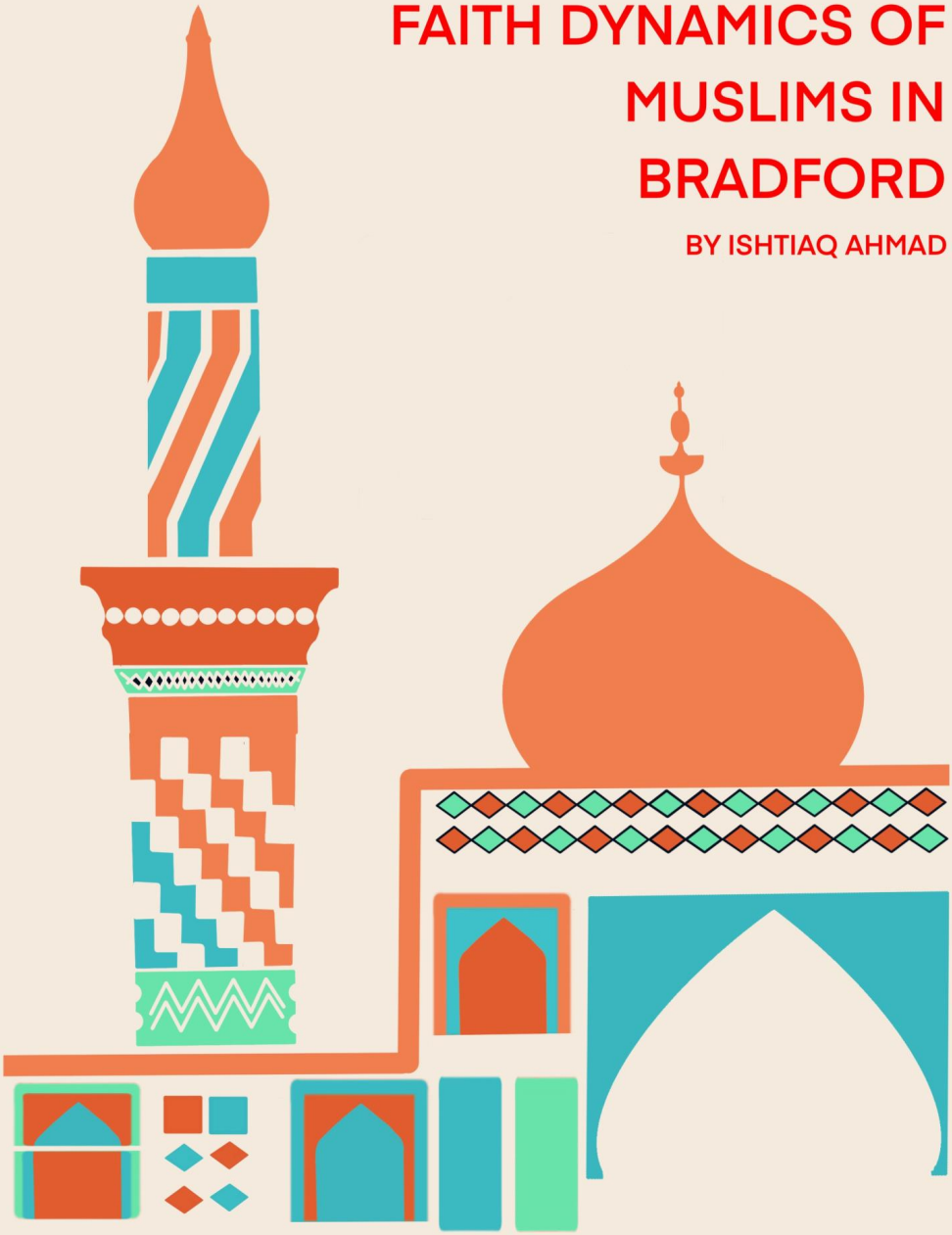
FAITH DYNAMICS OF MUSLIMS IN BRADFORD

BY ISHTIAQ AHMAD



Contents

Bradford's Ethnic and Religious Mix at Glance

Source: Bradford Council: 2021 Census

Main religions in Bradford and England			
	Bradford District total number of people	Bradford District %	England %
Christian	182,566	33.4%	46.3%
Buddhist	959	0.2%	0.5%
Hindu	4,757	0.9%	1.8%
Jewish	254	0.0%	0.5%
Muslim	166,846	30.5%	6.7%
Sikh	4,834	0.9%	0.9%
Other religion	2,074	0.4%	0.6%
No religion	154,305	28.2%	36.7%
Religion not stated	29,816	5.5%	6.0%

.Ethnic Mix in Bradford District.

Main ethnic groups in Bradford District and England				
		Bradford District - total	Bradford District %	England %
	Total population	546,412	100%	100%
White	**White**	**334,004**	**61.1%**	**81.0%**
	British	309,912	56.7%	73.5%
	Irish	2,139	0.4%	0.9%
	Gypsy or Irish Traveller	849	0.2%	0.1%
	Roma	1,583	0.3%	0.2%
	Any other White background	19,521	3.6%	6.3%
Mixed or Multiple ethnic groups	**Mixed or Multiple ethnic groups**	**15,006**	**2.7%**	**3.0%**
	White and Asian	6,458	1.2%	0.8%
	White and Black African	1,196	0.2%	0.4%
	White and Black Caribbean	4,426	0.8%	0.9%
	Any other Mixed or Multiple ethnic groups	2,926	0.5%	0.8%
Asian or Asian British	**Asian or Asian British**	**175,664**	**32.1%**	**9.6%**
	Bangladeshi	12,403	2.3%	1.1%
	Chinese	1,345	0.2%	0.8%
	Indian	14,429	2.6%	3.3%
	Pakistani	139,553	25.5%	2.8%
	Any other Asian background	7,934	1.5%	1.7%
Black, Black British, Caribbean or African	**Black, Black British, Caribbean or African**	**10,978**	**2.0%**	**4.2%**
	African	7,061	1.3%	2.6%
	Caribbean	2,614	0.5%	1.1%
	Any other Black, Black British or Caribbean background	1,303	0.2%	0.5%
Other ethnic group	**Other ethnic group**	**10,760**	**2.0%**	**2.2%**
	Arab	2,734	0.5%	0.6%
	Any other ethnic group	8,026	1.5%	1.6%

Note: Percentages may not sum to 100% due to rounding

Glossary of key terms in everyday use

- ***Masjid*** *(Mosque), a place of worship for Muslims.*
- ***Masajid*** *(Mosques), plural for Masjid, i.e. more than one.*
- ***Madrasah*** *(school), a religious education establishment, i.e. a faith supplementary school for Muslims. It can be part-time or full-time, and can be a day, an evening or a weekend provision.*
- ***Madaris****, plural for Madrasah, more than one.*
- ***Aqeedah****, belief*
- ***Taqleed****, to follow*
- ***Qur'an****, the divine revelation*
- ***Hadith****, the saying, and actions of Prophet Muhammad (PBUH).*
- ***PBUH****, an abbreviation of salutation for Prophet Muhammad (PBUH), meaning "Peace be upon him"*
- ***Fiqh****, Islamic law*
- ***Islam****, Religion followed by Muslims*
- ***Muslim****, a follower of Islamic religion.*
- ***Salah****, prayer*
- ***Sawm****, fasting*
- ***Hajj****, Islamic pilgrimage to Makkah*
- ***Zakat****, Islamic taxation of 2.5% levied on saving and assets*

- ***Imam**, the religious head that leads congregational prayer and oversees other religious duties. There may be more than one Imam in a given Masjid.*

- ***Mufti**, trained in Islamic jurisprudence and Fiqh to interpret and issue edicts*

- ***Ustad**, a teacher, this could be part time/ full-time, paid or a volunteer.*

- ***Alhamdhulillah**, praise to be Allah*

- ***Sallallah Alai Wasalum**, salutation for Prophet.*

- ***Sufi,** an Islamic spiritual master. The term is derived from the Arabic word 'suf' (wool); garment preferred by Sufis to symbolize simplicity of life.*

- ***Pir**, literally meaning an elder person but symbolically meaning a person of wisdom, knowledge, experience and spirituality in the chain of Sufi order or the **silsala.***

- ***Silsla,** chain or order in various Sufi traditions.*

- ***A 'mimber'**, a three or more step pulpit, placed or constructed to the front of the main prayer hall in the mosque, next to the where Imam stands to lead the congregational prayer used by the Imam for giving Friday prayer sermons or addressing the congregations on other religious gatherings.*

Background and Context

The roots of this brief paper were laid when the Khidmat Centres, a delivery arm of the Bradford Council for Mosques and a local Muslim charity, was commissioned by the City of Bradford Metropolitan District Council to prepare a succinct briefing paper on the major Islamic denominations present within Bradford to support engagement with Masajid and Madaris as part of the Childhood Obesity Trailblazer Programme (COTP).

Khidmat Centres sit within the structure of Bradford Council for Mosques (Bradford CFM) that was established in 1981 as an umbrella faith organisation for Masajid and Madaris. The aim was to develop a coordinated approach to the collective issues and concerns experienced by the Muslim community. Bradford CFM's credibility and integrity comes from being the only Muslim multi- -denominational body throughout the district. Its model has been replicated by other similar organisations in major towns and cities with substantial Muslim populations so much so that it was a principal guiding force for the establishment of Muslim Council of Britain.

COPT was funded by the Department of Health and Social Care (DHSC) and managed by the Local Government Association (LGA) with support from Public Health England (PHE). It was
given the task of developing a model of engagement with Islamic Religious settings to address childhood obesity amongst the Muslim communities. This short paper was intended to provide a background briefing on the major Islamic denominations being lived and practiced in Bradford to the project team.

COPT was a partnership programme between Bradford Council, Born in Bradford and the Bradford Council for Mosques aimed at exploring potentials and opportunities for working with Islamic Religious Settings. This innovative approach entailed working with Islamic religious settings to co-produce materials for Madaris aligned to the Islamic narratives on health and healthy living that also involved training of Imams and ustads (teachers).

It was hoped that the project will co-produce a dynamic model of best practice and guidance to support and facilitate change that could be tailored to a range of Islamic settings both within the district and further afield.

For facilitating this level of partnership and co-production with Muslim faith institutions, it was considered essential for the project team within the Bradford

Council and the 'Born in Bradford' to acquire understanding of the religious and cultural framework in which the Islamic religious settings operate and relate to each other and the wider society in Bradford.

I am truly grateful to the Bradford Council, Born In Bradford and the Khidmat Centres for allowing me and supporting me to develop this paper in the first instance and , now, with some tweaks and additions, it is now being made available to a wider audience.

The briefing paper 'Faith Dynamics of Muslims in Bradford' should not be seen as a definitive word on the Muslim denominational set-up in the Bradford district. It is purely intended as an initial guide and its readers are encouraged to investigate and learn more as the Muslim faith identity is continuously evolving.

Although, originally, the 'Faith Dynamics of Muslims in Bradford' was written for a specific purpose, a number of friends kindly suggested that it should be upgraded for a general read. Therefore, hopefully, this slightly improved version will be of some relevance for those organisations and professionals wanting to further their engagement with the Muslim community through its faith institutions but also for young Muslims who are trying to get their heads around the Islamic denominational landscape in our City & District.

In this revised and slightly upgraded version, I have tried to update and amend certain sections to give the paper a broader feel and reach. However, I have retained the section on health and have added a section on education and environment being the most pressing current concerns for the community and the providers.

I have also added appendix 2 which contains a set of tables based on 2021 censuses showing how religious dynamics are playing out in Bradford with the curtesy of my friend **Yahya Birt**, himself a scholar of immense standing. I am grateful to him for this valuable input as I am not known for my acumen when it comes to statistical nuances.

For any further clarification on any aspects of the briefing paper, please contact me on: qaziishtiaq01@gmail.com

Ishtiaq
Ahmed
Bradford.

Overview of Masajid and Madaris in Bradford

The expanding network of Masajid and Madaris, serving a Muslim population of around 130,0000 strong (2023), provide an excellent opportunity for reaching out to the Muslim community.

The first Masjid in Bradford was built in 1958 in a terrace house at Howard Street. At the time of 'Bradford Council for Mosques' formation in 1981, there existed 17 Masajid and Madaris. The subsequent years saw a steady increase in these establishments in keeping with the growth of the Muslim population in the district.

Since those early days the network of Masajid and Madaris has continued to grow and expand. To date, the combined figure for these institutions stands at around 130 and increasing. This reflects the importance that the Muslims in Bradford attach to their faith identity.

Masajid and Madaris play a dominant role in the life of the Muslim community, shaping its identity, beliefs and outlook. Just before the production of this briefing paper, questionnaire-based research undertaken by 'Born in Bradford' of 2,400 children of South Asian ethnicity concluded that 96% of these children identified themselves as being Muslim, 91% said that they attended Masajid/Madrassah and 85% said they attended Masjid /Madrassah on some or most days of the week (71%, most days of the week).

Masajid and Madaris are of diverse sizes and capacities, ranging from a purpose built structure catering for thousands of worshippers and children to a small terraced house setup with a limited shared space for five daily prayers and very basic faith based education for around 50/ 60 children. Therefore, the community reach varies accordingly from one establishment to the next, depending on the size and resources available.

Most of the Masajid with attached Madaris, or otherwise, are standalone independent entities, managed by local people often from the same neighbourhood or the immediate area. A fewer number of Masajids/ Madaris are loosely connected through their voluntary denominational affiliations, explained in the latter part of this briefing paper.

Understanding the difference between a Masjid (Mosque) and a Madrassah (Muslim faith school).

The term Masjid is derivative of the Arabic root word ***sajda*** (prostration). It is a place of worship, dedicated for the formal individual and collective five daily prayers, weekly Jumma (Friday) prayer and other congregational prayers in the Islamic calendar such as Eid ul Fitre and Eid Ul Adha. A dedicated place for formal prayers could be a standalone space such as a Masjid or it could be within a wider setting. In many smaller Masajid, the prayer space also doubles up as a Madrassah for basic religious instructions.

Madrassah in Arabic literally means a school. It could be a full-time or part-time or an evening or a weekend provision. it could be part of a Masjid or it could be a standalone. However, In Bradford and elsewhere, the term Madrassah is usually applied to refer to a faith school. Standalone faith Madaris (faith schools) usually have dedicated space for formal prayers. Almost, all Masajid have a religious teaching provision but not all Madaris are Masajid. This is a useful understanding for informing and defining the engagement approach.

Historically, in Bradford, the Muslim community set about establishing Masajid inclusive of a madrassah provision. These were in buildings converted for this purpose (terraced houses, warehouses, cinemas, former churches and church halls etc.). As the Muslim community began to lay its roots and grew in confidence, it set about establishing purpose built new and grand Masajid which now dominate the Bradford skyline.

In recent years, along with Masajid and Madaris, there has been a significant growth in numbers of full-time Muslim faith schools and academies on similar lines to those of Jewish and Catholic communities. Currently there are 12 such institutions offering a more comprehensive curriculum based teachings.

Masajid and Madaris continue to be the most important faith institutions of influence, attracting large and diverse audiences. We are also seeing Masajid evolving from their traditional roles to widening their remit and scope to attract and accommodate new audiences.

This inevitable evolvement is reflected and supported by:

- Growth in number of home-grown Imams, educated and trained in UK based Islamic seminaries. It is becoming an increasing trend for Masajid to employ Imams trained in the UK that are well versed with aspirations of a young growing community wanting to find local answers to local challenges.

- Increase in women taking up faith-based education with view to becoming teachers and Alamaahs. This is a welcomed development, one that is beginning to shape and impact on the Masajid outlook and ethos. Very rightly, this trend is pushing Masjid to be more accommodating and inclusive in their approach and delivery.

- The third and fourth generation Muslim parents, attuned to higher expectations for their children, are demanding more varied and fulfilling experiences for their children. Inevitably, this is pushing Masajid hierarchies to review, refresh and update their approaches in order to attract and retain new audiences.

Thus, there is an evolving cultural shift in the Masajid/ Madaris evidenced by a growing willingness to engage and be responsive to the wider community aspirations and expectations in areas of education, health and leisure.

We must be mindful of the fact that Masajid and Madaris are very diverse in their understanding and capacity to engage with broader issues. Essentially, most of these institutions started their life as places of worship and very basic Islamic education. Hence, most continue to abide by their original objectives. However, some of the new developments, particularly, the purpose built and other newer establishments with relatively young leadership and congregations are more receptive to expansion and new concepts.

The Journey

The first Masjid in Bradford was built in 1958, a small scale establishment in a terraced house at Howard Street. This was in keeping with the tradition that wherever Muslims went their first collective act was to make a provision for the collective Worship by establishing a Masjid. Today Bradford has over 130 Masajid and Madaris, with it being described as a city of domes and minarets with over a dozen grand masjid proudly dominating the skyline. This has been an incredible journey of resolve, sacrifice and community service.

This journey has not been an easy one. It had to overcome huge challenges. The journey becomes even more so incredible when we take into account that the early Muslim arrivals in the City , primarily from Pakistan, India and Bangladesh were with little or no education, spoke no none or very basic functional English language. They were mainly from the rural areas with no previous experience of urban industrial City life.

On arrival they worked in local mills and factories undertaking low paid work that required physical effort and application. It involved long and unsocial hours considered undesirable by the white indigenous workers. The meagre weekly income was divided into three portions: A small amount was put aside to pay for expenses here for example rent, food, transport and entertainment which normally consisted of going to cinemas or welcoming or visiting friends. A small amount was dispatched to support families in Pakistan and a small amount was set aside for return visits and emergencies. It was from their hard earned incomes that they financed the establishment of Masajid as there was no state help for doing this. This tradition of self-financing continues to be the case to this day. Masajid and Madaris including the grand Masajid that one sees are built with subscriptions and donations by the local community. Not a penny of state help is involved. Millions have been invested by individuals from their meagre hard earned salaries. It shows the significance of Faith in their lives and the importance they attach to the institution of Masjid as a place of worship and learning.

Masajid were also built against growing racism and Islamophobia. The anti-immigration lobby saw these developments as threat to the British way of life hinged around Christianity. Britain was considered essentially a nation of Christians and Muslims were perceived to be the outsiders involved in changing this landscape which to some was an affront to the established Christian religion of the land. There was also anti-immigration vociferous right wing racist lobbies. Organisations such as National Front (NF) were actively engaged in campaigning against immigration by exploiting the fears of the white indigenous population

that the Black and Asian were taking over their jobs and housing. The counter anti- racism challenge in terms of Bradford mainly came from the local trades Council, students unions of college and university, Churches and the local Indian Workers Association.

Tensions grew in the 1970s with the collapse of traditional manufacturing industries that had employed both Asian and white workers. These became exacerbated with a new influx of Asians from Kenya and then Uganda. This provided a fresh opportunity for the racist lobby to exploit the misplaced fears of the white population.

It would be true to note that the local Muslim community by and large remained indifferent to the activities of the organised racist lobbies often appearing oblivious to these. developments and refusing to be provoked. Their mantra was to earn, save, and return to their families and home which they had left behind. Bradford's Muslims remained steadfast and focussed ignoring or stepping aside the venomous racist propaganda directed at Asians but in reality at them as they were the largest in numbers of all the Asians in the City.

The NF saw Bradford as a fertile recruiting ground. This was part of a national campaign back in the 70's under the banner of 'British Campaign to Stop Immigration'. Interestingly, It was not long after the infamous ' rivers of blood ' speech in 1968 by Mr Enoch Powell MP.

I recall, taking part in the counter anti-racist demonstration in 1976 against the National Front march in Bradford on 24th April 1976. The National Front march which mainly went through the Manningham area of the City on route to Manningham middle school near Lumb Lane then the business hub of the Muslim community chanting 'send them back'.

The counter march to NF in which I also took part was organised mainly by the local Trades Council, local Churches, Indian Workers Association and the students unions of Bradford College and the University. The resulting standoff between the NF and anti-fascist demonstrators was dubbed the 'Battle of Bradford'.

It was against this background that City's Muslims almost fortified their journey around work, Masajid and some limited weekend social activities virtually keeping themselves to themselves.

Whereas the racism of NF and similar groups was more overt but subtle and perhaps more insidious racism and discrimination was at places of work and in public bodies. The British governments as far back as 1965 sensed that Blacks and

Asians were in serious trouble and needed some legislative protection. Hence, the first anti- racial discrimination Law was passed in 1965 which made racial discrimination in public places and promotion of hatred on grounds of 'colour, race, or ethnic or national origins' an offence. The provisions of 1965 Act were expended by the 1968 Race Relations Act to include discrimination in employment and housing. The Race Relations Act 1976, further extended the scope of the anti-discrimination legislation framework to include the provisions of goods and services , education and public functions. The Race Relations Act 2000 for the first time brought police into the scope of the legislation. The Equality Act of 2010 replaced anti- discrimination laws within a single legalisation. The verdict is still open on whether the 2010 legislation was a step forward or backward on race equality. I would contend that it was backward and regressive.

The purpose here is not to discuss in full the impact of the legislative framework on lives of the Black, Asian and other ethnic communities but simply to highlight and celebrate the efforts of the Muslim community against adverse conditions to keep moving forward despite huge challenges.

There were also significant challenges from within the Muslim community. The 70's saw the arrival of dependents of those already settled here particularly from Pakistan. By the end of the 70's Bradford schools had significant and a growing numbers of Muslim children. This brought to the fore new concerns from Muslim parents around the provision of halal schools meals in the state schools, teaching of Religious Education in the state schools, the provision of co-education, teaching of community languages and other faith and cultural based concerns. Masajid responded with the establishment of Bradford Council for Mosques in 1981 to spearhead many of these concerns. Against some vehement opposition from a vociferous Muslim lobby in the City calling for the transfer of state schools with a higher percentage of Muslim children to Muslim governance. CFM took a more prudent view that this would lead to further isolation of Muslims and argued for the desired changes to be incorporated within the state schools. Accordingly, Bradford Council at the turn of the 80's as part of race equality agenda introduced an range of measures to incorporate Muslim demands and Local Authority Memorandum of Education was put in place to drive the changes forward.

Moving forward, the 80's , 90's and the turn of millennium brought new challenges forward which included the Honeyford Affair, the Satanic Verse controversy, Bradford Riots, 9/11, the threat of terrorism , governments ill-advised and devised ' prevent' programme, and demands from within the Muslim community for Masajid and Madaris to be more reflective and representative of the religious developments of young people and women.

The Last 20 years for Masajid and Madaris have been equally demanding due to internal and external pressures for change , but they have not shied away from these challenges and emerging issues. They continue to move forward with new energy and resolve.

Muslim diversity in Bradford

The Muslim population in Bradford is predominantly of South origin but not exclusively. There are also Muslim populations from parts of Middle East and Africa, namely, Syria, Iraq, Sudan and Somalia. All these communities bring to the fore different and diverse cultural, linguistic, social, migration and political histories and dynamics which impact on ethos, management and ambience of Masajid and Madaris.

The other key characteristic of the Muslim population in Bradford is that it is comparatively young. Over the half the Muslim population is under the age of twenty-five. This makes Bradford one of the youngest cities in the United Kingdom.

Each cultural group, in addition to the faith nuances, also brings into play its norms and traditions to how their respective Masjid or Madrassah is organised and what may not be permitted. However, faith usually remains a constant and solidifying factor. Understanding of these sensitivities and how these play out can mean success or failure in engagement efforts.

Historically, Masajid developed as places of worship, however, and inevitably, they also became social hubs offering opportunities for Islamic education, making friends, connecting with people from similar migration areas, villages and speaking the same language. These linguistic, cultural and social patterns are evident in Masajid and Madaris in Bradford. The familiarization and understanding of this diversity are paramount in any successful engagement with these institutions.

The ethnic makeup of Bradford Muslims:

- Pakistani communities originate, predominantly from the District of Mirpur (Azad Kashmir), District Rawalpindi and Attock and, in relatively smaller numbers, from other parts of Punjab and Khyber Pakhtunkhwa.
- Communities of Bangladeshi origin predominantly come from the district of Sylhet.
- Communities of Indian origin predominantly from the state of Gujrat with smaller numbers from other parts of India. In addition, there is also a community Indian (Gujrati) heritage that experienced a second forced migration from Uganda and Kenya in the turn of the 70's.

- Iraqi and Syrian communities, predominately settled in Bradford as refugees and asylum communities. Sudanese and Somali origin communities also started their life in the city as refugees and asylum communities.
- An Ethnically diverse Muslim student population studying at Bradford University and the College from various parts of the Muslim world also adds to the interesting dynamics to the local diversity.

The main community languages and dialect variations in Bradford

Country of origin	National language	District/ provincial origins	Spoken languages / dialect	comments
Pakistan		District Mirpur and other parts of Azad Kashmir. District Rawalpindi (Punjab) District Attock (Pakhtunkhwa) Punjab general Other parts of punjab province Pakhtunkhwa	Pothwari (Pahari dialect) Punjabi (Pothwari dialect) Punjabi (Henko dialect) & Pushto Punjabi , Urdu Punjabi Pushto	Urdu being a national language of Pakistan, it is almost spoken across all groups, however, this should not be taken for granted.
India	Gujarati/ Hindi/ Urdu	Gujarat province	Gujarati/ Urdu/ Hindi	
Bangladesh	Bengali	Sylhet Anowkhali	Bengali (Sylheti dialect)	Sylheti dialect is spoken but not written. The written language is Bengali.
Iraqi	Arabic		Arabic	Although Arabic is spoken as standard, inevitably there will be national and local variations which we need to be mindful of.
Syrian	Arabic		Arabic	
Sudan	Arabic		Arabic	
Somali	Swahili		Swahili	

However, as communities of Pakistani, Kashmiri, Indian and Bangladeshi origins make up majority of the Muslim population in Bradford and are into their third and fourth generational evolvement, English is increasingly becoming the norm for many households. For the third and fourth generation Muslims, English is often their first spoken language with very basic skills in the languages of their parents and grandparents. This occasionally throws up potentials for

breakdown in communication between the first and second generation (Grandparents and Parents) and their third and fourth generation children.

Denominational alignment: General Classifications:

Masajid and Madaris by and large are organised along the lines of denominations, for example, along the five schools of jurisprudence and fiqh. The main denominations or schools of jurisprudence and fiqh in are:

Among Sunni Muslims:

- **Hanfi** follow school of jurisprudence and fiqh founded by Abu Hanifa an-Numan, 80 AH (699 AD) – 150 AH (767 AD)
- **Shafi** follow the school of jurisprudence and fiqh founded by Muhammad ibn Idris ash- Shafi 150 AH (787 AD) – 204 AH (820 AD).
- **Hanbli** follow school of jurisprudence and fiqh founded by Ahmad ibn Hanbal 164 AH (780 AD)- 241 AH (857 AD).
- **Maliki** follow school of jurisprudence and fiqh founded by Malik ibn Anas 93 AH (711 AD) -179 AH (795 AD)
- **Ahle-Hadith** do not subscribe to a particular school of jurisprudence and fiqh and seek to source their guidance from the Quran and hadith. In Islamic terminology they are referred to as non- affiliates to the four established school of Sunni Islamic jurisprudence and fiqh.
- **Shia Muslims:** Shia follow the school of jurisprudence and fiqh founded by the sixth Imam Jaffar ibn Muhammad as-Sadiq 83 AH (702) – 148 AH (765 AD)

The overwhelming majority of Muslims in Bradford are of the Hanafi jurisprudence and Fiqh but further align themselves to either ' **Barelvi** or **Deobandi** strands of beliefs i.e. two of the reformist movements that originated in India in the 19th Century.

Both '**Barelvi**' and **'Deobandi'** developed as 'reformist' movements seeking to revive, guide and re-inculcate the teachings, practice and the true spirt of Islam amongst Muslims. Both believed that the Muslim community of that era had lost its potency, deviating away from the version of the Islam typified by the Prophet Muhammad (PBUH) and his companions and later documented by Mahudiseen, (Islamic recorders, interpreters and transmitters of prophetic narrations) and scholars of principal schools of jurisprudence and fiqh.

The **Deobandi** line of influence originates from the scholars of Daruloom Deoband (the Islamic Seminary) named after the town of Deoband in North India, about hundred miles from Delhi.

The Deoband seminary was established to counter the growing threat of secularization of state, polytheism and westernization to the Indian Muslim way of way life. It was felt that these influences were gradually eroding the Muslim way of life and the Muslim identity. The founding fathers felt that this could be best prevented through reviving and re-enforcing the Islamic identity and preservation of the Islamic heritage amongst the Muslim Indian society. Since, its inception, the influence of Deoband thinking has grown to embrace Muslim settlements in other parts of the globe. It indeed has truly become a global movement.

The **Barelvi** line of influence originates from the thinking and advocacy work of the eminent scholar Allama Ahmed Raza Khan, reverently referred to as 'Aala Hazrat' and other Barelvi scholars influenced by him.

The Barelvi strand of beliefs understood the decline and demise of Muslims principally in terms of their growing detachment of love and reverence to the Prophet Muhammad (PBUH) and the Sufia (the pious men and women). Throughout the long history of Muslims, Sufia typified the outward–inward completeness and purification of Muslim life as set out in the Holy Quran and exemplified by the Prophet (PBUH) and his companions. Hence the Barelvi scholars went about reviving and restoring this vital connection which they held to have been lost. Hence, many of the Barelvi Masajid and Madaris in Bradford are also affiliated to one of the main Sufi Silslas (order), namely, Qadria, Chishti, Naqshbandi or Suhrawardy or any of the other sub- lines.

Despite the common and popular use of the term Barelvi, the followers of this Aqeedah (belief) preferred to be referred to as ***Ahle Sunnat wal Jama'at.***

However, it is to be noted that Deobandi also do not dismiss the contributions of Sufia throughout the history of Islam. It is just that they are critical of some of the excesses that have come to be associated with this line of adherence.

It is important that we view these two lines of enquiries and practice in terms of 'reformism' within Hanafi and broader canvas of Sunni Islam rather than in terms of 'sects' which Muslims find being divisive and objectionable.

The affiliates of both Deobandi and Barelvi lines of thinking make up the overwhelming majority of Muslims in the Bradford District. Accordingly, a large percentage of Masajid and Madaris belong to one of these sub-denominations. Hence, the relevance of their faith dynamics in the district cannot be underestimated. This is not to say that influence of other denominations is not significantly important but, proportionately, in this paper more space is being given to these two sub-denominations of the Sunni aqeeda.

It is not possible or desirable to enter into a detailed discussion about the nuances of different denominations, however, a brief sketch of the overlaps and divergences is given in ***appendix1.***

However, these finer points of ***aqeedas*** should not be dismissed lightly. For, the respective communities of faithful, these subtle differences can often generate intense points of contention. Thus, one has to approach any enquiry into these matters sensitively, with understanding and due diligence.

Key reformist movements within the Sunni Islam.

Any religion as old as Islam, inevitably from time to time, requires a fresh scrutiny by its believers. Centuries of evolvement and expansion introduced into the main body of Islam and beliefs, including innovations and practices antithesis to the original Islam as prescribed and practiced by the Prophet (PBUH), his companions and the early Muslims. As the Islamic community expanded and embraced different parts of the globe, it was inevitably exposed to cultural, social and political life styles. Those coming into the house of Islam also brought with them their respective cultural, social, linguistic heritage thus contributing to and adding new dimensions of belief and practice, some antithesis to the original Islam.

Therefore, within the main body of Sunni Islam a number of reformist/ revivalist movements came to the fore to rediscover and re-present the original Islam as lived by the Prophet (PBUH), his companions and early Muslims. The key reformist/ revivalist movements which have a significant presence and influence in Bradford include: Salfis, Ahle-Hadith and Wahhabis (the latter taking the name from subscribing to the thinking of Muhammad ibn Abd-al-Wahhab, the nineteenth century Islamic Saudi scholar)

Salafi Islam

Salafism is a generic term which refers to a branch Islam that takes the view that the religion founded by the Prophet Muhammad (PBUH) and his companions was most perfect at the time of its creation but it has subsequently been weakened by

materialist interferences, rationalism, and innovations. They advocate the return to the ways of ***Salaf al–Salih*** (the pious forefathers).

In the modern era, however, many Salafis adopt the surname "***al-Salafi***" and refer to the label "Salafiyya" in various circumstances to evoke a specific understanding of Islam that is supposed to differ from that of other Sunnis in terms of creed, law, morals, and behaviour.

Ahle Hadith

In Bradford, there is a significant and expanding minority of Muslims of the **Ahle Hadith** school of thought within the broader house of Islam. This is evidenced by an increase in several Masajid and Madaris aligned with this school of thought. Ahle Hadith differ from the major established Sunni schools of jurisprudence and fiqh in that they hold to directly sourcing their guidance from the Holy Quran and Hadith.

As a religious movement, **Ahle Hadith** emerged in Northern India in the mid nineteenth century. They regard the Quran, Sunnah, and hadith as the principal sources of religious authority. They reject *taqlid* (following legal precedent) and favour *ijtihad* (independent legal reasoning) based on the scriptures. They reject the use of ***kalam*** in theology. Due to their reliance on only the Qur'an and Hadith, they do not allude to analogical reasoning in Islamic law.
Whilst the movement has been compared to the Salafi movement in Arab nations, Ahle Hadith in South Asian contexts remains close to but distinct from Salafis. ***For further details see appendix 1***

Shia Muslims

There is a relatively small but still a significant community of Shias in Bradford. In the global context, Shia are the second largest denomination of Islam, comprising about 15% -20% of the total Muslim population. In Bradford, the Shia community is a significant minority served by four Masajid representing two major strands of the Shia Islam: ***Ithna Ashri*** and **Ismailis**

The principal point of departure between Shias and Sunnis is the succession to Muhammad (PBUH). Shia believe that Ali Ibn Talib (May Allah be pleased with him), the son-in law of the Prophet (PBUH) was the rightful successor to Muhammad (PBUH) as the political, religious and spiritual head of the Muslim community i.e. Imam, following the departure of Muhammad (PBUH) but he was denied of this right. ***For further details see appendix 1.***

The lived Islam:

The Five Daily Prayers:

Islam requires of its faithful to perform the five stipulated daily prayers, preferably in congregation and in a Masjid. However, if that is not possible then the faithful may perform these prayers individually in their homes or places of work or wherever they happen to be. Salah (prayer) is the third pillar of Islam which Muslims must dutifully perform. Therefore, amongst the Masajid arrangement the five daily prayers are timetabled without exception.
Prayer time vary from month to month as the timings are based on the positioning of sun.

The five daily prayers are:

- **Fajar: Dawn**
- **Dhuhr or Zuhur: Midday**
- **Asr: Afternoon**
- **Maghirib: Sunset**
- **Isha: Late evening**

For each of the above prayer, there is a starting time and finishing time. And the congregational prayer is set between these two limits. The congregational time may vary from a Masjid to Masjid, therefore, it is helpful to consult the individual Masjid prayer timetable**.**

Friday Prayer:

> An obligatory major congregational prayer of the week. It is performed on Friday instead of Dhuhr. Muslims of all ages, even those that are relatively laxed in their five daily prayers, make a special effort to participate in the Friday congregational prayer. The Friday Prayer can only be performed in congregation.

Friday prayer tends to be a longer service as it includes a sermon, customarily delivered in two parts. In Bradford, traditionally the sermons were delivered in one of the suitable community languages depending on the language of the majority congregation and in Arabic. Presently, more and more Masajid are also using English Language to appeal to young audiences. Depending on the Masjid, the service lasts anywhere from 30 to 60 minutes.

For Bradford, we are talking about relatively large gatherings for Friday. Hence, and with prior arrangements, Friday congregations present excellent opportunities to get messages out to a large body of people.

Itinerary of key Islamic occasions and events

- ***Ramadhan*** (the ninth month of the Islamic Calendar). The Islamic calendar is based on the lunar calendar and therefore it moves forward in rotation by about ten days on the Gregorian calendar. It is obligatory on all Muslims of puberty age or above to observe fast except if they happen to be ill, a pregnant woman or a traveller. However, Muslims from a young age are encouraged to fast. Muslims are also encouraged to eat in balance and avoid excesses.

We find that many Muslims who may be somewhat lackadaisical about their religious observations and duties make an extra effort during this month to rejuvenate their connections with the faith practice and spirituality. We see a sudden surge in the number of devotees attending Masajid during this month.

One of the special features of Ramadhan is the ***Tarawee Salah,*** performed after the obligatory Isha prayer at night. Usually, these are well attended and are performed in congregation in almost all Masajid throughout the district.

- **Eid ul Fitr:** The ending of the month of Ramadhan is marked by Eid-ul-Fitr. The day starts off with the Fajar prayer and after a few hours gap Eid-ul Fitr congregational prayer is offered. The rest of the day is an occasion for families and friends to come together (sharing meals, gifts for children and visiting members of family and friends)

Eid ul Fitr congregational prayers are always extremely well attended so much so that some Masajid organise three to four sessions in order to accommodate everyone.

- **Eid ul Adha**, follows about two and half months after the Eid ul Fitr. It involves the optional journey to the Holy city of Makkah in Saudi Arabia. Eid ul Adha commemorates Hajj, the fifth pillar of Islam and the Prophet Ibrahim *Alay Salam'*s offer of sacrifice of his son Ismail Alay Salam on the command of Allah swt. The observation of Eid Ul Adha is similar to that of Eid Ul Fitr but includes the additional element of *Qurbani,* involving slaughtering of a lamb, cow or a camel or any stipulated animal to commemorate the sacrifice of Ibrahim Alay Salam and his son Ismail (Alay Salam).

- **Milad-un Nabi** are events and celebrations organised to celebrate the birthday of Muhammad (PBUH). Different denominations celebrate the

Prophet's (PBUH) birthday in different styles entailing Seerah conferences, educational programmes, Nausheed Mehfils and public processions. Public processions in Bradford are large events organised by Muslims of Barelvi Aqeedah.

- **Ashura,** this falls in the first Islamic calendar month of Muharram. Although, the entire month has a special meaning for Muslims of all different denominations and strands, it is particularly revered by the Shia Muslim community particularly the first ten days of the month. It is in the first ten days of Muharram that the third Imam Hussain (S.A), the grandson of Muhammad (PBUH) and the second son of the first Imam Ali (S.A) and his family was martyred at the battlefield at Karbala in Iraq by the army of the then ruler Yazid Ibne Mawaiah.

For Shia Muslims, particularly, the first ten days of Muharram are important (tenth day is referred to as Ashura) when special nightly programmes are held to commemorate the Martyrdom of Imam Hussain (S.A), members of his family and his companions (May Allah be pleased with them all). In Bradford, on the tenth of Muharram, a large procession is organised by the Shia community and devotees from across the region participate.

Engagement Etiquettes for visiting Masajid.

Masajid and Madaris are essentially places of worship and learning. The Masjid space is sacred, a sanctuary for physical and spiritual wellbeing and enhancement. Generally, Masajid are open and welcome members of the public.

Some of the large Masajid, particularly, the purpose-built ones routinely welcome members of the public outside of the Islamic faith for educational visits and tours and hence are quite adept to visitors and their enquiries. However, many mosques are rather small and might not have staff available to always answer the phone. If you call and do not receive an answer, do not be discouraged - give it another try. You might also reach out by email, their Facebook page, or through their website, if they have one. It is a good idea to call and confirm your visit beforehand. Visits to standalone Madaris may require added flexibility in terms of basic requirements. However, visitors to Masajid are expected to observe certain protocols out of respect and courtesy for example:

- Strictly no alcohol or non-halal food to be taken into a Masjid or consumed there.
- Men and women should both dress modestly, in looser-fitting clothing that cover their arms and legs.
- Women should also be encouraged to bring their scarfs or some sort of head covering. However, not all mosques will ask female visitors to cover their heads, but it's a sign of respect to have one ready. An expectation of Muslim woman going into a mosque would be different from a non-Muslim woman, however, modesty and respect is highly encouraged.
- Visitors are required to take off and leave their shoes in the designated area. Wearing shoes in the designated prayer hall is totally prohibited. Therefore, do wear clean socks or stockings, because you'll be asked to remove your shoes. Masajid usually have shoe racks at entrances where you can safely store your shoes. When you arrive at the Masjid, someone will probably show you where to remove and store your shoes.
- There are different entrances for men and women, who sit on different sides of the prayer hall. Depending on the mosque, there might be a partial or total partition dividing the women's and men's sections of the hall. If you are visiting with young children, they will generally be able to stay with you, regardless of gender.
- To greet someone, you can use the traditional Islamic greeting "Asalamu Alaikum," which means "peace be upon you." Don't worry about mispronouncing it. Most people will be delighted you made the effort. Alternatively, stick to any other appropriate greeting- Hello, good morning, good afternoon, good evening etc.

- Feel free to shake hands with people of the same gender. When greeting someone of another gender, follow the other person's lead. Some will be perfectly comfortable shaking hands; others will prefer not to. In such cases, a suitable alternative is to put your hand over your heart.
- Expect to be welcomed. The Muslim faith places a high value on hospitality. People are incredibly friendly, especially if they know you are coming, they will be ready to welcome you.
- Be sure to silence or turn off your phone. This is not the time to take selfies, text, or make phone calls. Don't hold conversations or talk once you are inside the prayer hall.
- Muslims perform ablution (ritual washing) before entering the prayer hall. Some mosques have specially equipped bathrooms for men and women to wash their face, arms, and feet. As a visitor, you probably will not be expected to do ablution in order to enter.
- The prayer hall will not have seats. People sit on carpets or rugs. There might be a few chairs available for people with disabilities or the elderly.
- People will stand, bow, prostrate and sit in unison at different points during the prayer. You do not have to join in. You can just observe quietly.
- When a Muslim is praying, they will not talk or respond to you until they have completed the prayer. You can ask questions before or after.
- As it is considered disrespectful to walk in front of someone whilst they are praying, you might be asked to sit at the back of the prayer hall, so you can observe the service from there.

Remember it's OK to make mistakes, as long as you are being respectful and observant. The most important thing to remember during your Masjid visit is to be fully present. Don't be so worried about doing the "right" or "wrong" thing that you miss the chance to connect with someone different from you.

There are other frequents events and gatherings organised by Masajid throughout the year, for example, by the affiliates to various Sufi orders, or facilitate seminars and gathering for visiting scholars. All these present, opportunities to engage with Masajid and their congregations.

Islam and health

For Muslims, Islam is a complete way of life or an overarching scheme of life which embraces all aspects of personal and collective living. Within this all-encompassing divine design of life, physical and mental capacities are given to the humankind in trust from the Creator so that we may utilize these to benefit us and others. Also, that these will not be abused or misused.

Islam takes a holistic approach to physical, emotional and spiritual wellbeing based on the understanding that when one aspect of our being is unhealthy, the other parts suffer. An unhealthy person is not able to perform his/ her duties and responsibilities required of him/her by ***deen***.

Although, the Quran is not a textbook of medicine, it does contain guidance that promotes good health and healing, for example,

> ***"O mankind! There has come to you a good advice from your Lord (i.e. the Quran), and a healing for that which is in your hearts."***
> *(Quran 10:57)*

> ***"And We send down from the Quran that which is a healing and a mercy to those who believe..."***
> *(Quran 17:82)*

The Prophet (PBUH) is reported to have said: "***There is no disease that God Almighty has created, except that He also has created its treatment."***

Often an analogy of a robust, well-maintained machine is used to describe the body. Just as a machine requires care, attention and downtime time, so, too, are the requirements of a healthy body.

In Islam, the wellbeing refers to both body and spirit. Both components, for example, are reflected in all elements of the stipulated pillars of Islam i.e. the formal elements of individual and collective acts of worship: ***Salah, Swam, Zakat and Hajj***. Within each of these acts of worship there are also elements which impact on cleanliness, hygiene and exercise of body and mind. For example, **the five daily prayers** cannot be performed without first performing Wudu (ablution) which entails washing of hands, feet, face, mouth, nostrils. Doing it five times a day is a good healthy preventative measure.

Hence, **Wudu** (ablution) is both a physical act of cleanness and as well a spiritual act. Same applies to performing of Hajj, Fasting and Zakat, bringing into play aspects of wellbeing and social responsibility.

Sawm *(Fasting*) has both physical and spiritual aspects to it. It is prescribed as way to train your mind and body in self-restraints.

> ***"O you who believe fasting is prescribed to you, as it was prescribed to those before you, so that you can learn self-restraint."***
> *(Quran 2:183)*

Therefore, one who is fasting must refrain from food, coffee, and smoking habits but also of anger, backbiting, telling lies, being rude or disrespectful to others. Fasting is a comprehensive course for physical and spiritual wellbeing.

Those who had the benefit and privilege of performing ***Hajj*** will tell you that it is both a physical and spiritual exercise. It requires physical endurance and mental strength, even now with all the modern amenities at our disposal. It is such an arduous physical task that it is said that one should perform Hajj when young, (long walks, the heat, the thirst, the physical exertions).

Islamic faith more directly deals with the issue of physical health for example through **nutrition:**

The rational is that our muscles, bones, lungs, liver, brain and secretions are made from the raw product we feed it. Here the analogy of a factory is applied. If we provide the factory with junk raw products, the factory will not produce tough bones, strong muscles, good pump (heart) and clean pipes (vessels).

> ***"O mankind: Eat of what is lawful and good on earth"***
> *(Quran 2: 168)*

By virtue of the above, it is suggested to avoid consumption of food that is harmful to bodies, for example, products that are high in cholesterol, salt or those that cloud our mental our capacity, for example alcohol.

Moderation in consumption of food is also emphasised and excesses are discouraged. Obesity, for example, is a major concern affecting millions of people. Ninety-nine percent of ***obesit***y is due to overeating. The ***Holy Quran*** advises to eat in moderation:

> ***"But waste not by excess for God loves not the wasters"***
> *(Quran 7:31)*

> ***"Eat of the good things we have provided for your sustenance, but commit no excess therein, lest my wrath should justly descend on you, and those on whom descends my wrath do perish indeed"***
> *(Quran 20:81)*

The Holy Quran also recommends certain types of food i.e. fruits are especially emphasized in ***Quran (36:57, 43:73, 16:67***)

Fruits are low in calorie, high in vitamins and minerals; fibre and sugar is fructose and not sucrose. Fructose has been shown to cause no rise in blood sugar and even lowers the high blood sugar of diabetics.

The Value of exercise in maintaining health

The Prophet Muhammad (PBUH), through his actions and advice emphasised on taking up activities that help with physical health, for example, he advised all Muslims to teach their children swimming, archery and horse riding. He, himself used to walk at a fast pace even race with his wife, Aisha (may Allah be pleased with her).

Most importantly, he used to work with his hands whether at home, in the kitchen, or with his companions collecting wood for fire during expeditions.

Receiving early help with illnesses:

Many Muslims will not seek early medical attention, contrary to the Prophet's (PBUH) practice and teaching. Usamah Bin Shareek (may Allah be pleased with him) reports "***I was with the Prophet and some Arabs came to him asking "O Messenger of Allah, do we take medicine for any disease." He said, "Yes, 0 You servants of Allah take medicine as Allah has not created a disease without creating a cure except for one. They asked which one, he replied old age"***

Increasing knowledge of health and diseases is an essential part of staying healthy. This is vital to prevent illness and detecting disease early so timely treatment can be sought. In summary, our healthy body is a gift from God that holds our soul, we are its trustees. We should not misuse it or abuse it. As trustees or custodians of this vessel, we have a divine duty to protect and look after that is given to us in trust and that contains our souls.

Islam and Education: the pivotal role of Masajid and Madaris.

In Islam education is at the centre of human development both in personal and collective terms. Attaining knowledge through formal and informal education is pivotal to the understanding of faith and practice, personal and professional growth and contributing positively to society.

The importance of attaining knowledge is evidenced by the very first verse revealed to the Prophet Muhammad (PBHU) which starts with the word "Iqra" which means read:

"Read' in the name of your Lord who created (you)".

The Prophet (PBHU) is reported by Uthman Bin Affan, the glorious third Khalifa of the Muslim, to have said:

"The best of you is the one who learns the Quran and teaches it".

Another hadith of the Prophet (PBHU) related by Anas Ibn Malik says:

"Seeking knowledge is obligatory upon every Muslim".

There are other references in the Holy Quran and the body of Hadith which emphasise the importance of attaining education and knowledge, but this is not the place for a detailed discussion on this very important subject matter. It suffices to say that Education is central to the Islamic scheme of life.

The pursuit of the knowledge is a lifelong journey that is essential for all Muslims as it helps them to gain a deeper understanding of their faith and the world around them. The attaining of the knowledge is not only restricted to religious studies but also includes a wide range of subjects inclusive of science, technology, law, economic, history, literature, environment, nature, health and health care to flag up some examples.

It is for this reason that Muslims wherever they went, one of the first things they did was to establish worship and learning hubs i.e. Masajid and Madaris. This was partly to preserve their faith identity credentials and partly to seek guidance for navigating through the environment considered to be hostile from the Islamic point of view.

This was also the mind-set of Muslims arriving in Bradford in the 50's, 60's and the subsequent years. Hence, their first act was to establish a Masjid inclusive of Madrassah. Accordingly, the first Masjid/ Madrassah was established in 1958 in a terrace house at Howard Street by the Bradford Muslim Association.

This Masjid continues to provide inspiration for those interested to understanding Muslim identity and endeavour of the first-generation Muslims in the city. The second Masjid was established in 1964 at Southfield Square in Manningham by Jamiyiat Tabligh-ul – Islam which know manages a network of eighteen Masajid and Madaris establishments.

The initial motivation for the establishment of Masajid and Madaris was guided by:

- The need to make a provision for the five daily congregational prayers, as the foremost obligation in the Islamic faith.
- The need to preserve Islamic identity for the fear of it being diluted and compromised in a hostile non-Islamic environment.
- Social hubs for Muslims to connect with others in a religiously and culturally shared protective environment.

The continued relevance of these institution may be assessed by a study by ' Born in Bradford' in 2021 that showed 91% of the South Asian Muslim children attend Madaris after the school hours in the evening and at the weekend. This clearly shows the continued educational relevance of these institutions to the growth and development of Muslims in the district.

Muslim children attend both full time day schools and the supplementary schools in the evening and at the weekend. One of the concerns that has been highlighted over the years is the relatively poor educational attainment by Muslim male children compared to their female counter parts. There is no evidence to suggest that there is any direct correlation of this to the attendance of male Muslim children of Masajid/ Madaris for supplementary faith based education but doesn't stop people from making links.

In response to the community concerns around attainment levels of Muslim children in mainstream educational establishments, a number of Madaris (Masajid based or standalone) have made genuine attempts to broaden their educational remit to include study clubs to supplement the educational efforts of schools. This is a welcome trend which needs to be expanded and strengthened.

There is also an obvious strong case for more interactive partnership work between schools and the Muslim faith schools . There is much learning on both sides which can be shared to improve the learning of Muslim and other children in our city, one of the youngest in the country.

For this engagement, I hope that this briefing would be a useful tool to support and guide the reciprocal engagement between educational providers, Muslims and non- Muslims.

Islam and Environment

Islam unequivocally has a comprehensive and robust approach to the environment that we live. It essentially centres around the belief that the resources of the nature are given in trust to the humanity. These resources are not limitless and, hence, to be utilised for the benefit of the humanity with utmost care without excesses and wastage.

The Islamic approach to the sustainable environment is based on three key components:

1. The resources are given in trust;
2. To be used for the benefit and enhancement of humanity;
3. Nature's treasurers are not limitless and, hence, a balanced and sustainable use is encouraged that avoids excessive exploitation and wastage.

Regarding each of the above components there are several clear references in the Holy Quran and the Hadith. However, a full detailed discussion and elucidation of these is not possible this short section and therefor only a few salient aspects of Islam's overall approach to the environmental issues are being presented. The reader is encouraged to pursue an in-depth enquiry beyond and above what is stated here.

Trusteeship of the earth:

> **"We have made you trustees (khulafaa) on the earth after them, to see how you would act."**
>
> (Quran, 10:14)

There are two aspects to this: The nature in all its magnificence is given in trust to humanity for it to be used for its enhancement and benefit. It is a task and a test set by the Creator for the humans i.e. how would they go about discharging their trusteeship role with a sense of great responsibility and accountability.

Earth as a sustainable resting place:

> **" It is Allah who has made for you the earth as a resting place , and the sky as a canopy, and has given you shape and made your shapes beautiful and provided for you sustenance"** (Quran: 40:64)

There are two important aspects that are given emphasise in the above Quranic verse: One that the earth is only a resting place not a place of permanent abode. Hence, humans are only custodian of the earth's resources for a limited period as they are considered to be travellers passing through. As such they hold the earth's resources in trust for Allah, the Creator, and for those who will come after them. This is an enormous sense of responsibility both to the Creator and the future generations. Secondly, The expectation is that humans will afford same level of care for the earth and its resources as they would do for their 'personal' homes.
The Holy Quran forbids the excessive use and wastage of nature's resources given in trust to the humanity:

> ***"O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not wasteful. Verily He does not love the wasters."*** *(Quran, 7:31)*

The respect for the animals:

> ***"There is no creature on land or bird flying in the sky that does not belong to a community just like yours. We haven't left anything out of the book. They will be gathered before their Lord."***
> *(Quran : 6:38)*

Allah uses the description "community" to underline similarities between animals and humans. Implications being that humans should have the same value and respect for the lives of animals as they have for their own. The neglect and the abuse of animals is forbidden.

Preservation of water sources:

Water is a huge life-providing theme in the Quran. The analogy of life and death is employed to emphasise the importance of water and the water sources that go with it, the rain, the streams, the rivers, and the ocean. These are all life sustaining and enhancing mean and home to many.

> ***"And We sent down from the sky water in measure, and We give it lodging in the earth, and lo! We can withdraw it."***
> *(Quran, 23:18)*

The Prophet (PBUH is reported to have said:

> ***"Do not waste water even if you were at a running stream"***

The lesson being that one should never be wasteful, even if something is plentiful. The importance of water can't be over emphasised. It facilitates the growth of food for mankind and animals alike. When water is used carelessly or unreasonably, there is less to go around. This means the plants and animals who rely on it for life may have to go without it.

Preservation of trees:

> ***"He it is Who sends down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe."*** (*Quran, 6:100)*

This verse provides valuable insight into some of the primary purposes of trees and plants. Trees plants produce a great many types of fruit and vegetables to ensure the survival of all the creatures of the Earth. And they are a delight to the senses. Allah makes mention of pollen, which ensures the survival of bees.

Taking responsibility for our environment seriously

In the chapter titled Al-Baqarah in verse 30, Allah SWT says " I am creating a representative on earth" charged with the principal obligation and responsibility to maintain and ensure all life on Earth continues to thrive and flourish. There is none a bigger responsibly than to be given the stewardship of Allah's creation. Yet! We continue to harm our planet and it's environment through neglect, wastage , pollution and other subtle habits. The Quran is very clear on this:

> ***"Corruption does appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return."***
> (*Quran, 30:41)*

The human hand has already caused much damage to virtually every other living thing on Earth for the benefit and the pleasure of a few. The frequency of draughts, shortage food and water, earth quakes , storms and flooding, the rise sea levels, and the warming of the atmosphere are no freak accidents but are the result of the systematic abuse and muse use of the Earth's natural resources and human neglect. The responsibility to turn things around is our as the representative of the Creator vested with stewardship the Earth and the world that surrounds it.

The Muslims are charged with the responsibility of playing their role and there are no exception to this. Even in the event of war the Muslims were instructed by Muhammad (PBUH) : Do not kill a woman, or a child, or an old man, and do not burn palms or crops.

Muslims are obligated by the their Lord and their Prophet Muhammad (PBUH), the best of creations, to keep the environment clean because it keeps the plants, animals, and us happy and healthy and thriving. There is no other better reason for making our surrounds clean and healthier.

The Vision of a Green Muslim is to live in the environmental spirit of Islam, striving towards connection with nature and in the spirit of environmental stewardship.

Diverse dynamics and faith constructs within the Muslim community in Bradford.

In Bradford, although Masajid and Madaris are usually aligned with their aqeedas, a greater crossover in congregations is taking place i.e. a particular mosque may align itself to a particular aqeeda, but its congregation may be more mixed in terms of other denominations and subtleties.

Being exposed to persons of diverse aqeedas at a place of work, college or university is playing a big part in this crossover. For example, it is possible that in a traditional Hanafi family, the son or the daughter after their university/ college may decide to follow Shafi or Hanbli school of thought. Such crossovers are becoming more frequent.

Generally, choosing and mixing between different schools of thoughts is discouraged for the reasons of clarity. The encouraged practice is to choose the denomination and follow it in all its aspects as all denominations are part of the house of Islam.

Faith is also lived in a social and cultural environment whereas faith values and practice get easily intertwined with extraneous to faith norms and traditions. For many inside the community and those looking at it from the outside, such overlaps could be baffling and confusing. In such scenarios, one must exercise caution in packaging and branding everything as faith.

We must remember that different denominations agree and converge on basic beliefs: Tauheed, the finality of Prophet (PBUH), the agency of divine messengers, the divinity and the finality of the Holy Quran, five daily prayers, Ramadhan, Zakat, and Hajj.

There is also consensus and agreement on the sanctity of marriage, Masajid, code of dress, parenthood, community service and care, personal health, protection and enhancement of life and civic responsibility.

In approaching any understanding of how faith constructs may play out we must not overlook the importance of the human factor. Individuals bring their own understanding and caveats informed by their upbringing, knowledge, experiences, influences and outlooks. Faith understanding and application does not sit independent of these intersectionality of scenarios

"If in doubt, ask for help"

Conclusion and moving forward.

There are definite positive advantages of working through Masajid and Madaris. There are also an expanding number of Muslim faith-based academies which also provide very valuable outlets for learning about the approaches to the Muslim community. In addition, we are also seeing development of women only Islamic seminaries. These cater for Muslim women wanting to acquire an in-depth understanding of the Islamic scriptures, jurisprudence and law.

Therefore, there are some very good sound reasons for rolling out community engagement through Masajid and Madaris with the Muslim diaspora, for example,

- For a community that sees itself in terms of its faith prism, faith offers an effective support for bringing about a positive shift in people's outlook on life.
- To encourage ownership, leadership, legacy and long-term sustainability. Community taking a lead and ownership as opposed to others parachuting in on short term 'fix 'bases.
- Masajid have influence and the ear of the community. They are equipped to best package key messages which the community can understand and buy into.

Appendix 1

The Muslim Denominational nuances

Hanafi:

The overwhelming majority of Muslims in Bradford are of the Hanafi school of thought, jurisprudence and fiqh, however, the South-East Asian Muslim communities constituting the majority in Bradford, further align themselves to either of the two reformist movements that originated in the 19th Century India, commonly referred to as '**Barelvis**' and **'Deobandis'**.

Both '**Barelvi**' and **'Deobandi'** developed as 'reformist' movements seeking to revive, guide and re-inculcate the teachings, practice and the true spirt of Islam amongst Muslims. Both believed that the Muslim community had lost its potency because it had deviated away from the version of the Islam typified by the Prophet Muhammad (PBUH) and his companions and later documented by Mahudiseen (Islamic interpreters of prophetic narrations) and scholars of principal schools of jurisprudence and fiqh. The differences are more in terms of emphasis and balance between the 'spiritual' and 'temporal' approach.

The **Deobandi** line of influence originates from the scholars of Daruloom Deoband (the Islamic Seminary) named after the town of Deoband in North India, about hundred miles from Delhi. It was established in 1866 by a group of senior Islamic scholars under the leadership of Molana Muhammad Qasim Nanautivi. Amongst other eminent scholars that have played a pivotal role in the evolvement of Deobandi school of thought include Molana Ashraf Ali Thanwi, Molana Hussain Ahmed Madani, Molana Mahmud al-Hasan, Rashid Ahmad Al-Gangooi and Molana Muhammed Ilyas Kandolvi.

The Deoband seminary was established to counter the growing threat of secularisation of state, polytheism and westernization of the Indian Muslim way of way life. It was felt that these influences were gradually eroding the Muslim way of life and the Muslim identity. The founding fathers felt that this could be best prevented through reviving and re-enforcing the Islamic identity and preservation of the Islamic heritage amongst the Muslim Indian society. Since its inception, the influence of Deoband thinking has grown to embrace Muslim settlements in other parts of the globe including Britain and Bradford. It indeed has truly become a global movement.

The **Barelvi** line of influence originates from the thinking and advocacy work of the eminent scholar Allama Ahmed Raza Khan, reverently referred to as 'Aala Hazrat' and other Barelvi scholars influenced by him, for example, Naeem-ud-

Deen Moradabad, Amjad Ali Aazmi, Hamid Raza Khan, Mustafa Raza Khan Qadri, Mufti Tehseen Raza Khan, Akhtar Raza Khan, Mohammad Abdul Ghafoor Hazarvi.

In order to further his reformist work, Imam Ahmad Raza Khan founded an Islamic seminary Madrassa Manzar-e- Islam in 1904 in his home town of Bareli in the northern Indian state of Uttar Pradesh. From there he launched his encyclopaedic scholarly work which also included the Urdu translation of the Holy Quran.

Imam Raza Ahmad Khan understood the decline and demise of Muslims principally in terms of their growing detachment of love and reverence to the Prophet Muhammad (PBUH) and the Sufia (the pious men and women).

Throughout the long history of Muslims, Sufia typified the outward–inward completeness and purification of Muslim life as set out in the holy Quran and exemplified by the Prophet (PBUH) and his companions. Hence, Imam Raza Ahmad Khan and his team set about reviving and restoring this connection which they claimed to have been lost. Hence, many of the Barelvi Masajid and Madaris in Bradford are also affiliated to one of the main ***Sufi Silslas*** (spiritual orders), namely, Qadiria, Chishtia, Naqshbandia or Suhrawardia or any of the other sub-lines.

The principal orders of Sufis trace their Silslas (chain of order) and lineage back to the Prophet (PBUH) either through his son-in-law Ali ibne Talib (May Allah be pleased with him) or one of the other two companions of the Prophet (PBUH), namely Abu Bakar Siddique , the first Khalifa, and Umar bin Khattab, the second Khalfa , (May Allah be pleased with them both).

However, it is to be noted that Deobandi also do not dismiss the contributions of Sufia throughout the history of Islam. it is just that they are critical of some of the excess practices that have come to be associated the place and positions of Sufia within the principal beliefs.

It is important that we view these two lines of enquiries and practice in terms of 'reformism' within Hanafi and broader canvas of Sunni Islam rather than in terms of 'sects', the reference they find divisive and objectionable.

The affiliates of both Deobandi and Barelvi lines of thinking make up the overwhelming majority of Muslims in the Bradford District. Accordingly, a large percentage of Masajid and Madaris belong to one of these sub-denominations. Hence, the relevance of their faith dynamics in the district cannot be underestimated. This is not to say that influence of other denominations is not

significantly important but, proportionately , more space is being given to these two sub-denominations.

Points of convergence:

- Oneness of Allah SWT *(Tauheed)*
- The finality of the Prophet Muhammed (PBUH)
- The Quran being an untampered divine revelation encompassing all other previous revelations.
- Hadith, the saying and practices of Muhammad (PBUH) being the other principal source of guidance alongside the Holy Quran.
- The five pillars of Islam which includes the faith declaration (the first Kalima), the five daily obligatory prayers, Ramadan (fasting), Zakat (alms giving) and Hajj (pilgrimage to Makkah).
- The temporariness of this worldly life and the appointed day of judgment.
- The concept of rewards and punishment both in this life and the hereafter.
- For both Deobandi and Barelvi, the preferred school of jurisprudence and fiqh is Hanafi.
- The sanctity of Masjid as a place of worship and education to be treated with the utmost respect and veneration.

Points of divergence:

The points of divergence are more to do with emphasis rather than fundamentals. The fundamentals being stated above. However, these points of departures are important because occasionally they have potentials of straining relationships and understanding between the two communities of followers.

- Belief around the status of the Prophet Muhammad (PBUH):

- ***Deobandi*** regard Muhammad (PBUH) to be the final of Prophets and 'Insan-e-Kamil', a perfect human being but nevertheless a human and the best of all creations and an absolute guide for all the humankind.

- ***Barelvi*** regard Muhammad (PBUH) to be the final of Prophets, the first and the best of creations that preceded all other creations from the ***'nur'*** (light) of Allah SWT. He was sent in a human flesh as the 'Insan-e-Kamil' for the guidance of humankind. He (PBUH) in essence is '***nur***' unlike any other human creation granted with particular powers to intercede for shifa on believers' behalf.

- ***Shafa'at (Intercession).*** The capacity and the extent of Muhammad (PBUH), and Sufia to intervene and seek shifa on behalf of the other believers. The notion of Shifa is common to both, the differences are more about its extent, intensity and appropriateness i.e. when, where and how shafa'at should be intermitted.

The subtle differences and nuances between the Barelvi and Deobandi aqeedas are subtle but important. Amongst the Barelvis, the emphasis is more purification of heart through prayers, meditation and remembrance. Amongst the Deobandi, the balance is slightly tilted towards treading cautiously, avoiding excesses by sticking closely to the letter of the Holy Quran and Hadith jurisprudence and Fiqh matters.

However, these finer points of aqeedas should not be dismissed lightly as amongst the respective communities of believers, these subtle differences can often generate intense points of contentions. Thus, one has to approach any enquiry into these matters sensitively, with understanding and due diligence.

Other Key reformist movements within Sunni Islam.

Any religion as old as Islam, inevitably from time to time, requires a fresh scrutiny by its believers. Centuries of evolvement and expansion introduced into the main body of Islam, its beliefs and practices which are held to be contrary to the original Islam as prescribed and practiced by the Prophet (PBUH), his companions and the early Muslims. As the Islamic community expanded to embrace different parts of the globe, it was inevitably exposed to diverse cultural, social and political lifestyles. Those entering the house of Islam also brought with them their respective cultural, social, linguistic heritages thus contributing to and adding new dimensions of beliefs and practices, some perceived to be contradictory to the original Islamic ideals.

Therefore, within the main body of Sunni Islam several reformist/ revivalist movements came to the fore to rediscover and re-present the original Islam as lived by the Prophet (PBUH), his companions and early Muslims. Those of importance and relevance to Bradford are:

Salafi Islam

Salafism is a generic term which refers to a branch of believers that take the view that the religion founded by the Prophet Muhammad (PBUH) and his companions was most perfect at the time of its creation but it has subsequently been weakened by materialist interferences, rationalism, and innovations. They advocate the return to the ways of ***Salaf al–Salih*** (the pious forefathers).
In the modern era, however, many Salafis adopt the surname "***al-Salafi***" and refer to the label "Salafiyya" in various circumstances to evoke a specific understanding of Islam that is supposed to differ from that of other Sunnis in terms of creed, law, morals, and behaviour.

The Salfi movement manifests itself into those who favour Ijtihad to independent legal interpretation and ***Taqlid*** of the four Sunni established strands of Sunni Jurisprudence and Fiqh. There are however others, for example, Salafi scholars in Saudia who follow the Hanbli school of jurisprudence and fiqh and advocate following an Imam rather than individual interpretation and understanding of scriptures.

Other Salafi scholars, however, believe that *taqlid* is unlawful. From their perspective, Muslims who follow a ***madhab*** *(Religion)* without searching personally for direct evidence may be led astray.

Within these broad Salafi movements there are two other major strands of thinking often confused as one but very different in some important respects. These are Ahle Hadith and those who subscribe to the views of Islamic scholars like-Ahmed ibn Taymiyya (1263-1328), Shah Waliullah Dehlvi (1703-1762), *Muhammad ibn Abd al-Wahhab* (1703-1792). Barelvis, commonly refer to as Wahhabis which the followers of this movement find objectionable.

Ahle Hadith

In Bradford, there is a significant but an expanding minority of Muslims of Ahle Hadith school of thought within the broader house of Islam. This is evidenced by an increase in a number of Masajid and Madaris aligned with this school of thought. Ahle Hadith differ from the major established Sunni schools of jurisprudence and fiqh in that they hold to directly sourcing their guidance from the Holy Quran and Hadith.

As a religious movement, **Ahle Hadith** emerged in Northern India in the mid-nineteenth century. They regard the Quran, Sunnah, and hadith as the principal sources of religious authority. They reject *taqlid* (following legal precedent) and favour *ijtihad* (independent legal reasoning) based on the scriptures. They reject the use of kalam in theology. Due to their reliance on only the Qur'an and Hadith, they do not allude to analogical reasoning in Islamic law.

Whilst the movement has been compared to the Salafist movement in Arab nations, Ahle Hadith in South Asian contexts remains close to but distinct from Salafis.

The Islamic scholars whom Salafi/Ahle various practices of other schools of thoughts to be excessive particularly those associated with visiting shrines and tombs of Sufia which regarded as being innovations and impurities inappropriate to Islam. Of course, these views are in direct opposition to the Sunni Barelvi movement who strongly align themselves to the Sufia and hold the shrines and tombs in high regard and in heightened reverence. Barelvi also condemn excesses but regard that the wholesale rejection of visitation to shrines and tombs is grossly not in keeping with the traditional Islam.

Shia Muslims

There is a relatively small but a significant community of Shias in Bradford. The descriptive term 'Shia' literally means "followers". "Shi'ite Ali" meaning the followers of Ali Ibn , the fourth Khalif, (May Allah swt be pleased with him).

In the global context, Shia are the second largest denomination of Islam, comprising about 15% -20% of the total Muslim population. In Bradford, the Shia community is a significant minority served by four Masajid representing two major strands of the Shia Islam. (Descriptive details of these will follow latter)

Points of convergence with Sunnis:

- Oneness of Allah SWT ***(Tauheed)***
- The finality of prophet Muhammed (PBUH)
- The Quran being an untampered divine revelation encompassing all other previous revelations.
- Hadith, the saying and practices of Muhammad (PBUH), as narrated by Ahle-al-Bayt (immediate family of Prphet Muhammad PBUH) being the other principal source of guidance alongside the Holy Quran.
- The five pillars of Islam which includes the faith declaration (the first kalima), the five daily obligatory prayers, Ramadan (fasting), Zakat/khums and Hajj.
- The temporariness of this world life and the appointed day of judgment.
- The concept of rewards and punishment both in this life and the hereafter.

- The sanctity of Masjid as a place of worship and education to be treated with the utmost respect and veneration.

The points of divergence from Sunnis:

The Shia Islam differs from the Sunni Islam on three fundamentals points:

- Succession to Muhammad (PBUH)
- The concept of Imamate
- Jurisprudence and Fiqh

The principal point of departure between Shias and Sunnis is the succession to Muhammad
(PBUH). Shia believe that Ali Ibn Talib (May Allah be pleased with him) was the rightful successor to Muhammad (PBUH) as the political, religious and spiritual head of the Muslim community i.e. Imam, following the departure of Muhammad (PBUH) but he was denied of this right.

The Shia concept of Imamate is based on the belief that Muhammad (PBUH), being the last and the final divine Prophet, the responsibility for moral and spiritual guidance is vested within the righteous Imams from the Ahle-al-Bayt (essentially from the children of Muhammad's (PBUH) daughter Fatima, the wife of Ali (may Allah be pleased with them both). Ali was therefore the first Imam and thereafter the Imamate was passed on to his two sons Hassan and Hussain (May Allah be pleased with them both) and thereafter to the descendants of Hussain who was unjustly martyred at the battle of Karbala in Iraq, on 10th Muharram 61 AH (680)

However, there are a number of strands of Shia Islam based around the line of successions. The principal strands are:

- The ***Ithna Ashri*** (the Twelver's) who believe in the concept of twelve righteous Imams from the departure of Muhammad (PBUH) to the appearance of the twelfth Imam Mahdi who is believed to be in a minor occultation. Majority of the Shia community in Bradford assign to this line of Shia belief and follow the jurisprudence and fiqh of Imam Jaffar Ibn Muhammad As–Sadiq, the sixth Imam.

For ***Ithna Ashr****i*, the eleven imams have already passed, the twelfth Imam Mahdi is in a minor occultation and will appear to redeem Islam and his period will

conclude with second coming of Isa Alay Salam (Jesus) . The ***Ithna Ashri*** believe in the infallibility of Imams.

- The ***Ismaili Shia Islam***, departed from the main Shia community on the point of succession to Imam Jaffar Al-Sadiq with the view that Imamate was the right of his eldest son Ismail Ibn Jaffar (719-762 AD). The Ismaili community in due course was also to further sub-divide into several strands, for example, Musta'li, Nizari, and seveners and then into further off shoots, for example Tayyibis that have a small presence and relevance to Bradford in the form of Ismaili Bhora community. The Bohra community is manifested further into sub-beliefs and branches, the details of which are not necessary here.
  Ismailis also do not believe in the concept of occultation believing that Imam has to be present and living in order to fulfil the assigned role.

- ***Zaydis*** are one of the oldest sub-denominations of Shia Islam. They are the followers of Zaydi Ibn Ali (695-740 AD), the grandson of Imam Hussain Ibn Ali and brother of Imam Muhammad al-Baqir (fifth Imam of Ithna Ashri). The Zaydis were of the opinion
  Zayd Ibne Ali was the rightful custodian of the Imamate as opposed to Imam Mohammed Baqir. The point of contention is regarding the role and the responsibilities of the Imam. Zaydis take the view that imamate also entails leading a political action against a corrupt rule. This is an integral part of an Imam's role and because Imam Baqr failed to engage in political action against the Umayyad and Zayd Ibn Ali did, therefore he was not the rightful Imam.

They are the largest group of Shia Muslims after the Twelvers and follow the Jurisprudence and Fiqh of Zayd Ibn Ali, their acknowledged Imam.

The other fundamental point of departure for Zaydi is they do not believe in the infallibility of Imams. Also, that the Imamate does not necessarily need to be passed from father to son and that it can be held by any descendant of Hassan Ibn Ali and Hussain Ibn Ali.

In the context of Bradford, the Ithna Ashri (the Twelver's) are the largest community of Shia Muslims along with a small community of Ismaili Bhora Shia community.

Appendix 2 (with courtesy and generosity of Yahya Birt)

Table 1: Economic activities by religion

Bradford District, 2021 Census	No Religion		Christian		Buddhist		Hindu		Jewish		Muslim		Sikh		Other Religion	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Does not apply	18,763	17,590	13,012	12,636	40	33	415	373	18	8	26,871	26,836	444	379	93	82
Employed	40,226	32,770	36,017	39,451	244	241	1,240	986	51	59	31,456	17,442	1,231	1,133	471	572
Unemployed	2,934	1,652	2,182	1,652	23	21	52	67	3	4	3,422	2,201	73	52	47	65
Employed and full-time student	643	1,028	570	1,008	4	9	28	31	1	2	1,379	1,446	25	44	6	15
Unemployed and full-time student	264	368	316	385	1	0	20	12	0	0	638	705	9	15	4	13
Economically inactive	15,465	16,561	27,990	42,164	130	172	533	810	55	45	11,928	28,446	459	642	247	353
Economically inactive and full-time student	3,077	2,963	2,472	2,711	21	22	101	91	6	3	6,830	7,246	146	184	42	64
All by Sex	81,372	72,932	82,559	100,007	463	498	2,389	2,370	134	121	82,524	84,322	2,387	2,449	910	1,164
All Combined	154,304		182,566		961		4,759		255		166,846		4,836		2,074	
% Men/Women	53	47	45	55	48	52	50	50	53	47	49	51	49	51	44	56

Table 1.1: Economic activities by religion (Continued)

Bradford District, 2021 Census (continued)	Not Answered		All		%All		%Muslims	
	M	F	M	F	M	F	M	F
Does not apply	3,646	3,600	63,302	61,537	24	22	33	32
Employed	5,996	4,950	116,932	97,604	44	35	38	21
Unemployed	509	317	9,245	6,031	3	2	4	3
Employed and full-time student	174	191	2,830	3,774	1	1	2	2
Unemployed and full-time student	62	55	1,314	1,553	0	1	1	1
Economically inactive	3,431	5,037	60,238	94,230	23	34	14	34
Economically inactive and full-time student	892	957	13,587	14,241	5	5	8	9
All by Sex	14,710	15,107	267,448	278,970	100	100	100	100
All Combined	29,817		546,418					
% Men/Women	49	51	49	51				

Table 2: Year of Arrival

Bradford District, 2021	No Religion	Christian	Budd hist	Hindu	Jewish	Muslim	Sikh	Other religion	Not answered	All	% All	% Muslims
Born in the UK	147,542	156,747	517	1,618	200	108,334	2,815	1,720	24,984	444,477	81	65
Arrived before 1971	638	2,806	9	800	5	5,222	657	63	458	10,658	2	3
Arrived 1971 to 1980	471	647	22	420	1	6,282	331	35	452	8,661	2	4
Arrived 1981 to 1990	410	568	22	197	2	6,080	163	15	403	7,860	1	4
Arrived 1991 to 2000	620	1,082	54	176	5	9,116	177	20	524	11,774	2	5
Arrived 2001 to 2010	1,819	9,171	147	376	15	14,021	339	96	1,256	27,240	5	8
Arrived 2011 to 2013	734	3,359	36	106	7	3,757	61	30	405	8,495	2	2
Arrived 2014 to 2016	809	3,322	54	186	5	4,520	79	34	446	9,455	2	3
Arrived 2017 to 2019	861	3,336	56	609	8	6,874	99	39	601	12,483	2	4
Arrived 2020 to 2021	401	1,528	43	270	3	2,640	113	22	287	5,307	1	2
All	154,305	182,566	960	4,758	251	166,846	4,834	2,074	29,816	546,410	100	100

Table 3: Occupational distribution by religion

Bradford District, 2021	No Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	Not answered	All	% All	% Muslims
Does not apply	79,638	105,521	462	2,474	140	115,123	2,401	1,009	18,506	325,274	60	69
1. Managers, directors, and senior officials	8,108	8,839	41	210	16	3,556	246	95	1,078	22,189	4	2
2. Professional occupations	13,432	13,205	103	755	28	7,806	415	195	1,915	37,854	7	5
3. Associate professional and technical occupations	9,929	9,050	65	262	23	4,291	277	152	1,317	25,366	5	3
4. Administrative and secretarial occupations	6,922	8,105	34	212	15	4,590	235	121	1,153	21,387	4	3
5. Skilled trades occupations	9,421	8,094	65	83	5	3,954	162	80	1,217	23,081	4	2
6. Caring, leisure, and other service occupations	7,469	8,597	56	108	3	5,885	198	142	1,129	23,587	4	4
7. Sales and customer service occupations	5,893	5,382	28	281	8	7,051	279	83	1,126	20,131	4	4
8. Process, plant, and machine operatives	5,489	6,346	39	120	3	7,542	274	71	1,027	20,911	4	5
9. Elementary occupations	8,004	9,428	64	252	9	7,051	348	126	1,349	26,631	5	4
All	**154,305**	**182,567**	**957**	**4,757**	**250**	**166,849**	**4,835**	**2,074**	**29,817**	**546,411**	**100**	**100**

Table 4:Qualification distribution by religion.

Bradford District, 2021 Census	No Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	Not answered	All	% All	% Muslims
Does not apply	36,352	25,648	73	788	25	53,707	823	175	7,246	124,837	23	32
None	21,297	36,879	170	822	36	35,077	1,048	271	5,521	101,121	19	21
1-4 GCSEs	12,433	16,579	96	368	17	13,652	392	174	2,340	46,051	8	8
5+ GCSEs	18,168	19,694	73	313	26	15,318	504	268	3,090	57,454	11	9
A-Levels	22,016	22,842	113	344	33	16,381	478	389	3,679	66,275	12	10
Degree-level	35,515	43,650	368	1,868	109	26,161	1,292	683	6,019	115,665	21	16
Vocational	8,526	17,274	62	253	8	6,552	297	114	1,919	35,005	6	4
All	154,307	182,566	955	4,756	254	166,848	4,834	2,074	29,814	546,408	100	100

Table 5: Health by religion.

Bradford District, 2021	No Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	Not answered	All	% All	% Muslims
Very good or good health	127,997	140,142	725	3,901	190	139,117	3,943	1,321	23,466	440,802	81	83
Fair health	18,540	29,485	163	629	43	18,860	676	458	4,271	73,125	13	11
Bad or very bad health	7,768	12,939	71	227	21	8,869	215	295	2,079	32,484	6	5
All	**154,305**	**182,566**	**959**	**4,757**	**254**	**166,846**	**4,834**	**2,074**	**29,816**	**546,411**	**100**	**100**

Table 6: Age Distribution Dynamics.

Bradford District, 2021	No Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	Not answered	All	% All	% Muslims
Born in the UK	147,542	156,747	517	1,618	200	108,334	2,815	1,720	24,984	444,477	81	65
Arrived in the UK: Aged 0 to 15 years	2,690	7,773	80	916	13	17,891	523	90	1,499	31,475	6	11
Arrived in the UK: Aged 16 to 24 years	1,876	6,898	100	897	16	21,105	831	128	1,631	33,482	6	13
Arrived in the UK: Aged 25 to 34 years	1,416	6,351	161	938	13	12,987	493	88	1,068	23,515	4	8
Arrived in the UK: Aged 35 to 49 years	639	3,825	83	321	9	4,891	116	43	472	10,399	2	3
Arrived in the UK: Aged 50 to 64 years	123	838	10	41	4	1,172	41	3	127	2,359	0	1
Arrived in the UK: Aged 65 years and over	20	131	10	24	0	466	16	4	35	706	0	0
All	154,306	182,563	961	4,755	255	166,846	4,835	2,076	29,816	546,413	100	100

December 2023