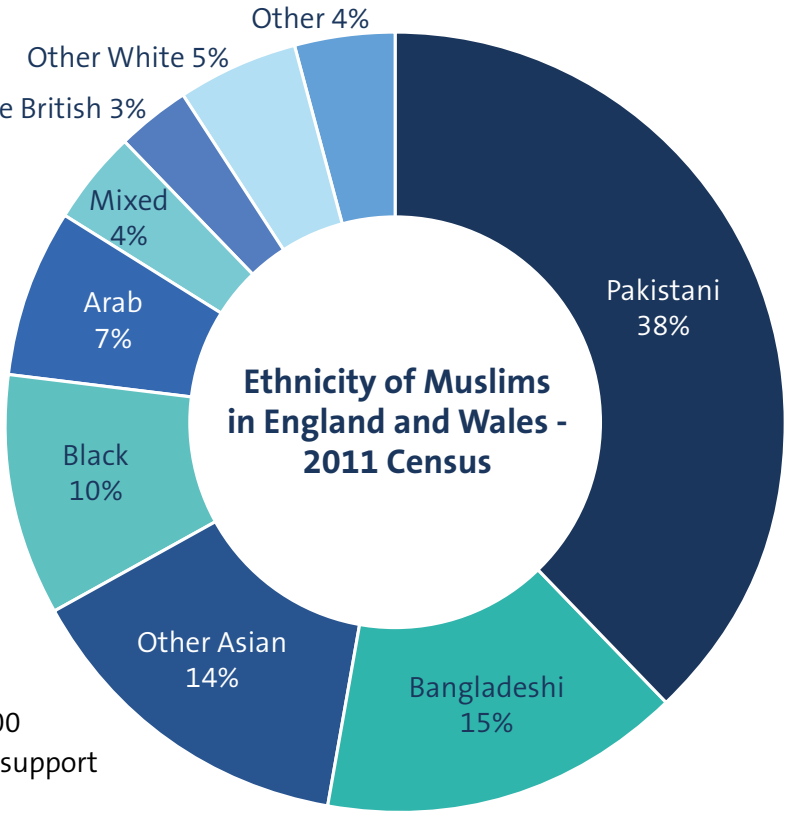
Did you know...

Almost half of Muslims in the UK are British-born.

8% of British Muslims are White.

[4] See: BBC, 20 March 2016, The first Muslims in England: www.bbc.co.uk/news/magazine-35843991

[5] See:www.bl.uk/collection-items/gold-dinar-of-king-offa



The earliest areas of significant settled Muslim communities were in the port towns such as Cardiff and Liverpool, which became home to seamen from Yemen, who also later moved to places like Sheffield and Birmingham[6].

The first mosque in Britain was founded in 1887 in a terraced house in Liverpool by Abdullah Quilliam, a local solicitor and a convert to Islam[7]. Two years later the first purpose-built Mosque in Britain was built in 1889 in Woking, Surrey. It still stands today.

This was followed in 1944 by the famous Islamic Cultural Centre near London's Regent's Park opened by King George VI. It was built with a donation of £100,000 from Churchill's government in recognition of Muslim support for the Allies during World Wars I and II.

From the 1950s onward, large numbers of migrants from Britain's former colonies were invited to Britain to help in post-war reconstruction, attracting many to London and the industrial centres of the Midlands and the north of England. In this period, many Muslims arrived from the Indian sub-continent, but Muslims in Britain today reflect the vast diversity of Muslims across the globe influencing their cultural practices, the way they dress, food they eat, languages, and customs. This diversity contributes to Britain's overall success as a multicultural nation.

According to the 2011 Census, there were 2.7 million Muslims in England and Wales, making up 4.8% of the population. Almost half (47%) were born in the UK. The 2011 Census showed that British Muslims are ethnically diverse, and include those who self-ascribed as: Pakistani (38%), Bangladeshi (15%), Black African (8%), Indian (7%), Other Asian (7%), Arab (7%), Other White (5%) and Any Other Ethnic Group (4%). In 2011, 3% of Muslims were White British[8].

Did you know...

The patron Saint of England – St George originally came from present day Turkey.

[6] See Aljazeera World, 29 April 2015, Britain's First Yemenis: www.aljazeera.com/program/episode/2015/4/29/britains-first-yemenis

[7] Some sources say the Mosque officially opened in 1889.

[8] See Muslim Council of Britain's census report (2015): www.mcb.org.uk/wp-content/uploads/2015/02/MCBCensusReport_2015.pdf

Muslims in Bristol

Muslims have for a long time been an integral part of the fabric of Bristol. The first mosque to open in Bristol was the Bristol Jamia Mosque in Totterdown, which opened in 1968 in a disused church[9]. The first purpose-built mosque in Bristol was Shal Jalal Jamia Mosque in Easton completed in 2001.

Shah Jalal Jamia Mosque.

The 2011 Census revealed there were 22,016 Muslims in Bristol – making up 5.1% of the city's population. This was slightly higher than the England and Wales figure of 4.8%. As with Muslims in Britain, Bristol's Muslims are very ethnically diverse. Somalis were estimated to be the largest ethnic group (thought to number 8,300 based on 2011 census data[10]), followed by Pakistanis (6,863) and Bangladeshis (2,104), and there are many Arab, Turkish, Iranian, Kurdish and White British Muslims in the city. Many of these have been born in the region and identify with Bristol and being Bristolian. Muslims in Bristol seem to identify very strongly with their neighborhoods – the Bristol Quality of Life Survey showed that 63% of Bristolians reported feeling that they belonged to their neighbourhood. For Muslims, this figure was 70%.[11]

Did you know...

The Grand Iftar held annually in Easton attracts almost 4,000 people from diverse backgrounds to sit and eat together to celebrate Eid.

[9] See: http://museums.bristol.gov.uk/narratives.php?irn=2806 and www.victoriacountyhistory.ac.uk/explore/items/jamia-mosque-bristol

[10] The Somali population are not identified as a separate ethnic group in the 2011 Census. Because, of this, the best estimate we can make of the number of Somalis living in Bristol is to take the number of Black Africans and Black Others who identified themselves as Muslims and to include only those born in Somalia (4,300), the UK (3,100) and other parts of Europe (900). This gives us a Somali population estimate of 8,300.

[11] Quality of Life in Bristol survey 2015-16: www.bristol.gov.uk/documents (subsequent survey reports do not disaggregate by religion).

Muslims play an active part in Bristol. Here are some examples[12]:

- In 1988 Tom Ahmed was the first Asian and Muslim Councillor in Bristol, followed by Mohammad Khalil Ahmed, in 1999, Abdul Malik in 2005, Sultan Khan in 2011 (the longest serving Muslim Councillor), Hibaq Jama in 2013 and Afzal Shah in 2016 (the first Muslim Cabinet Member).
- In 1998 Mohamed Abdul Wahab was awarded an MBE for services to the Asian community and to community relations in Bristol[13].
- In 2004 Shamim Qureshi became one of the first Muslim judges in the UK.
- In 2013 Dr Shaheen Chaudhry became the first Muslim woman to be appointed High Sheriff of the City and Council of Bristol.
- In 2013 Hibaq Jama (Councillor for Lawrence Hill) became Bristol's first female Somali-heritage Councillor.
- In 2013 Faruk Choudhury became the first Asian, first Muslim and youngest ever Lord Mayor of Bristol at 38.
- In 2016 Fahma Mohamed became one of the youngest people in the country to receive an honorary doctorate, followed in 2020 by MyaRose Craig, a 17-year-old Bristol Muslim who is the youngest British person to receive such an award.
- In 2018 Sajid Javid who was raised in Bristol became Home Secretary - the first British Asian to hold one of the Great Offices of State in the UK.

Did you know...

69% of Muslims volunteered or helped in their community at least 3 times a year (compared to a Bristol level of 52%).

Charitable organisations and Volunteering:

- Data on levels of volunteering in the city show that Bristol's Muslims are very active: according to the Bristol Quality of Life Survey 2015-16, 69% of Muslims volunteered or helped in their community at least 3 times a year (compared to a Bristol level of 52%).
- There are a wide range of civic and charitable organisations led by Muslims in the city, which are detailed in the Directory of Muslim Organisations in Bristol that accompanies this booklet[14]. This directory covers organisations active across a wide range of areas of Bristol life, including: education, health, crime and safety, arts, community engagement, interfaith work, voluntary action, and youth engagement.

[12] Look out for the new website linked to the online version of this booklet which will feature 'Changemakers Muslims in Bristol' for a more extensive list of the Muslims who made a difference.
[13] www.news.bbc.co.uk/1/hi/special_report/1998/06/98/queens_birthday_honours/111815.stm
[14] It should be noted that the Directory is not an exhaustive list of organisations.

This is underpinned by a history of Muslims-led organisations that have sought to address the issues faced by Muslims in the City. A good number of these were led by women to support other women and their families. These include, but were not limited to **Awaz Utaoh** (designed to empower women and other vulnerable people to have a voice), **Khaas** (for disabled children from Asian families), **Humdard** (to support women and their families to gain education and employment, **Dekh Baal** (providing support for elderly Asian families). A number of them continue to offer services despite cuts in funding. Similarly, the organisations have developed to respond to the specific needs of their communities, for example the (former) **Bangladeshi Association, Pakistani Association**, and currently **the Somali Resource Centre, Bristol Somali Community Association** and the **Somali Forum**, to name but a few. (A list of current organisations is presented in the directory at the end of this booklet.)

- A number of initiatives in recent years have sought to foster greater engagement and partnerships between various Muslim groups, non-Muslim Bristolians, statutory agencies and the City Council. These include:
- The **Bristol Muslim Cultural Society (BMCS)**, founded in 1986 to promote greater cultural awareness of and engagement with Muslims.
- **The Council of Bristol Mosques** founded in 2009, which promotes collaboration between mosques in the city and statutory organisations.
- **Building the Bridge** founded in 2009 to promote a participatory and partnership-based approach to the implementation of Prevent in Bristol.
- **Bristol Tackling Islamophobia Working Group** founded and set up by SARI (Stand Against Racism & Inequality) in 2015 is a multi-agency partnership addressing hate crime and discrimination against Muslims in Bristol.
- More recently the **Bristol Muslim Strategic Leadership Group (BMSLG)** founded in 2019 to forge partnerships between statutory and community partners and the diverse Muslims in the city to improve engagement and service delivery. Its aim is to work at a strategic level and thereby aim to effect change more 'upstream' in terms of policy making in the City.

Peace of Art. Muslim women in Bristol and street art.

Through these and many other organisations, Muslims have been making notable contributions to Bristol life. These include:

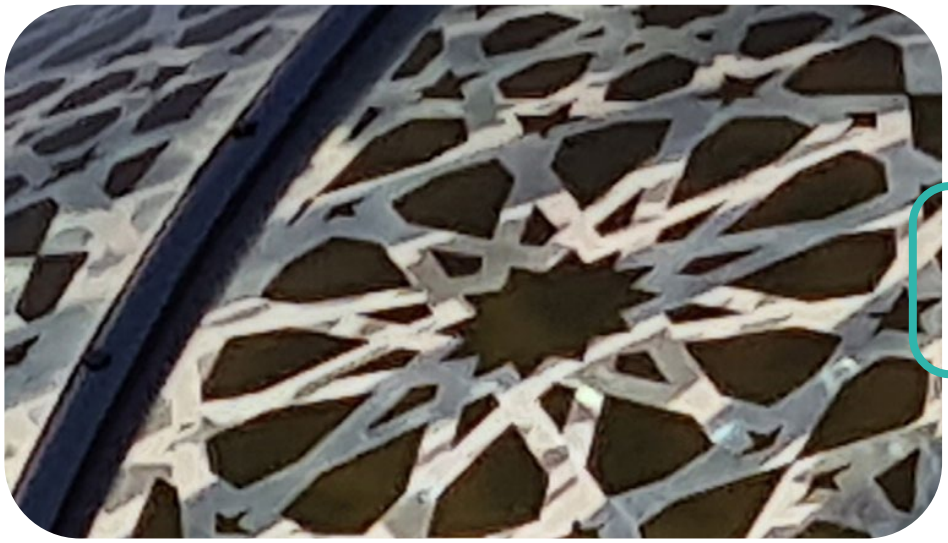
- **Bristol's Islamic Cultural Fayre** Launched in 1998, Bristol's 'Islamic Cultural Fayre has now developed into one of the largest events of its kind in the South West annually attracting over 10,000 people. www.facebook.com/IslamicCulturalFayre/
- **Bristol's Grand Iftar**, organised by a diverse range of volunteers from Bristol's mosques, community organisations and local businesses and residents has been held annually in St Marks Road and has attracted national as well local recognition for bringing thousands of Bristolians together for Bristol's largest street party to celebrate Eid, with the distribution of thousands of meals to break the fast, 'promoting a 'one city, one community' message.
- **Bristol Somali Festival** first took place in 2015, demonstrating the strong Somali community we have in Bristol. www.bristolmuseums.org.uk/stories/somalis-in-bristol
- Throughout the year, Muslim organisations are active in distributing food to support those experiencing hardship and food poverty See, for example, Feed the Homeless; www.bristol247.com/news-and-features/news/the-bedminster-woman-on-a-mission-to-help-people-in-need
- **During the Covid-19 pandemic** Muslim-led organisations in Bristol played an essential role in supporting statutory organisations to coordinate voluntary activities, communicate coronavirus advice and guidance, and promote well-being[15].

Bristol Islamic Cultural Fayre, launched in 1998.

[15] For example see www.bristol247.com/news-and-features/news/meet-the-people-behind-a-multi-language-video-communicating-vital-coronavirus-advice and https://youtu.be/tqcUScP6MRc

Bristol Somali Festival which first took place in 2015.

Bristol's Grand Iftar which attracts almost 4,000 people from all backgrounds.



Intricate detail from the architecture of the Easton Jamia Masjid, Bristol.

Muslim Contributions to Culture and Science

Several words in modern day English language, such as 'algorithm', 'magazine', 'loofah', 'alchemy', 'guitar', and 'gazelle' derive from Arabic origins. Muslims were responsible for the first translations of Greek philosophers such as Aristotle and thus made these texts, and Arab commentaries, available for the medieval Western world.

Many Muslim philosophers were also scientists and made significant advancements in the fields of optics, chemistry, geology, geography, climatology, botany, biology and psychology.

In science and mathematics early Muslims developed the concepts of trigonometry used in mathematics and astronomy that were later used by European scientists such as Copernicus.

Did you know...

The Royal Pavilion in Brighton was strongly influenced by mosque design in its four large, bulbous domes and interior design.

Other advances were in the fields of algebra, with the word itself derived from the Arabic *al-Jabr* that appeared in the title of a book by Muslim scholar, Mohammed bin Musa Al-Khwarizmi. Muslim mathematicians also drew on the earlier scholarship of Greeks and Hindus and developed the use of 'zero' ('zephirum' or 'sifr') in maths and the concepts of addition, subtraction, multiplication, division and decimal numbers.

Did you know...

The number system of 1-9 was introduced to Europe in the 12th Century by the Arab world and originally came from India in the 6th Century. This is why they are known as Arabic numerals. The use of numbers in this way revolutionised modern maths and advanced our knowledge.

0123456789

Many of today's surgical instruments and techniques are based on early models developed by Muslim doctors such as Al-Zahrawi, known in the West as Abulcasis, in the 10th century. The Muslim philosopher and scientist, Ibn Sina (980-1037), also known as 'Avicenna', wrote a textbook, the Canon of Medicine, which was used throughout Europe. The first free health systems were also founded in the early 9th century in Baghdad.

The beauty and breadth of Islamic art and architecture, with its characteristic geometric and floral patterns still influences and inspires art and design in interiors, exteriors and gardens today. For example, the work of the designer William Morris was clearly influenced by the floral patterns found in Persian carpets that were popular in 19th century England.

Cosmetics such as eye kohl (derived from the Arabic al-khol), lipstick, and perfume oils, and toiletries such as under-arm deodorants and hand lotions were started by early Muslims.

For more information see www.muslimheritage.com

Did you know...

Soap was invented in the Middle East in 7th Century because of the importance of cleanliness in Islam.

This is was at a time when Medieval Europe shunned the idea of regular bathing.

Muslims are well known for their pioneering work in art, architecture and landscape gardens.

Contributions of British Muslims

Today, Muslims in Britain contribute to its vibrant diversity in a wide range of fields from the sciences, medicine and health care, the legal profession, government, financial services, politics, the arts, the social sciences, community and voluntary services, sport, media and entertainment[16].

L-R: Rt Hon Sajid Javid - MP; Mishal Husain - Presenter; Mo Farah - Athlete; Riz Ahmed - Actor; Baroness Uddin - Activist and Life Peer; Moeen Ali - Cricketer.

Famous Muslims

There are also many famous non-British Muslims who are household names. For instance, Mo Salah, Zinedine Zidane; the Pakistani cricketer turned politician, Imran Khan, who led his team to win the World Cup in 1992 and now the Prime Minister of Pakistan, and Iranian human rights activist Shirin Ebadi, who became the first female Muslim to receive the prestigious Nobel Peace Prize in Norway 2003. But perhaps the most famous and iconic figure of modern times is the world-famous boxer Muhammad Ali, three-time world heavyweight champion, and often described as the 'most recognisable man on earth'.

This short summary of Muslim historical contributions to civilisation and Muslim contributions to Britain gives a small flavour of the ways Islamic influences have helped shape society as a whole, and shows how vibrant and diverse Muslims in Britain are.

Mo Salah - Footballer.

[16] For more information see https://en.wikipedia.org/wiki/List_of_British_Muslims

Muslims in the News

In the current climate of fake news and the often frenzied news sharing of social media, the mainstream media has an even more important role to play to counteract myths and guide us to back to what is factual and accurate when it comes to the news.

When it comes to Muslim representation, however, the mainstream media has consistently come under fire for the overwhelmingly negative way in which it portrays and frames stories involving Muslim communities. Sometimes, stories can be completely inaccurate and misleading. The last headline in the box below is a high-profile case of this where the foster-care story turned out to be fabricated and exaggerated, and the newspapers involved required to publish a public apology.

By framing Muslims as the preferred 'folk devils' of society, the media is able to sell exciting stories that evoke feelings of fear and anxiety, making it more likely that readers will click and share, watch a programme or subscribe to a newspaper. At times, the topics around Islam and Muslims can be difficult and rightly generate feelings of fear and anxiety, such as in the event of a terrorist act. It is imperative, however, that we read these stories in the context of the millions of British Muslims who are similarly horrified at these acts.

NEWSPAPER

"1 in 5 British Muslims' sympathy for jihadis" *(The Sun 2015)*

"UK mosques fundraising for terror" *(Daily Star 2015)*

"Enclaves of Islam see UK as 75% Muslim" *(The Times 2016)*

"MPs demand inquiry over five-year-old Christian girl forced to live with Muslim foster carers who told her Christmas and Easter are stupid and European women are alcoholics" *(Daily Mail 2017)*

According to the Centre for Media Monitoring[17], mainstream media reporting on Islam and Muslims contributes to an atmosphere of rising hostility towards British Muslim communities. The media can make us think we 'know' what Muslims are, and what Islam is. But Muslim communities are incredibly diverse and most become frustrated at how they are portrayed as a homogenous group, held responsible for the despicable acts of a tiny minority. As a result, Muslims are forced to endure the backlash of this hatred as they try to live their everyday lives as British citizens.

While the government and the media organisations are working with Muslim organisations to redress this imbalance, there is much we can do as the consumers of news. The key is to think consciously when watching, reading or sharing a news story on Muslims and Islam.

Professor Tariq Modood of the University of Bristol has come up with a series of 'tests' to help distinguish whether an article is Islamophobic or not[18]:

Ask yourself questions like:

- Does it stereotype Muslims by assuming they all think the same?
- Is it about Muslims or a dialogue with Muslims, which they would wish to join in?

There is nothing wrong with healthy dialogue and debate about Muslims and Islam. It becomes a problem when it serves only to perpetuate stereotypes and reinforce divisions and hatred.

Cycling Sisters in Bristol.

[17] See https://cfmm.org.uk/

[18] Modood, T., 2019. Islamophobia and normative sociology. Journal of the British Academy, 8, pp.29-49

Frequently Asked Questions

Do Muslims living in the UK identify as British?

Being a Muslim fits very well with being British. Research and polling data regularly show that Muslims are as likely to self-identify as British compared to other groups, including White British people,[19] and other religious minorities.[20]

> *"There are a lot of similarities between the views of Muslims and the general public*
>
> *There are many aspects of life where Muslims are no different to the general population. For example, Muslims have very similar levels of life satisfaction to the general public, they tend to be satisfied about the area where they live (82% satisfied for Muslims vs 86% for the general public) and slightly more optimistic that their local area has improved (23% vs 17% for the public). Muslims are positive about community spirit in their area, which is in line with the general population."*[21]

[19] IPSOS MORI 2018,

[20] See Karlsen, SI & Nazroo, JY, 2015, 'Ethnic and religious differences in the attitudes of people towards being 'British". Sociological Review, vol 63., pp. 759-781

[21] https://www.ipsos.com/ipsos-mori/en-uk/review-survey-research-muslims-britain-0

"Muslims have a strong sense of belonging to Britain. Fairly consistently across all the data that we examined it is evident that Muslims feel a part of British society (88% say they very or fairly strongly belong to Britain) and they have a strong sense of attachment to British identity. Muslims have a strong sense of commonality with other Britons, which is higher among Muslim UK graduates."

Is democracy compatible with being a Muslim?

There are high levels of engagement by Muslims in British democratic life. In relation to voting, for instance, data from a major study of ethnic minority voting patterns showed that Muslims vote at the same levels as everyone else[22]. The same survey data showed that young Muslims (aged 18-24) were slightly more likely to vote, and they were also much more likely to be positive about British democracy, than their white British young peers[23].

There is a similar story in relation to volunteering. Research shows that levels of volunteering among Muslim communities are very similar to those of the general population[24] – although Bristolian Muslims seem to be a little more likely to volunteer than Bristolians generally – whilst young British Muslims are more likely to volunteer than non-Muslim white British young people.[25]

For Muslims Islam is not merely a religion but a complete and holistic way of life. In Islamic theology Muslims are encouraged to be active participants in society. Islam teaches its adherents to develop a strong sense of social responsibility towards others. This responsibility goes beyond oneself, family or friends but to all living beings on Earth, including animals. At a societal level this includes looking after and being aware of the welfare of the poor and vulnerable or elderly in society. The Prophet Muhammad (peace be upon him) said, "He is not a believer whose stomach is filled while his neighbour goes hungry." Muslims are also encouraged to bring about positive change within the societies they reside which includes upholding good and trying to prevent bad in society. The Prophet Muhammad (peace be upon him) also said, "The best of people are those that bring most benefit to the rest of mankind."

[22] Anthony Heath et al (2013) Political Integration of Ethnic Minorities in Britain, Oxford: Oxford University Press.

[23] Siobhan McAndrew and Therese O'Toole (2016) 'The Civic Engagement of Generation Y British Muslims': www.researchgate.net/publication/311425996_The_Civic_Engagement_of_'Generation_Y'_British_Muslims

[24] Siobhan McAndrew and Maria Sobolewska (2015) in Muslims and Political Participation in Britain, Tim Peace (ed.), London: Routledge

[25] McAndrew and O'Toole (2016)

Muslims in Bristol supporting vulnerable families during the Covid-19 pandemic.

Do Muslims have to give to charity?

Like Britons generally, Muslims are charitable and giving to charity is an integral part of being a Muslim. In fact charitable giving – or zakat – is one of the key pillars of Islam. A report by the All Party Parliamentary Group (APPG) on British Muslims showed very high levels of charitable-giving by Muslims. It also found that a very high proportion of zakat-giving is distributed locally, that the beneficiaries of Muslim charitable-giving include non-Muslims, that Muslim charities are active on issues that affect wider communities (such as the Grenfell Muslim Response Unit's support for the those affected by the Grenfell fire tragedy), and it found many examples of Muslim participation in inter-faith charitable initiatives.[26]

Are Muslims allowed to donate to non-Muslim causes?

Yes - there are many examples of Muslim charities supporting those in need – regardless of religion or ethnicity. The University of Bristol's Public Faith and Finance report on faith organisations' responses to the financial crisis found numerous examples of Muslim organisations working with other faith and secular groups to provide assistance to those experiencing financial hardship, including directly providing grants, food and other forms of material assistance to non-Muslims. They also found extensive dialogue between Muslim and other faith and secular ethical organisations on the potential for Islamic finance models to provide alternative and ethical forms of finance more generally.[27]

Feed the Homeless Charity is led by a Muslim and serves people of all and no faiths.

[26] See All Party Parliamentary Group on British Muslims; Faith as the Fourth Emergency Service British Muslim charitable contributions to the UK, Report.pdf

[27] Therese O'Toole and Ekaterina Braginskaia, 2016, Public Faith and Finance: Faith responses to the financial crisis, University of Bristol: www.islamicfinance.com/wp-content/uploads/2016/07/Faith_and_Finance_report.pdf

What is Shari'ah law?

Shari'ah is an ethical and moral code of Islam based on the Qur'an and the Sunnah (sayings of the Prophet Muhammad). It includes all the religious, ethical and legal systems, which guide the lives of Muslims – a bit like a 'how to guide'. Shari'ah is not fixed – it is flexible, evolving and adaptable to different historical and cultural contexts. It has to be otherwise Islam could not have lasted through history, and a legal ruling that might have been suitable in Arabia 1400 years ago may not be helpful or suitable for Muslims living in Britain today.

Legal rulings are derived at their core from the Qur'an and sayings of the Prophet Muhammed. These derived sources can be classified as: scholarly consensus (ijma') and legal analogy (qiyas). Some rulings will be contextual based on the issue that requires an answer. In some scenarios culture will also be taken into context. With scholarly consensus its scope is limited to matters that are clear according to the Qur'an and Prophetic example (i.e. sayings of the Prophet Muhammad). Legal analogy is a powerful tool to derive rulings for new matters. Legal analogy looks at the underlying reasons and causes for the rulings of the Qur'an and Prophetic example (Sunna). This then helps when dealing with ever-changing human situations and allows for new rulings to be applied most suitably and consistently as societies evolve and develop.

Muslims are expected to abide by the law of the country in which they reside. There are Shari'ah Councils operating in this country, which act as arbitration councils, where British Muslims can receive theological guidance on certain issues such as marriage or divorce but all within the context of British Law. Shari'ah Councils are not courts. They do not act as an alternative to the British legal system; rather they are complementary to it.

What does the term ‘jihad’ actually mean?

Jihad is a misunderstood term that is often claimed to mean “holy war”, which it isn’t. It is an Arabic word which means to struggle or strive in the way of God. This struggle can be of a personal or physical type. Within a personal context it is just the day-to-day struggle where one strives against oneself to be a much better person. This could include overcoming negative character traits such as anger, greed, hatred, pride, or malice. On another level it could also include trying to give up smoking for example. For a Muslim it would also be trying to pray the five daily prayers on time every day or fast in Ramadan during the summer months.

Jihad could also mean to strive for one’s rights. In the context of a physical struggle it can be a defensive or offensive struggle. In a defensive sense it could be defending one’s property or person from attack. In an offensive context it might be to stop some type of injustice or oppression taking place using physical force if necessary. If this is at a state level then this is something that must be sanctioned by a head of state or government and not by individuals. It is within this context that Jihad is often mixed up with fighting and conflated with the incorrect term “holy war”.

The Black Lives Matter movement or gender equality could be viewed as a contemporary forms of jihad as is the quest for equal pay and many other things we believe we have to fight for – these are all struggles and about the need to strive for good.

Muslims are proud Bristolians ‘Great energy in Bristol today, Masha ‘Allah. Love my city!’ (Hasina Khan, local Bristol resident) Bristol Muslims at the Black Lives Matter protests in 2020 in the middle of the coronavirus pandemic, which saw the toppling of the Colston statue.

What is the status of women in Islam?

In Islam the family structure is seen as the bedrock of society and so is an important and vital institution. When you look at it from this perspective being a central figure is an incredibly important role. To do this job well and contribute to their community and society, education is necessary so that the family is well educated and versed in societal matters. This means having a working knowledge of life outside of the family is essential and so women had all the same rights as men.

A Muslim woman does not have to take her husband's name, nor wear a wedding ring. Her husband has no right to ask what her income is nor is he entitled to any of it. Stay at home Muslim mums are no different to other stay at home mums, other than the fact that in Islam, this carries a formal status.

The Right of Independent Ownership

This involves the right to manage money and property independently. A Muslim woman can buy, sell, mortgage, borrow, lend, sign contracts, set up businesses, etc. These rights are regardless of her marital position. She is therefore economically independent.

Malala Yousafzai, a Pakistani Muslim activist for female education.

Women in Islam, were entitled to own their own property and business over 1400 years ago. We can compare the economic rights accorded to women in the Qur'an to the position of women in England who only attained similar property rights by the 19th century under 'The Married Woman's Property Act of 1870'. This allowed women to keep earnings or property acquired after marriage; a further 'Married Woman's Property Act in 1882' allowed women to retain what they owned at the time of marriage. In France, similar rights were not recognised in law until 1937, so in this sense, Islam is well ahead of its time.

The Right to Inheritance

Women's rights to inheritance are clearly guaranteed in the Qur'an. Unfortunately, cultural pressures can mean that women often feel obliged to renounce these rights to male members of the family.

The Right to Election and Nomination to Political Offices and Participation in Public Affairs

Islam encourages women to be active politically and be involved in decision- making. In early Islam, women were given opportunities to express themselves, to argue, and speak their mind in public. They led delegations, fought in wars, and gave judgements on political matters. Two of the Prophet's wives illustrated this right; Aisha[28] acted as political adviser and judge, and Umm Salama[29] was active in grassroots politics. Both played a large part in compiling the Hadiths.

Muslim women's empowerment and participation

For over 20 years, Muslim women's organisations across the country have been at the forefront in tackling some of the most difficult and controversial issues affecting communities such as domestic violence, forced marriages, so-called 'honour' related violence and in some instances, female genital mutilation.

Within Bristol, there are several Muslim women's voluntary organisations and groups providing a range of support and counselling services, offering practical advice to women seeking help with accessing benefits, language difficulties, befriending services, support for elders and youth groups and assistance with housing problems. Additional services offered include skills training and educational courses such as assertiveness training and self-defense classes, leisure and sports activities. Many organisations offer talks on women's rights and empowerment in Islam. Some also run projects and classes for Muslim boys and young men and offer support for elderly Muslim men. All these services contribute to the well-being not just of Muslims but to the city as a whole through empowering communities and encouraging better communication and dialogue within and across differing groups in Bristol.

Important features of Muslim women's organisations are that they seek empowerment for Muslim women through Islamic frameworks that place the role of the family as central and promote an active engagement with religious (often male) scholars.

Top-Bottom: Halimah Yacob - President of Singapore; Aminata Touré - Prime Minister of Senegal; Sheikh Hasina - Prime Minister of Bangladesh; Ameenah Gurib - President of Mauritius; Benazir Bhutto - Former Prime Minister of Pakistan.

[28] https://en.wikipedia.org/wiki/Aisha
[29] https://en.wikipedia.org/wiki/Umm_Salama

Did you know...

In recent times, the Muslim world has produced more female heads of state than the West. Women have been elected as Presidents and Prime Ministers in countries such as Indonesia, Pakistan, Bangladesh and Turkey.

The Bristol Big Sisters Exhibition.

The Bristol Big Sisters exhibition was developed within the project 'Muslim Engagement in Bristol' and created by the Productive Margins: Regulating for Engagement research programme in collaboration with the Muslim Women's Network UK. The display celebrates Muslim women role models from Bristol and invites others to follow their lead[30].

[30] https://cpb-eu-w2.wpmucdn.com/blogs.bristol.ac.uk/dist/d/345/files/2016/03/spais-bristol-big-sisters-v1.pdf
https://productivemargins.blogs.bristol.ac.uk/2016/07/26/bristol-big-sisters-on-tour-in-and-around-bristol/

Why is there so much talk about Muslim women's clothing?

Traditionally a Muslim woman's wardrobe is one that is modest so that she can go about her business without being judged. This is because historically women have been treated as sexual objects and men would have them walk or perform for them semi-naked. To liberate women from this oppression, women were given the right to cover themselves and retain their identity as a woman in her own right and not that of a man. It means she could be herself.

In modern times it means that the Muslim woman can be modest, fashionable and trendy. Many non-Muslim women love the new modest fashion industry that has emerged in fashion houses over the world[31].

Where Muslim women's clothing has been the subject of discussion is because of patriarchal societies which impose clothing on them. This is little to do with religion but more to do with power and control. Sadly, this is a problem that exists in many countries including Britain where there still exists a gender pay gap and where a woman continues to be judged by her appearance.

Modest fashion is a new movement inspired by Muslim women who want fashionable but modest clothes and is now a trend for women everywhere.

[31] https://theeverygirl.com/modest-fashion-is-not-just-for-muslims/

What does Islam say about terrorism?

Islam and Muslims say the same as most people – that it is unacceptable and must be rooted out of our communities. Muslims are the biggest victims of terrorism and it has no place in Islam where human life is sacred.

We live in testing times where extremism has emerged on all sides of the political spectrum and across the world. Muslims are encouraged to be moderate and always take the middle way; thereby extremism in any form is not encouraged.

What is 'Islamophobia'

Islamophobia or anti-Muslim discrimination has been given the following definition by the All Party Parliamentary Group on British Muslims (APPG):

> *"Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness."*

This includes institutional discrimination against a person because she or he is Muslim, physical assault, verbal abuse, or speech or writing that is intended to cause harassment, public disturbances or lead to racial or religious tensions. Islamophobic attitudes and practices can be both latent (hidden) as well as overt.

There is now a considerable amount of research documenting Islamophobia. For more information see:

- APPG 2018 report: 'Islamophobia Defined – The enquiry into a working definition of Islamophobia'[32].
- Runnymede Trust 2017 report: 'Islamophobia: Still a challenge for us all' [33].

[32] https://static1.squarespace.com/static/599c3d2febbd1a90cffdd8a9/t/5bfd1ea3352f531a6170ceee/1543315109493/Islamophobia+Defined.pdf
[33] www.runnymedetrust.org/projects-and-publications/equality-and-integration/islamophobia.html

Visiting a masjid (mosque)

Masjid (mosque) are always happy to greet visitors wishing to know more about Islam. However, it is a good idea to check if a masjid is able to receive guests as some smaller masjid in particular may lack the resources to host visitors, or the timing of request may be inconvenient. Larger masjids are usually able to arrange tours for individuals and groups alike.

There are also a few notes of etiquette that Muslims would appreciate when visitors enter a masjid. Although clothing is adapted to the culture and context of different countries there is a requirement that both men and women dress modestly in accordance with Islamic teachings when entering a masjid. For men this means wearing clothing that is loose so as not to emphasize the shape of the body, ensuring he is covered from at least the navel to the knee, and it is preferred for men to wear tops with sleeves. Women entering a masjid should cover all parts of their bodies except their face and hands. Everyone has to remove their shoes before entering the prayer area; there are usually shoe racks for this purpose. Visitors are also expected to respect the separate prayer areas for men and women. It is better to avoid taking photographs, especially when people are praying. If in doubt, seek advice.

For more information see www.visitmymosque.org

The Hazrat Bilal Centre in Bristol.

Further recommended reading

- MAS Abdel Haleem (2005) 'The Qur'an, A New Translation', Oxford University Press.
- Sohaib Sultan (2004) 'The Koran for Dummies', Indiana, Wiley Publishing Inc.
- Jamal Badawi (1982) 'Islamic Teachings Course', Volume 1, Islamic Propagation Centre International, Birmingham.
- Hewer, Chris (2006) 'Understanding Islam, The First Ten Steps', London, SCM Press.
- Lewis, Philip and Hamid, Sadek (2018) British Muslims: New Directions in Islamic Thought, Creativity and Activism. Edinburgh: Edinburgh University Press.
- Lombard, J (2007) 'Submission, Faith and Beauty: The Religion of Islam', Hayward, CA: Zaytuna Institute.

Organisations Supporting Muslim Communities in Bristol

- **Andalusia Academy Bristol**
  St Matthias Park, St. Phillips, Bristol, BS2 0BA
  0117 929 1661
  www.andalusiaacademy.org
  admin2aab@bist.org.uk
- **All Mosques Together**
  www.allmosquestogether.org/mosques
- **Aslam Funeral Service**
  www.aslamfuneralservices.co.uk
  enquiries@aslamfuneralservices.co.uk
- **Autism Independence**
  122 Grosvenor Road, St Pauls, Bristol BS2
  hello@autism-independence.org
- **Bristol Arabic Classes**
  Cotham Lawn Road, Cotham, Bristol, BS6 6DT
  www.facebook.com/Bristol-Arabic-Classes-110909247413361
  bristolarabic@gmail.com
- **Bristol Horn Youth Concern**
  Upper York St, St Paul's, Bristol BS2 8QJ
  www.facebook.com/Bristolhyc
- **Bristol Muslim Cultural Society (BMCS)**
  www.bmcs.org.uk
  bmcs@bmcs.org.uk
- **Bristol Muslim Strategic Leadership Group (BMSLG)**
  www.bmslgroup.wixsite.com/bmslgroup
  info@bmslgroup.co.uk
- **Bristol Somali Forum**
  122 Grosvenor Road, Bristol BS2 8LL
  www.bristolsomaliforum.org
  www.facebook.com/BristolSomaliForum
- **Bristol Somali Media Group**
  www.smgbristol.com
  info@smgbristol.com
- **Bristol Somali Resource Centre**
  43 Ducie Road, Barton Hill, Bristol BS5 0AX
  0117 9077994
  info@somalicentre.co.uk
  www.somalicentre.co.uk
- **Bristol Somali Women's Group**
  www.facebook.com/pages/category/Community/Bristol-Somali-Womens/Group-1008732662539890/
  bristolsomaliwomen@gmail.com
- **Bristol Somali Youth Voice**
  Easton Community Centre, Easton, Bristol BS6 6AW
  bristolsomaliyouthvoice@hotmail.com
- **Bristol Taleem-ul-Trust (BTIT)** The City Academy Bristol, Bristol, BS5 9JH
  0117 954 2825
  www.btit.org.uk
  info@azonelearning.com

- **Bristol University Islamic Society**
  21 Woodland Road, Bristol BS8 1LN
  www.brisoc.org
  brisoc.secretary@gmail.com
- **Council of Bristol Mosques (CBM)**
  433 Stapleton Road, Eastville, Bristol, BS5 6PN
  www.cbmosques.org.uk/home/easton-islami-darasgah
- **Dekh Baal Barton Hill Office**
  43 Ducie Road, Barton Hill, Bristol, BS5 0AX
  0117 9146671/ 9146672
  www.dhekbhal.org.uk
  dhekbhal@yahoo.co.uk
- **Khaas**
  St Werburghs Community Centre, Horley Road, St Werburghs, Bristol BS2 9TJ
  0117 955 4070
  www.khaas.co.uk
  khaas_bristol@yahoo.co.uk
- **Language Services UK Limited**
  Office 2 -3 & 5, Suite 3 Davis House, Lodge Causeway Trading Estate, Fishponds, Bristol BS16 3JB 01173290610
  info@lsuk.org
  www.lsuk.org
- **1st Bristol Muslim Scout Group**
  Muller Road, Bristol BS7 9ND
  www.scouts.org.uk
  1stbristolscoutgroup@gmail.com
- **Olive Tree Classes Bristol**
  www.facebook.com/olivetreeclasses
  olivetreebristol@gmail.com
- **Pakistan Association Bristol**
  Lawrence Hill, Bristol BS5 0DN
  www.pakistanassociationbristol.org.uk
- **Pakistan Welfare Association (PWO)**
  454 Stapleton Rd, Easton, Bristol BS5 6PA
  0117 9523031
  bpcwo1@hotmail.co.uk
- **Somali Kitchen**
  www.facebook.com/SomaliKitchen
  somaalikitchen@gmail.com
- **Tackling Islamophobia Working Group (TIWG) (part of SARI)**
- **SARI (Stand Against Racism & Inequality)**
  15 Portland Square, Bristol, BS2 8SJ
  0117 942 0060
  www.sariweb.org.uk
  sari@sariweb.org.uk
- **Talo Community**
  www.talocommunity.org
  talo.community@gmail.com
- **Ummah Funerals**
  16-20 Fishponds Rd, Easton, Bristol BS5 6SA
  ummahfunerals@gmail.com
- **UWE Islamic Society**
  Room 4E13, The University of the West of England, Frenchay Campus, Coldharbour Lane, Frenchay, Bristol, BS16 1QY
  0117 965 6261
  uweisoc.president@gmail.com
- **We Care Foundation**
  42 Harry Stoke Road, Stoke Gifford, Bristol BS34 8QH
  info@wecarefoundation.org.uk
- **We Rise - Women Empowered against Racism, Injustice, Sexism and Extremism**
  aaliyah.hussain@we-rise.co.uk

Masjids (mosques) and Religious Centres

- **Al Baseera Mosque**
  20 Wade Street, St Judes, Bristol BS2 9DR
  0117 9413331
  www.albaseera.org
  info@albaseera.org
- **As-Sahaba Mosque & Islamic Centre Bristol**, Sydenham Lane, Cotham, Bristol BS6 5SQ
  www.assahaba-centre.org
  bassam@shahin.org
- **Bristol Central Mosque**
  Owen Street, Easton, Bristol, BS5 6AP
  www.bristolcentralmosque.co.uk
  hello@bristolcentralmosque.co.uk
- **Bristol Turkish Community**
  272a Gloucester Road, Horfield, Bishopston, Bristol BS7 8PD
  0117 944 4564
  www.turkishcommunity-bsw.co.uk/bristol
- **Daru Al-Moameneen (DALMO)**
  Grovesland House, Woodlands, Bradley Stoke, Bristol BS32 4JT
  01454 626408
  www.dalmo.org.uk
  info.dalmo@gmail.com
- **Easton Jamia Masjid**
  St Marks Road, Easton, Bristol BS5 6JH
  www.eastonjamiamasjid.co.uk
  eastonmosque@gmail.com
- **Faizan-e-Madina Masjid & Educational Centre**
  577-579 Fishponds Road, Bristol, BS16 3AF
  dawateislamibristoluk@gmail.com
- **Greenbank Masjid & Education Centre**
  Greenbank Road, Greenbank, Bristol, BS5 6HE
  www.greenbankbristol.org
  info@greenbankbristol.org
- **Hazrat Bilal Masjid/Centre**
  41 Sevier Street, St Werburghs, Bristol BS2 9QX
  www.hazratbilal.org.uk
  hazratbilal.org.uk@gmail.com
- **Hosseineh Foundation**
  4 Apsley Street, Eastville, Bristol BS5 6SP
  HosseiniehFoundation786@hotmail.co.uk
  www.facebook.com/hosseiniehfoundationbristol
- **Jalalabad Islamic Centre**
  147-149 Fishponds Road, Bristol, BS5 6PR
  0117 3820932
- **Madani Jamia Masjid**
  250 lodge Causeway, Fishponds, Bristol, BS16 3QS
  www.allmosquestogether.org/mosques/madani-jamia-masjid
- **Masjid Al Huda**
  60 Fox Rd, Easton, Bristol, BS5 0YB
  0117 952 2033
  info@masjidalhuda.org.uk

- **Naqshbandia Aslamia Bristol**
  58 Belle Vue Road, Easton, Bristol BS5 6EP
  www.facebook.com/naqshbandi.bristol
  info@suficentre.org
- **Quran Academy Bristol**
  26 Abingdon Road, Fishponds, Bristol, BS16 3NY
  info@qurabacademy.org.uk
- **Shah Jalal Mosque**
  468-470 Stapleton Road, Easton, Bristol, BS5 6PE
  0117 9078 488
- **Shahporan Islamic Centre Masjid**
  246 Greystoke Avenue, Southmead,
  Bristol BS10 6BQ
  www.shahporan.org.uk
  info@shahporan.org.uk
- **Taunton Mosque**
  Ivor House, Tower Lane, Taunton TA1 4AR
  01823 334647
- **Tawfiq Masjid and Centre**
  Aiken Street, Barton Hill, Bristol, BS5 9TG
  0117 3290184
  www.tawfiqmasjid.com
  info@tawfiqmasjid.com
- **Bristol Jamia Mosque**
  Green Street, Totterdown, Bristol, BS3 4UB
  0117 300 5906
  bristoljamiamosque@hotmail.co.uk
- **Yeovil Mosque**
  79 Sherbourne Road, Yeovil BA21 4HE
  01935 412685

Partners

Documents available in other formats:

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The Kaaba (Cube) at the center of the Masjid al-Haram in Mecca: Creative Commons credit 'omar_chatriwala' https://commons.wikimedia.org/wiki/File:Tawaf_of_the_Kaaba.jpg

Shah Jalal Jame Mosque Stapleton Road: By [snap]

Peace of Art: By ascendphotographicinsta https://instagram.com/ascendphotographicinsta?igshid=2zv43l8pqt20

Cycling Sisters in Bristol: By ascendphotographicinsta https://instagram.com/ascendphotographicinsta?igshid=2zv43l8pqt20

Famous Muslims:

Rt Hon Sajid Javid: By Richard Townshend https://en.wikipedia.org/wiki/Sajid_Javid#/media/File:Official_portrait_of_Rt_Hon_Sajid_Javid_MP_crop_2.jpg

Mishal Husain: By Willstar https://commons.wikimedia.org/wiki/File:Mishal_Husain.jpg

Mo Farah: Creative Commons credit US Army: https://commons.wikimedia.org/wiki/File:MoPodiumRio2016.png

Riz Ahmed By Red Carpet Report https://commons.wikimedia.org/w/index.php?curid=80978616

Baroness Udin by Roger Harris https://en.wikipedia.org/wiki/Pola_Uddin,_Baroness_Uddin#/media/File:Official_portrait_of_Baroness_Uddin_crop_3.jpg

Mooen Ali: Creative Commons credit davidmalloyphotography https://en.wikipedia.org/wiki/Moeen_Ali#/media/File:2018.01.06.17.47.32-Moeen_Ali_(38876905344)_(cropped).jpg

Mo Salah: Fars News Agency, https://commons.wikimedia.org/wiki/File:Mo_Salah_in_UEFA_Super_Cup_2019.jpg

Muslims in Bristol supporting vulnerable families during the Covid-19 pandemic: Credit - Bristol Somali Forum

Malala Yousafzai Shinzo_Abe_and_Malala_Yousafzai_(1)_Cropped.jpg https://commons.wikimedia.org/wiki/File:Shinz%C5%8D_Abe_and_Malala_Yousafzai_(1)_Cropped.jpg

Muslim Female Heads of State:

Halimah Yacob - President of Singapore: Public Domain

Aminata TourÈ - Prime Minister of Senegal: Leral Officiel Tv - Creative Commons

Sheikh Hasina - Prime Minister of Bangladesh: Prime Minister's Office - Derivative

Ameenah Gurib - President of Mauritius: Creative Commons https://www.flickr.com/photos/ifa_fertilizers/19295314406/in/photolist-uumC8U-vqQfHh-vp4wJA

Benazir Bhutto - Former Prime Minister of Pakistan - iFaqeer: https://commons.wikimedia.org/wiki/File:Benazir_Bhutto.jpg

All from https://en.wikipedia.org/wiki/List_of_female_Muslim_heads_of_Government_and_State

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