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N O R M A T I V E

I S L A M

R E P O R T

2016

A STUDY OF THE RELIGIOUS VIEWS
OF INFLUENTIAL BRITISH MUSLIMS

5Pillars

NORMATIVE ISLAM REPORT

A study of the religious views of influential British Muslims

AUTHOR

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Peter established Pickersgill Consultancy & Planning Limited in 1990, and has acted as Managing Director of the company since. He was also the Chief Examiner to the Communication Advertising and Marketing Foundation's (CAM) Research and Behavioural Studies Certificate qualification from 1985-1996.

Peter's other memberships and achievements include:

- Awarded Fellowship of CAM Foundation (FCAM) 1997
- Full member of Market Research Society (MMRS) since 1975
- Member of Institute of Directors
- Member of Biscuit, Cake, Chocolate and Confectionery Alliance's Statistics Committee 1980 - 1988, Chairman 1988 - 1991
- Member of Incorporated Society of British Advertisers (ISBA) / Nielsen Client Liaison Committee 1980 - 1986, Chairman 1986 - 1990
- Member of ISBA's Research Committee 1986 - 1990
- Winner of Market Research Society's Special Award for Research Effectiveness for paper given at Annual Conference 1991



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5Pillars is an independent British news website which reports on domestic and international Muslim affairs.

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THE NEED TO DEFINE “NORMATIVE ISLAM”

Islam is the second largest religion in the UK with more than 2.7 million adherents. Muslims are regionally spread across Britain, covering a wide spectrum of ethnicities and races. With this come many challenges in the way Islam is understood by the wider non-Muslim population.

In recent months, and arguably for some years now, there has been an ongoing debate amongst British politicians, academics and journalists with regards to what constitutes as “normative Islam”. Due to a number of misconceptions being irresponsibly disseminated by sections of the British media, mainstream politicians and far-right groups, a state of confusion over what is meant by “normative Islam” has arisen.

Here in the UK, numerous Islamic beliefs and practices are currently under the spotlight, in many cases, due to the blow back from geopolitical events occurring in the Muslim majority world. The labelling of Muslims as “moderates”, “liberals”, “reformists” “conservative”, “extremists” and “Islamists” has become the norm in Britain. Inevitably, this has resulted in division and misunderstandings within the Muslim community, as well as Britain’s non-Muslim public.

In response to this environment of ambiguity, 5Pillars commissioned this research in an attempt to establish what qualifies as the basic tenets of the Islamic faith, as understood by mainstream Muslim scholars, academics and professionals belonging to a variety of theological, political and sectarian backgrounds.

The desired aim of this research is to provide an empirical reference point for the media, academics and policymakers when ascertaining what equates to “normative Islam”. 5Pillars felt that if this objective could be quantified, it could assist in educating the wider British public to understand what mainstream Islam is.

5Pillars were confident that while British Muslims are not a homogeneous group with a single designated figurehead, the many influential leaders among them would demonstrate a pattern of religious consensus in the 12 categories of “normative Islam” we selected.

Judging from the consistent documentation of Islamic history throughout fourteen centuries, it is well-known that theological, juristic and sectarian differences have always existed within the boundaries set by Islamic scriptures – the main sources of Shariah law. However, these differences within a particular Islamic paradigm allowed Muslim scholars and theologians to robustly deal with new realities according to the Quran and the Prophetic teachings (Sunnah).

Unlike the systematic reformation that Christianity underwent in Europe during the sixteenth century, the Islamic world is yet to experience any such reformation. This is a historical testimony that the societal effects of Christianity and Islam cannot be treated and understood in the same manner, as the latter had always allowed an impressive degree of flexibility to deal with new realities without having to alter the Quran and the teachings of Prophet Muhammad (peace be upon him). 5Pillars feel that this is still the case with Islam in the twenty-first century.

Therefore, this report should not be treated as a definitive representation of the beliefs of mainstream Muslims, but as an insight to what influential British Muslims consider as normative Islamic beliefs.

Admittedly, like most if not all researches of this nature, there are some methodological weaknesses. The lack of qualitative substance in some of the statements we formulated restricts the dimension in which the participants’ religious opinions can be elaborated upon with contextualisation of socio-political events. Another methodological constraint is that 5Pillars has assumed what mainstream Islamic beliefs and practices are, and we have used this as a reference to engage the participants.

To conclude, we entrusted Pickersgill Consultancy & Planning (PCP) to carry out the questionnaire in a professional manner on the basis of their well established and pristine reputation in the market research industry.

5Pillars hope that the Normative Islam Report will benefit both Muslims and non-Muslims in Britain, facilitating further dialogue in order to strengthen community cohesion and mutual tolerance.



**Roshan Muhammed Salih
& Dilly Hussain**

Editor and Deputy Editor of 5Pillars

1 | INTRODUCTION

The British Muslim news website 5Pillars commissioned Pickersgill Consultancy & Planning Ltd (PCP) to undertake a research amongst “influential British Muslims” to provide a reference point for the media, academics and policymakers when ascertaining what equates to “normative Islam”.

PCP is a full service market research agency and consultancy, established in 1990. A brief description of the company is provided in Appendix One.

5Pillars was founded in April 2013 by journalists Roshan Muhammad Salih and Dilly Hussain. Further information on 5Pillars can be found in Appendix Two.

2 | OBJECTIVES

The overall objective of the research was to increase the understanding of Islam amongst the British public. More specifically, objectives were:

- To establish what qualifies as the basic tenets of the Islamic faith, as understood by mainstream Muslim scholars, academics and professionals belonging to a variety of theological, political and sectarian backgrounds.
 - To understand those aspects of the faith in which there is strongest, or least strong, agreement amongst those taking part.
 - To identify any differences in views between the various types of “influential British Muslims” taking part in the research.
 - To provide a benchmark against which any changes in view could be tracked over time or, in the case of some of the questions, the views of other religious groups could be compared.
-

3 | METHOD

The procedure used for this project was as follows:

- Draft questions were supplied by 5Pillars and set up in PCP’s software.
- 20 pilot interviews were conducted over the telephone to check that the questionnaire was seen as both comprehensive and easy to understand. Findings from the pilot interviews were positive and it was not felt necessary to make changes to the questionnaire as a result.
- Names and contact details for 352 “influential British Muslims” were provided by 5Pillars. Prior to the compilation of the list of 352 influential British Muslims, it was agreed between Roshan Muhammad Salih and Dilly Hussain that the list would not be exclusive to religious leaders i.e. scholars and imams. The list would also include prominent Muslim academics, journalists, activists, heads of organisations, and entrepreneurs.

5Pillars identified that the list would also have to include Muslims who ascribe themselves to the Sunni and Shia denominations, as well as adherents of the schools of jurisprudence and theology within the two groups.

It is important to note that the list attempted to accurately reflect the sectarian, juristic and theological demographics of British Muslims. For example, an overwhelming majority of Muslims in the UK are Sunni, and a significant portion of Sunni Muslims are adherents of the Hanafi School of jurisprudence.

The criteria of qualification to be included as an “influential British Muslim” was based on the prominence and public exposure an individual has within the media, on social media, political circles, religious establishments, academic institutions, and so forth. For example, the number of “likes” on Facebook or “followers” on Twitter provides an indication of how popular an individual is on social media. Similarly, regular appearances on the mainstream media, authoring peer-reviewed journals and scholarly books on Islamic theology were other indicators of how influential someone is.

The contact details, which included telephone numbers and emails, were either directly retrieved from the individuals or accessed through various public domains like social media, blog sites, Linked In, organisational websites etc. 5Pillars anticipated that a high number of these individuals would fail to respond to PCP, but stated that they would be content with a minimum of 150 respondents.

- 294 of the contacts had email addresses provided and were invited to take part in an online survey.
- The initial invitation to take part was issued on 17 August 2015. Three reminders were issued to those who had not responded before the final closing date of 16 September 2015, explaining that the survey was still open and that their views would be very much appreciated.
- Several attempts were made by telephone to contact those who had not responded to any of the invitations to take part in the online survey or for whom no email address was available. The purpose of the telephone call was to check whether the named contact would be willing to take part and, if so, to arrange a convenient time to conduct an interview over the telephone. In some cases, the respondent preferred to complete the questionnaire online, but the telephone call had served as a further reminder or yielded an email address, which had not been available before. However, interviewers did encourage the named contact to take part there and then over the telephone to avoid any possibility of the request being overlooked again.

It should be stressed that, at no time, was any pressure put on the target sample members to take part. However, in all contact with the “influential British Muslims”, the importance of the survey was explained and the opportunity that it provided them to contribute to a greater understanding of what constitutes “normative Islam” was stressed.

4 | QUESTIONNAIRE

The questionnaire consisted of two parts:

- Classification questions to determine the level of education, Islamic denomination, school of jurisprudence and the theological creed followed by the respondent.
- A series of 95 statements about Islamic beliefs, to which respondents were requested to indicate their level of agreement. The 95 statements were grouped under 12 topic headings and were drawn up by 5Pillars. 5Pillars made a calculated assumption on what they regarded as mainstream Islamic beliefs and practices, and used this as a reference to engage the participants. In formulating the survey statements and questions, 5Pillars also took into consideration the contentious topics, which have dominated British news and debates in relation to Islam and Muslims.

When considering their views on the statements provided, respondents were asked to ensure that their answers to the questions represented their own views on Islam.

A copy of the online questionnaire is included as Appendix Three. The questionnaire was adapted very slightly to make it suitable for telephone use.

5 | EXECUTIVE SUMMARY

5.1 The average level of agreement with the great majority of the 95 statements about mainstream Islamic beliefs was extremely high. On average across all 95 statements, 86% “strongly agreed” and a further 9% “agreed”. Only 1% “disagreed” or “strongly disagreed”.

5.2 Statements under the heading “Belief in God”, “Revelation”, “Global Humanity” and “Prophethood” attracted the highest level of agreement. On average, at least 90% of respondents “strongly agreed” with the statements under these headings.

5.3 Lowest (though still extremely high) levels of agreement were recorded for the statements under the heading “Citizenship”, “Islamic Law and Consensus” and “Jihad, Extremism and Terrorism”. On average, 81% or fewer were in strong agreement with these statements.

5.4 Eleven individual statements attracted 95% or higher levels of strong agreement. These were:

- “God is the sole creator, uniquely One and has no partners” (99% strong agreement);
- “God is the only One worthy of worship and all acts of worship should only be directed to Him alone” (98%);
- “The Prophet Muhammad is the last and final prophet and messenger of God” (97%);

- “The Quran is the direct and unchanged revelation and word of God, sent down for the whole of humanity” (97%);
- “The Prophet Muhammad is a mercy to all of humanity” (97%);
- “Forced marriages are forbidden in Islam” (97%);
- “Islam is the final true religion God has revealed to mankind” (96%);
- “Islam does not discriminate or differentiate between people based on race, nationality or the colour of their skin” (96%);
- “Muslims have a religious duty to be compassionate, just and ethical to all living beings” (95%);
- “There is no compulsion in religion. No one can be forced to become a Muslim” (95%);
- “God does not take the form of His creation” (95%).

5.5 The eleven statements attracting the lowest levels of strong agreement (76% or below) were:

- “Jihad, as is mandated in the Quran, is used to maintain or restore order, peace and security or to remove oppression and injustice” (76% strong agreement);
- “Islam obligates people to obey and follow their leadership and their community as long as it does not conflict with Islamic morals, principles and values” (76%);
- “Authentic Prophetic practices and teachings (known as Sunnah) are revelation from God and are infallible” (75%);
- “The niqab is a legitimate piece of Islamic clothing. Women should have the right to choose to wear it or not, without harassment, bans or fear of prejudice against them” (75%);
- “Nationalism is seen in the same manner as racism. It is not right to unfairly give advantage to others based on their nationality or race” (74%);
- “The affairs of the Muslims are considered as one united affair, irrespective of geographical distance or differences between them” (71%);
- “The true Caliphate (or any other Islamic equivalent) is considered the ideal Islamic way of governance for all people” (69%);
- “Consensus of the companions of the Prophet Mohammed forms definitive evidence” (67%);
- “The true Caliphate (or any other Islamic equivalent) is not a theocratic state” (61%);
- “Opposing established consensus of the companions of the Prophet is impermissible” (60%);

-
- “The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue” (58%).

5.6 Most of the statements attracting the lowest levels of strong agreement also tended to be those for which disagreement was highest. However, no more than 7% of the sample expressed disagreement (whether strong or otherwise) even with these statements. The two statements attracting 7% disagreement were: “The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue” and “Opposing established consensus of the companions of the Prophet is impermissible”.

5.7 No more than 3% of the sample “strongly disagreed” with any of the statements.

5.8 Respondents following the Salafi theological creed and the Shafi’i or Hanbali School of jurisprudence showed strongest agreement with the statements.

5.9 Respondents following the Jaafari or “other” school of jurisprudence showed least strong (though nevertheless still very high) average agreement with the statements.

6 | DETAILED RESULTS

6.1 | RESPONSE RATE

A total of 150 responses were obtained from the 352 “influential British Muslims” invited to take part. 106 of these responses were provided online and the remaining 44 were obtained from the telephone follow-ups. The target of 150 responses set by 5Pillars at the start of the project was therefore achieved, and the overall response rate was perfectly acceptable for a survey of this type.

Only 12 of the target respondents turned down the invitation to take part. They did so either by emailing in response to the invitation to complete the survey online or when contacted by telephone. One refused on the grounds that he did not consider himself to be an “influential” Muslim; almost all the others were very apologetic about not wishing to take part, pleading a heavy workload.

This left a total of 190 “influential British Muslims” with whom no contact was made. These divided quite evenly between those who could not be contacted by telephone because no number could be sourced for them, and those for whom a telephone number was available. At least six unsuccessful attempts were made to contact the members of the target sample for whom a telephone number was provided before accepting them as a “no response”. However, no more than one voicemail message was left with any particular respondent, and that message was in the form of a polite enquiry expressing the hope that the named contact would be willing to take part, but putting him or her under no pressure to do so.

6.2 | SAMPLE PROFILE

The purpose of the classification questions was two fold:

- To provide a profile of the background of those who are respected in their field and who justify the description of “influential British Muslim”;
- To allow any differences in the views of the “influential British Muslims” to be analysed according to their type of education, denomination, school of jurisprudence, theological creed and other relevant characteristics.

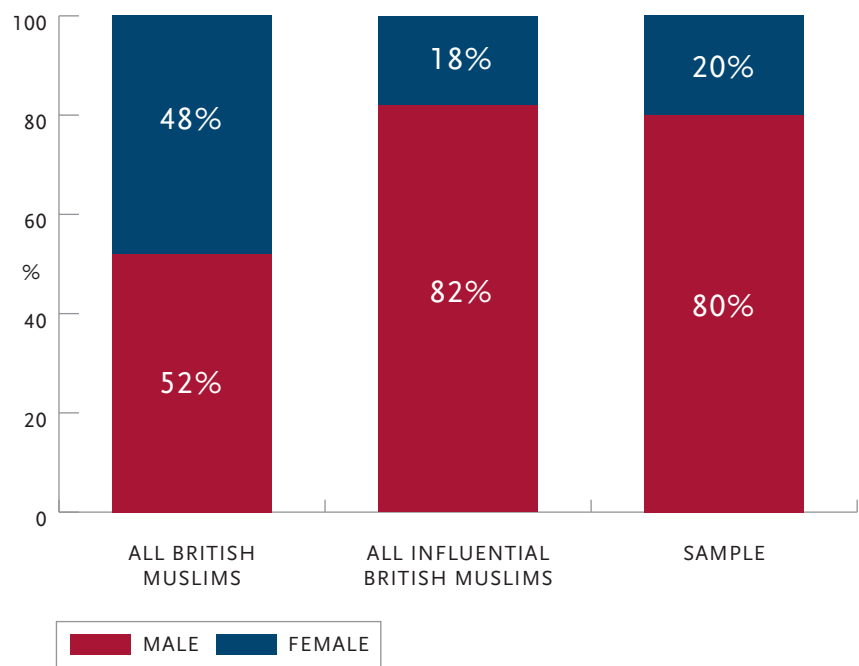
6.2.1 | PROFILE BY GENDER

Just over half (52%) of the 2.7 million British Muslim population in 2011 were male according to the Muslim Council of Britain (MCB).¹

By contrast, the great majority (82%) of the 352 “influential Muslims” sourced by 5Pillars were male and this was closely reflected in the proportion of responses to the survey received (80% from males), as shown in Chart 1. At least in respect of gender, therefore, it is clear that the achieved sample was representative of those targeted for the research.

Gender Profile

CHART 1



¹ “British Muslims in Numbers: a Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census” published by the Muslim Council of Britain 2015.

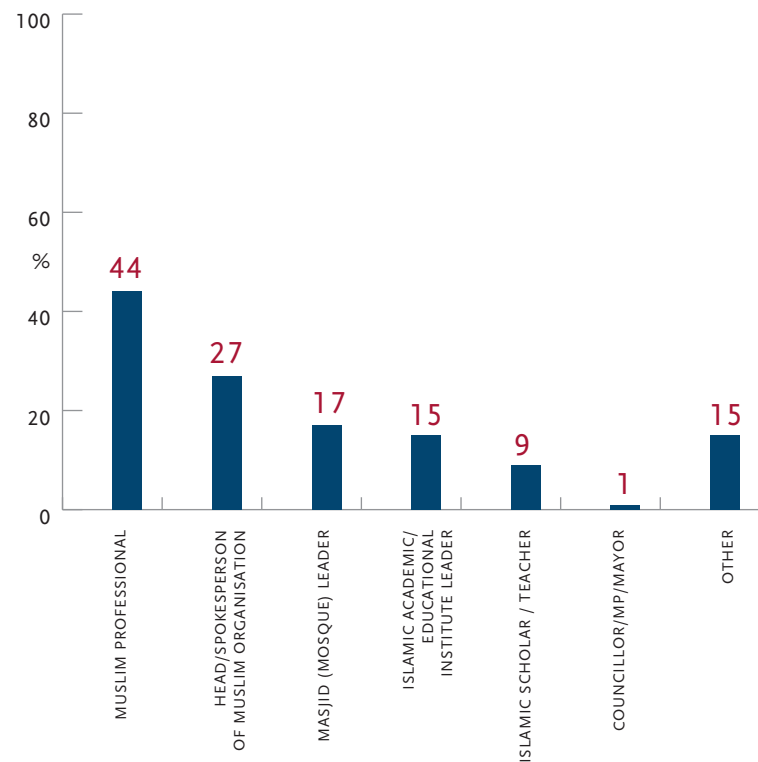
6.2.2 | PROFILE BY POSITION AS A BRITISH MUSLIM

Respondents taking part in the research were asked which of a set of prompted descriptions best described their position as a British Muslim.

- Just under half (44%) described themselves as a “Muslim professional (teacher, lawyer, doctor, dentist, accountant, pharmacist, businessperson etc)”.
- Just over one quarter (27%) described themselves as “Head/spokesperson of a Muslim organisation”.
- Around 1 in 6 described themselves as an “Islamic Scholar/Teacher” (17%) or an “Islamic Academic/Educational Institute Leader” (15%). 4% classified themselves under both these descriptions, meaning that just over one quarter (28%) described themselves under one or both of the headings. 1 in 10 (9%) were a “Masjid (mosque) Leader”.
- The 15% classified under “others” consisted of journalists, bloggers, activists, aid workers and charity sector workers.

What best describes your position as a British Muslim?

CHART 2



6.2.3

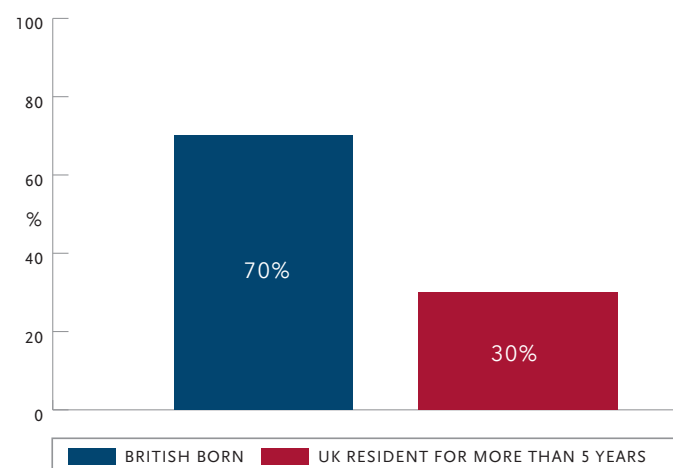
PROFILE BY LENGTH OF RESIDENCE IN THE UK

Seven out of 10 respondents (70%) were born in the UK.

Seven out of 10 respondents (70%) were born in the UK. All the remainder had been resident in the country for more than five years. Less than half (47%) of all British Muslims were born in the UK.²

What best describes your background in the UK?

CHART 3



² “British Muslims in Numbers: a Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census” published by the Muslim Council of Britain 2015.



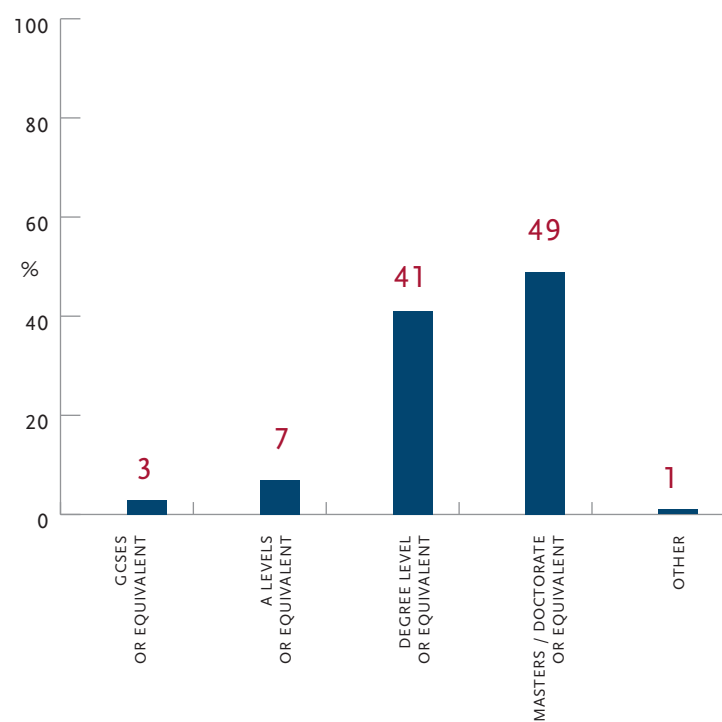
6.2.4 | PROFILE BY EDUCATIONAL QUALIFICATIONS

The great majority of respondents (89%) had been educated to at least degree level and almost half (49%) to masters and doctorate or equivalent level.

The great majority of respondents (89%) had been educated to at least degree level and almost half (49%) to masters and doctorate or equivalent level. Amongst the general British Muslim adult population aged 16 or over, only about one quarter (24%) have been educated to at least degree level and 26% have no educational qualifications at all.³

Highest Level of Educational Qualification achieved?

CHART 4



³ "British Muslims in Numbers: a Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census" published by the Muslim Council of Britain 2015.

6.2.5 | PROFILE BY ISLAMIC QUALIFICATIONS

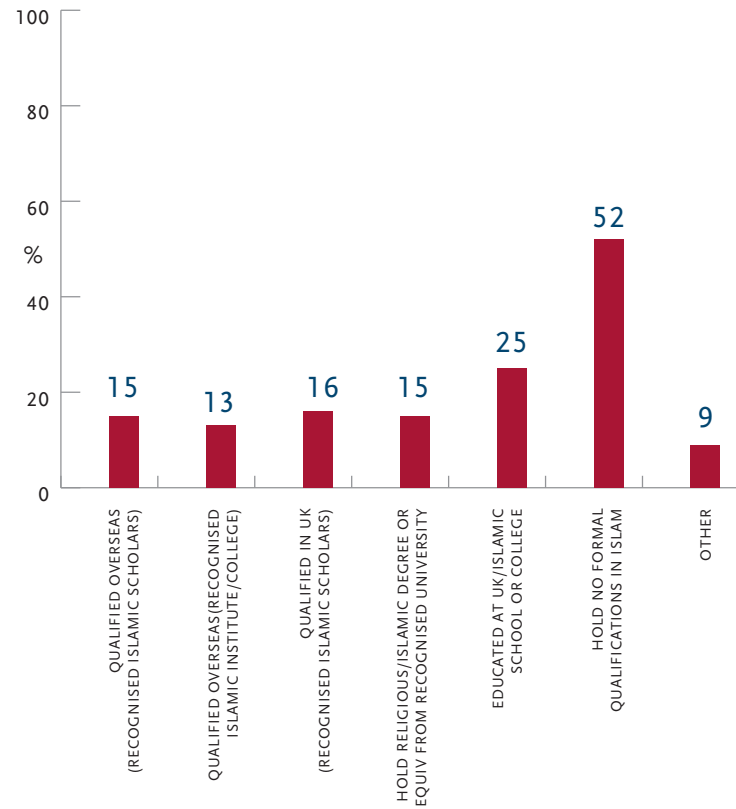
25% of respondents had been educated at a UK or Islamic school or college.

- Over half of the respondents (52%) had no formal Islamic qualifications.
- One quarter (25%) had been educated at a UK or Islamic school or college.
- Almost one in ten (9%) classified their qualifications under “other”. Most of these respondents had “self taught” themselves about Islam, or regularly attended Islamic conferences, lectures and courses.

Note that some respondents had more than one educational qualification, so the percentages add to more than 100%.

“What best describes your Islamic education?”

CHART 5



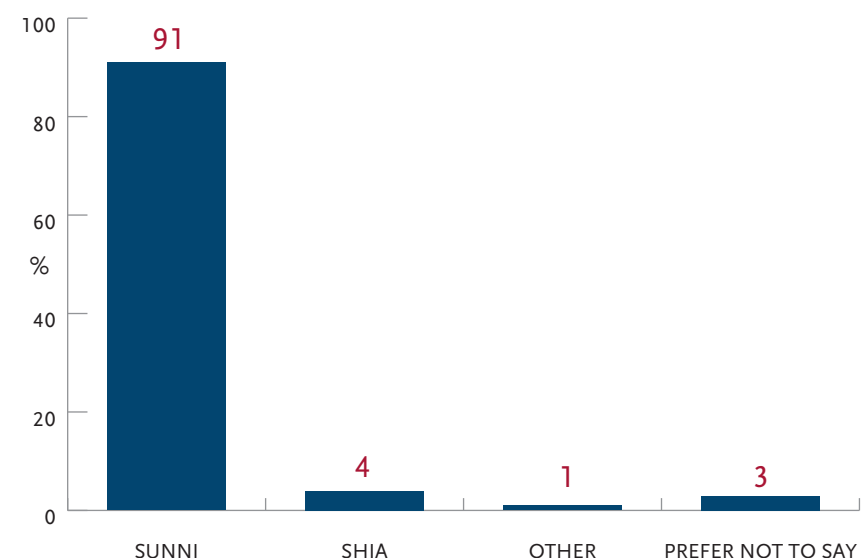
6.2.6 | PROFILE BY DENOMINATION

The overwhelming majority of respondents (91%) claimed to belong to the Sunni denomination; whilst 4% stated they belong to the Shia denomination.

The overwhelming majority of respondents (91%) claimed to belong to the Sunni denomination; a further 3% preferred not to state their denomination. Just 4% claimed to belong to the Shia denomination. The great majority of British Muslims belong to the Sunni denomination.⁴

What denomination do you belong to?

CHART 6



⁴“UK Mosque Statistics – Muslims in Britain”. Mehmood Naqshbandi

6.2.7

PROFILE BY SCHOOL OF JURISPRUDENCE

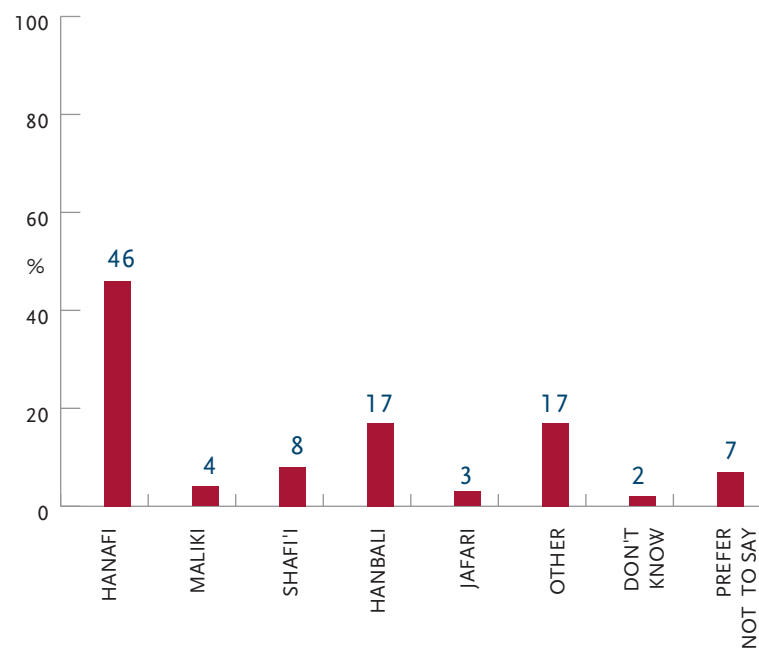
46% of respondents stated that they follow the Hanafi School of jurisprudence.

- Three quarters of the respondents followed one of the four Sunni schools of jurisprudence (Hanafi, Maliki, Shafi'i or Hanbali), with Hanafi the dominant school.
- Only 3% of respondents stated that they follow the Jaafari School of jurisprudence.
- Most of the respondents classifying themselves under "other" as their school of jurisprudence were Muslims who stated that they did not follow any "specific school of jurisprudence" or followed "all four schools of jurisprudence". However, there may have been an element of confusion among some of these respondents who appeared to confuse "school of jurisprudence" with "theological creed" (which was covered in the next question). This may indicate a lack of understanding on the specific topic of jurisprudence, or a lack of importance the respondents placed on this area.



"What school of jurisprudence do you follow?"

CHART 7



6.2.8 | PROFILE BY THEOLOGICAL CREED

A variety of theological creeds was followed by the respondents.

- Salafi (19%), Ashari (13%) and Athari (11%) were selected most frequently, but as many as 19% did not wish to answer the question and a further 9% did not know what their theological creed was (see Chart 8 below).

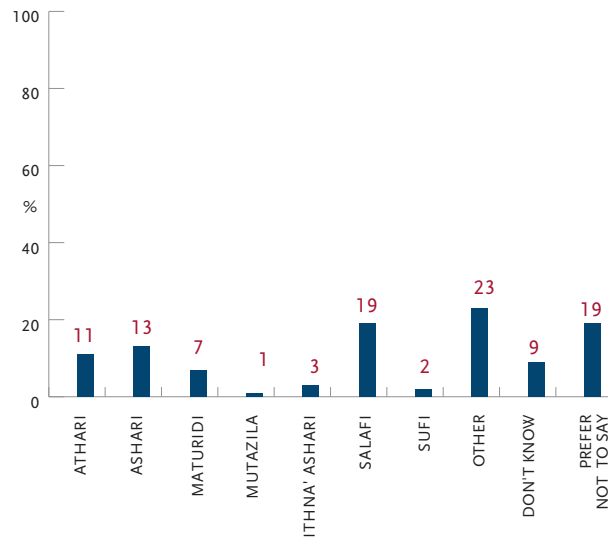
- 19% of respondents stated that they followed either the “Ashari” (13%) or “Maturidi” (7%) creed. It is a well established fact that many Sufi groups and orders within Sunni Islam ascribe to one of these creeds, which may explain the low percentage (2%) of respondents who ascribed themselves to the broader creedal classification of “Sufi”. For this reason, when analysing differences in views by type of respondent, the Ashari, Maturidi and Sufi responses have been combined into one group.

- 19% of respondents ascribed themselves to the broader creedal classification of “Salafi”. It is a well established fact that many adherents of the creed most commonly known as “Salafism” follow the “Athari” creed. Therefore, it could be understood that those who selected the “Athari” creed were actual adherents of what is commonly understood as “Salafism”, whilst those who ascribed themselves under the broader “Salafi” category were unaware that “Athari” is the creed of most “Salafis”. Another possibility is that the respondents who selected “Salafi” were stating that they adhere or aspire to follow the creed of “the Salaf” (the first three generations after the Prophet Muhammad who are revered in Islamic discourse and therefore not exclusive to any particular denomination, school of jurisprudence or theological creed).

- Most of the responses grouped under “other” for this question stated “none of the above”, “all four” or “Ashari and Maturidi”. However, there may have been an element of confusion among some respondents who, judging from their elaborations, confused “theological creed” with the earlier question on “denomination”. For example, some of the respondents commented that they followed the theological creed of “Ahle Sunnah”, which meant that they belong to the denomination of Sunni Islam. It seems clear that there is either a lack of understanding amongst respondents on the specific topic of theological creed, or a perceived lack of importance attached to it.

- Over half (59%) of those following the Salafi theological creed stated that they also follow the Shafi'i/Hanbali School of jurisprudence.

What theological creed (aqeedah) do you follow? CHART 8



6.3 | VIEWS ON NORMATIVE ISLAMIC BELIEFS

After the introductory classification questions, the rest of the survey requested respondents to record their level of agreement with a series of prompted statements about Islamic beliefs. Respondents were asked to ensure that their answers “represented their own views on Islam”. The statements were grouped under 12 topic headings, and responses to each series of statements will first be considered individually before wider comparisons are made (Paragraphs 6.3.13 and 6.3.14).

Views are first reported at total sample level. Where differences in view by type of respondent are worthy of mention for an individual statement, they are reported in this section. For the most part, however, the relatively minor differences in view were very consistent across all the topics covered by the survey. Rather than making repeated references to the differences which apply generally, the comments have been grouped together and are summarised in paragraph 6.3.15.

6.3.1 | BELIEF IN GOD

The series of questions about Belief in God produced the strongest agreement amongst all the topics covered.

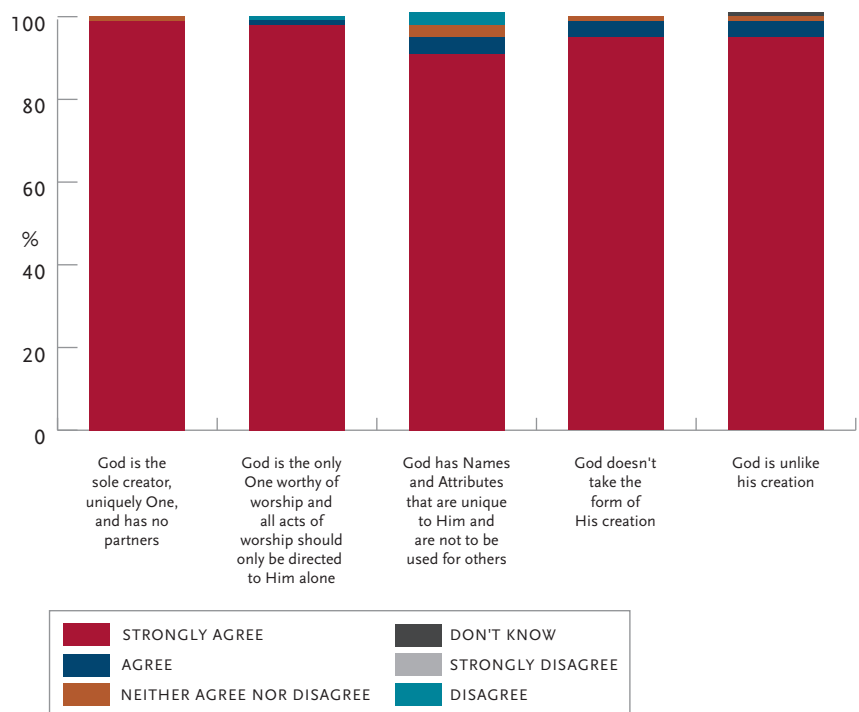
- There was overwhelming agreement with all the five statements. At least 90% of respondents “strongly agreed” with each of the statements and only two of the five statements attracted any disagreement at all. One respondent (1% of the total sample) disagreed that “God is the only One worthy of worship and all acts of worship should only be directed to Him alone”; 3% disagreed that “God has names and attributes that are unique to Him and are not to be used for others”.

- Strongest agreement was recorded for the statement “God is the sole creator, uniquely One and has no partners”. All but one respondent (99% of the total sample) “strongly agreed” with this statement; the one respondent not doing so “neither agreed nor disagreed”. This statement attracted the highest level of strong agreement amongst any of the 95 covered by the survey.

An average for the five statements about “Belief in God” showed that 96% “strongly agreed”, 3% “agreed”, 1% “neither agreed nor disagreed”, 1% “disagreed” and no respondent “strongly disagreed”. These responses are equivalent to a mean score of 4.93 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Belief in God

CHART 9



6.3.2 | PROPHETHOOD

The two statements about the Prophet Muhammad were amongst those attracting the highest level of agreement of any in the survey.

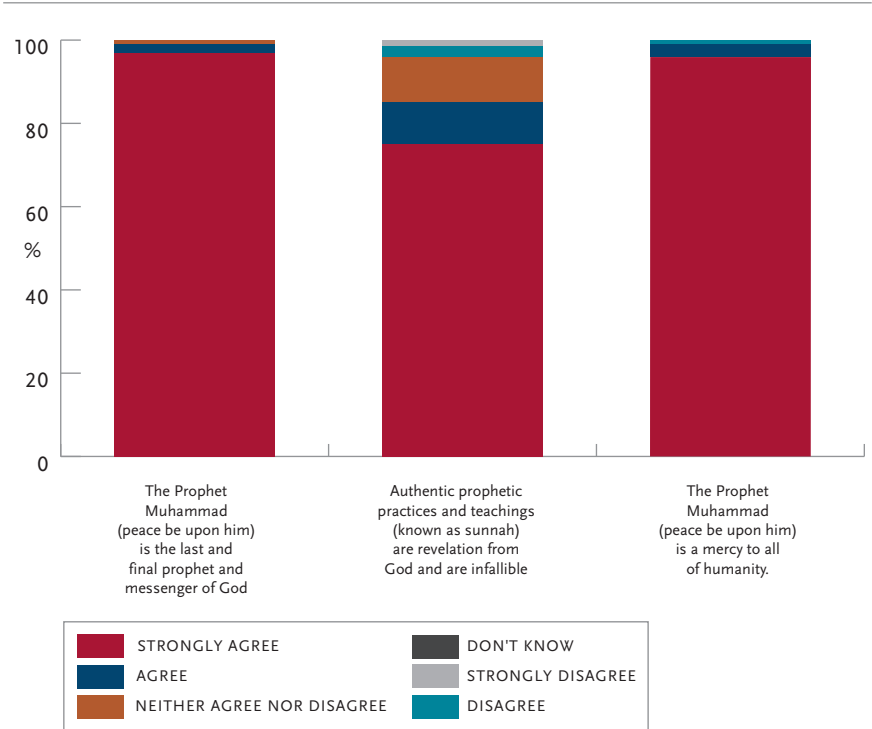
- The two statements about the Prophet Muhammad were amongst those attracting the highest level of agreement of any in the survey. 97% of respondents “strongly agreed” that “The Prophet Muhammad is the last and final prophet and messenger of God” and that “The Prophet Muhammad is a mercy to all of humanity”.

- However, the third statement, “Authentic prophetic practices and teachings (known as Sunnah) are revelation from God and are infallible”, produced a more diverse range of opinion. “Only” 75% “strongly agreed” with this statement (putting it amongst the 11 lowest levels of strong agreement across all the 95 statements included in the survey). Most of the respondents who did not “strongly agree” with the statement did, however, “agree” or “neither agree nor disagree” with it; only 3% disagreed.

An average for the three statements about “Prophethood” showed that 90% “strongly agreed”, 5% “agreed”, 4% “neither agreed nor disagreed”, 1% “disagreed” and no respondent “strongly disagreed”. These responses are equivalent to a mean score of 4.83 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Prophethood

CHART 10



6.3.3 | REVELATION

Five statements were included under the heading “Revelation”.

- Very strong levels of agreements were recorded for three of the statements. At least 95% “strongly agreed” that “The Quran is the direct and unchanged revelation and word of God, sent down for the whole of humanity”, that “Islam is the final true religion God has revealed to mankind” and that “Islam, meaning the peaceful submission to God, is what God revealed to every Prophet and Messenger”.

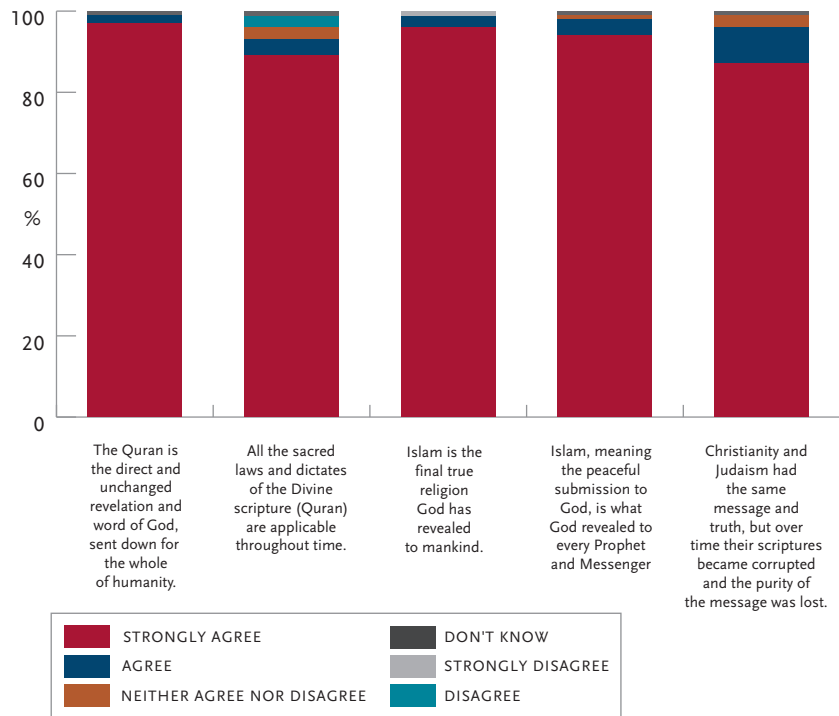
- Agreement was not quite as strong that “All the sacred laws and dictates of the Divine scripture (Quran) are applicable throughout time” or that “Christianity and Judaism had the same message and truth, but over time their scriptures became corrupted and the purity of the message was lost”. In particular, as many as 5% disagreed that “All the sacred laws and dictates of the Divine scripture (Quran) are applicable throughout time”.

The modest level of disagreement that “All the sacred laws and dictates of the Divine scripture (Quran) are applicable throughout time” was strongest amongst Islamic Scholars/Teachers and Islamic Academic/Educational Institute Leaders (12% disagreed), those who qualified, whether in the UK or overseas, under recognised Islamic scholars or a recognised Islamic institute or scholars (13%) and those from the Jaafari or “other” schools of jurisprudence (13%). By contrast, there was no disagreement at all on this point amongst those following the Athari or Ashari theological creed amongst those educated to no higher than A Level or equivalent or amongst females.

An average for the five statements about “Revelation” showed that 93% “strongly agreed”, 4% “agreed”, 1% “neither agreed nor disagreed”, 1% “disagreed” and 1% “strongly disagreed”. These responses are equivalent to a mean score of 4.88 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Revelation

CHART 11



5 Throughout this report, responses of “Jaafari” and “other” to the question about school of jurisprudence have been combined; they represent, in effect, the views of all who gave a response to this question which was not one of the four Sunni schools of jurisprudence

6.3.4

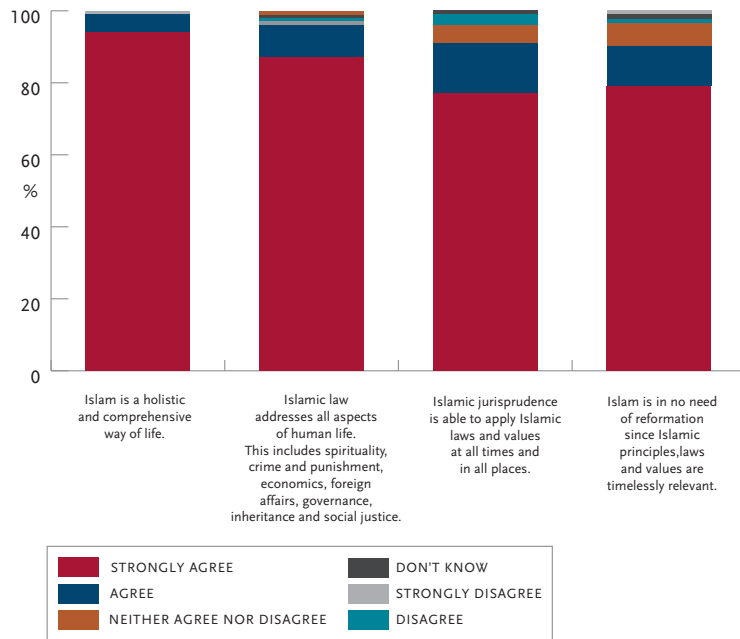
ISLAMIC LAW AND CONSENSUS

There was a much greater diversity of views on the 11 statements included under the heading “Islamic Law and Consensus”.

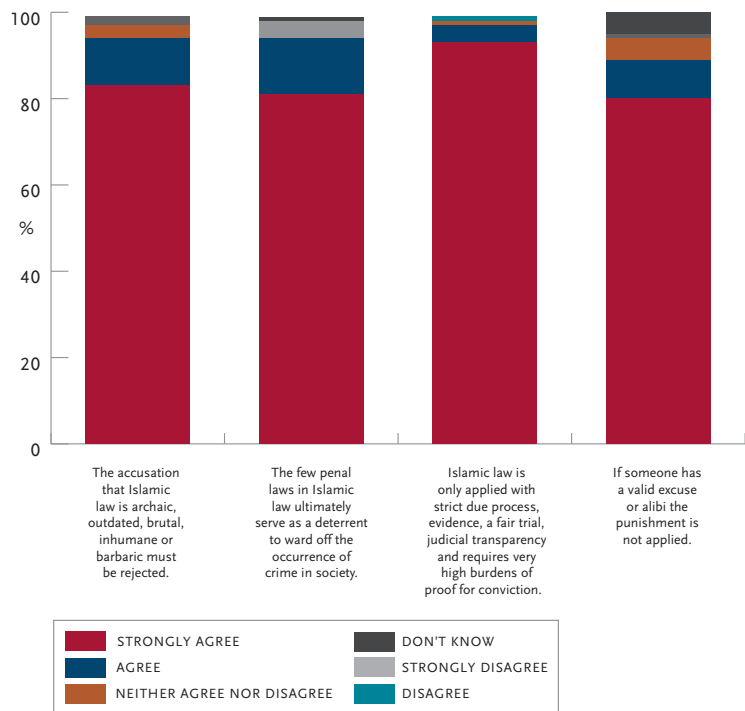
- There was very strong agreement that “Islam is a holistic and comprehensive way of life” (94% “strongly agreed”) and that “Islamic law is only applied with strict due process, evidence, a fair trial, judicial transparency and requires very high burdens of proof for conviction” (93% “strongly agreed”).

- At the other extreme, agreement was much lower that “Consensus of the companions of the Prophet Muhammad forms definitive evidence” (67% “strongly agreed”, 19% “agreed”, 6% “neither agreed nor disagreed”, 3% “disagreed” and 5% “did not know”), and that “Opposing established consensus of the companions of the Prophet Muhammad is impermissible” (60% “strongly agreed”, 11% “agreed”, 15% “neither agreed nor disagreed”, 6% “disagreed”, 1% “strongly disagreed” and 6% “did not know”).

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Islamic Law and Consensus (1) CHART 12



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Islamic Law and Consensus (2) CHART 13

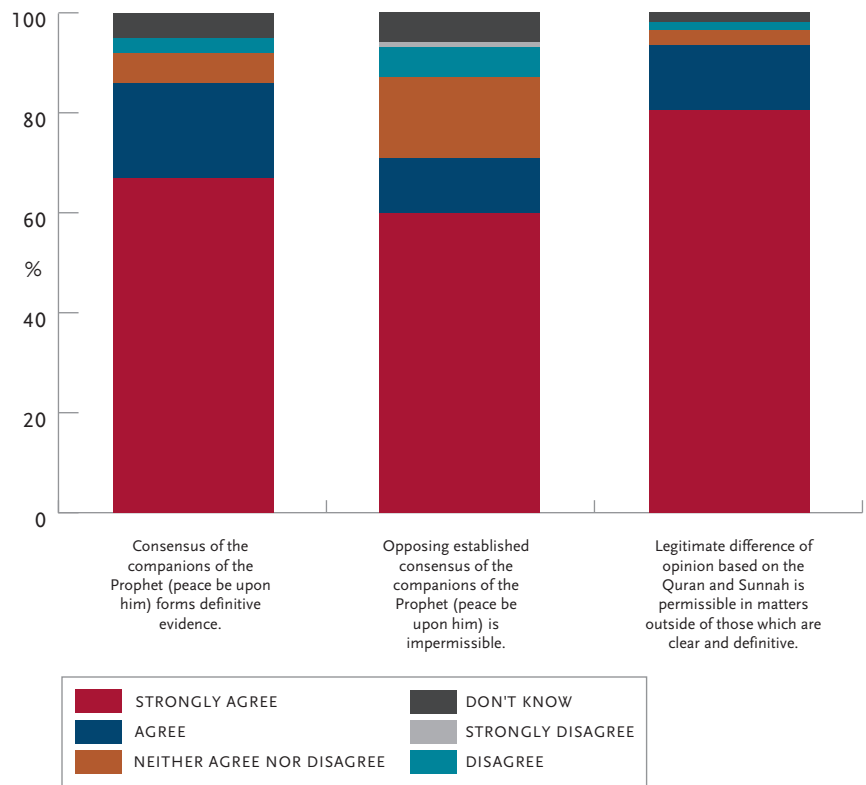


6.3.4 ISLAMIC LAW AND CONSENSUS

An average for the 11 statements about “Islamic Law and Consensus” showed that 80% “strongly agreed”, 11% “agreed”, 4% “neither agreed nor disagreed”, 2% “disagreed”, 1% “strongly disagreed and 2% “did not know”. These responses are equivalent to a mean score of 4.72 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Islamic Law and Consensus (3)

CHART 14



6.3.5 | THE RIGHTS OF MEN AND WOMEN IN ISLAM

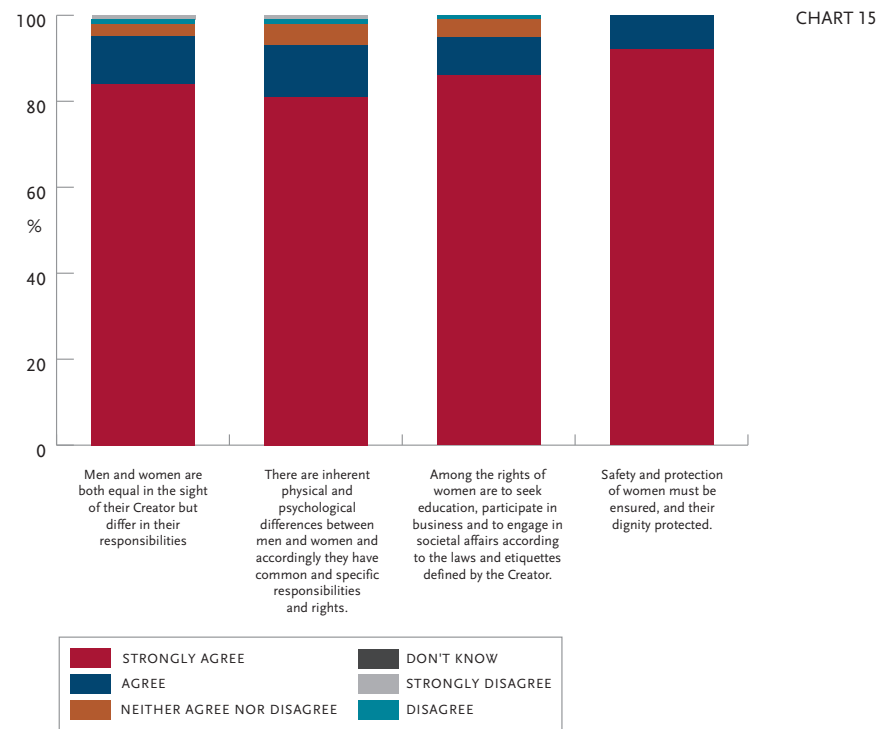
Respondents were asked to consider their level of agreement with 16 statements about the rights of men and women in Islam.

- Seven of the statements produced no disagreement at all and between 88% and 97% in strong agreement. These seven statements were “Safety and protection of women must be ensured, and their dignity protected”, “Both men and women are required to cover specific parts of their body”, “Marriage in Islam is restricted to people of opposite genders and extra-marital relations are forbidden”, “Family in Islam is the cornerstone of society and hence it should be protected”, “Bringing up and nurturing children is the obligation of the family”, “Marriage in Islam is based on love and mercy, mutual respect and cooperation” and “Forced marriages are forbidden in Islam”. Of these, the single greatest level of agreement was with “Forced marriages are forbidden in Islam” (97% “strongly agreed”, 3% “agreed”).

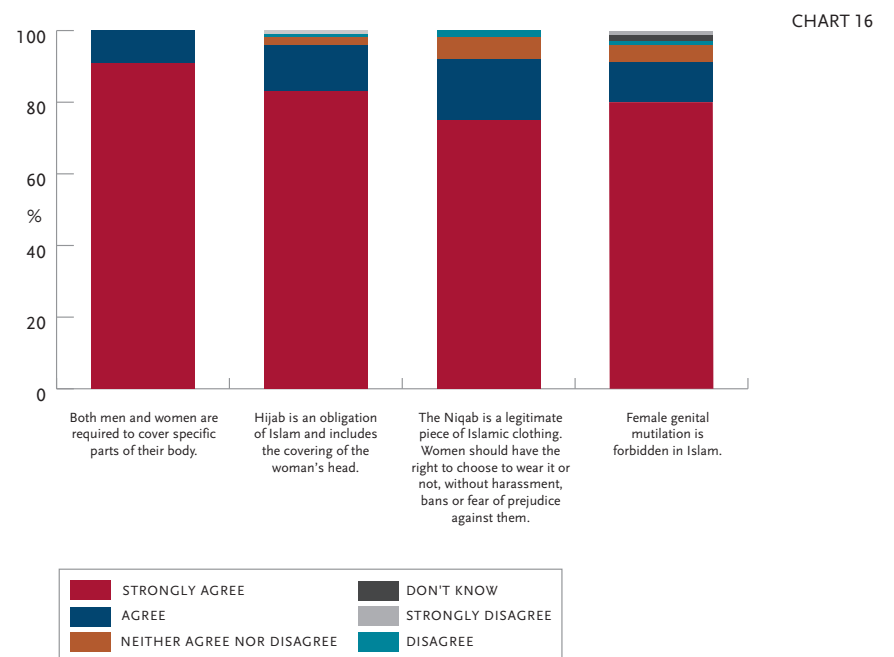
- Even the statements under this heading, which attracted fewest respondents in strong agreement, did so mostly as a consequence of a higher-than-usual level of “not strong” agreement, of “neither agree nor disagree” or of “don’t know” rather than of actual disagreement.

- Three statements did, however, produce less than 80% in strong agreement: “The Niqab is a legitimate piece of Islamic clothing. Women should have the right to choose to wear it or not, without harassment, bans or fear of prejudice against them”, “Those who commit homosexual or adulterous acts whilst recognising them as sinful remain Muslim, as is the case with those who commit other major sins” and “Female genital mutilation is forbidden in Islam”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: The Rights of Men and Women in Islam (1)



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: The Rights of Men and Women in Islam (2)



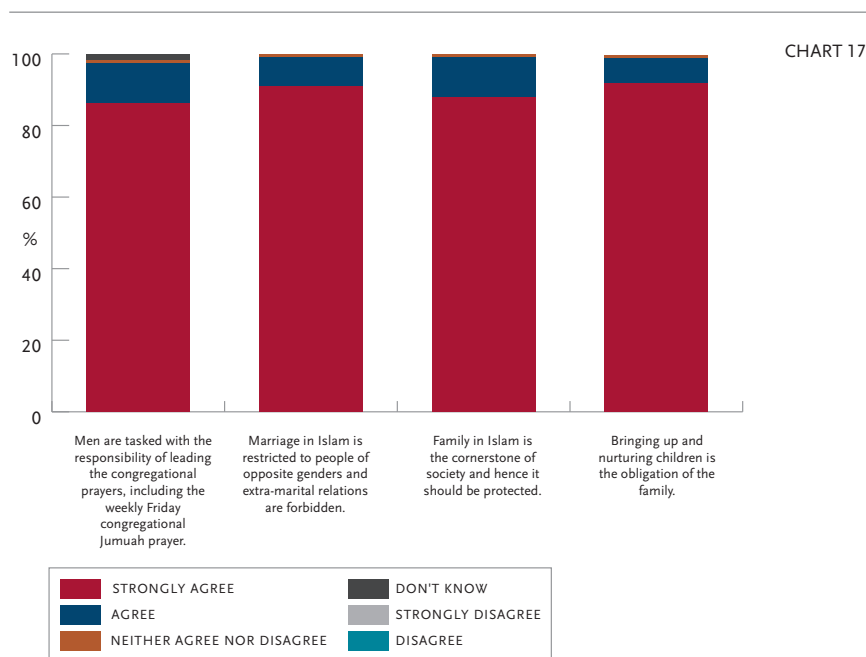
6.3.5 THE RIGHTS OF MEN AND WOMEN IN ISLAM

The average for the sixteen statements about “The Rights of Men and Women in Islam” showed that 86% “strongly agreed”, 10% “agreed”, 2% “neither agreed nor disagreed”, 1% “disagreed”, less than 1% “strongly disagreed” and 1% “did not know”. These responses are equivalent to a mean score of 4.83 where 1 is “strongly disagree” and 5 is “strongly agree”.

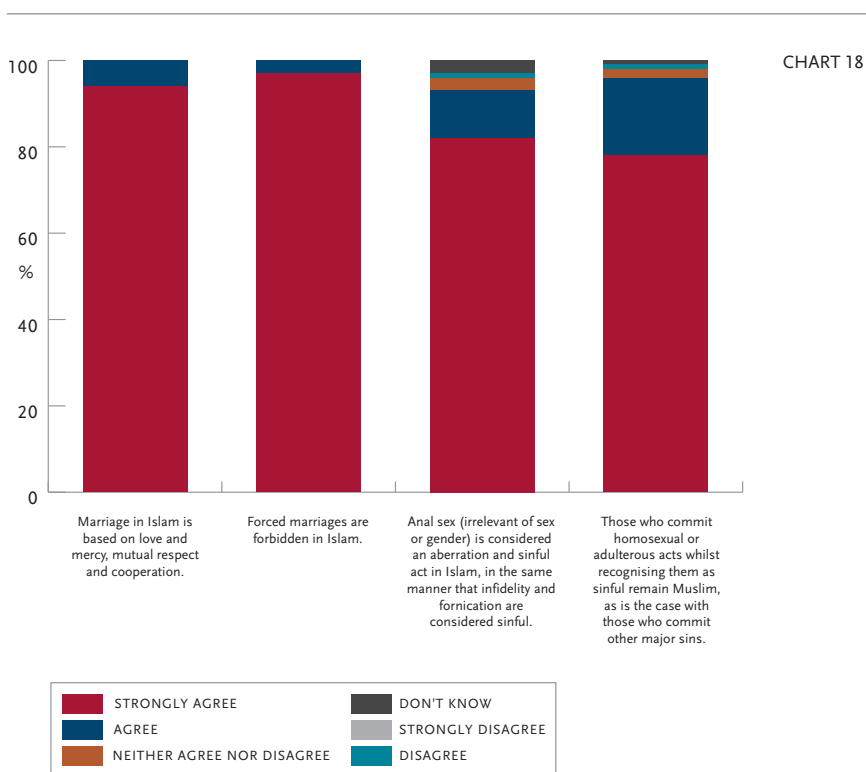
The views of men and women were very similar on this set of questions.



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: The Rights of Men and Women in Islam (3)



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: The Rights of Men and Women in Islam (4)



6.3.6 | GLOBAL HUMANITY

Respondents were asked to indicate how strongly they agreed with 10 statements about Global Humanity.

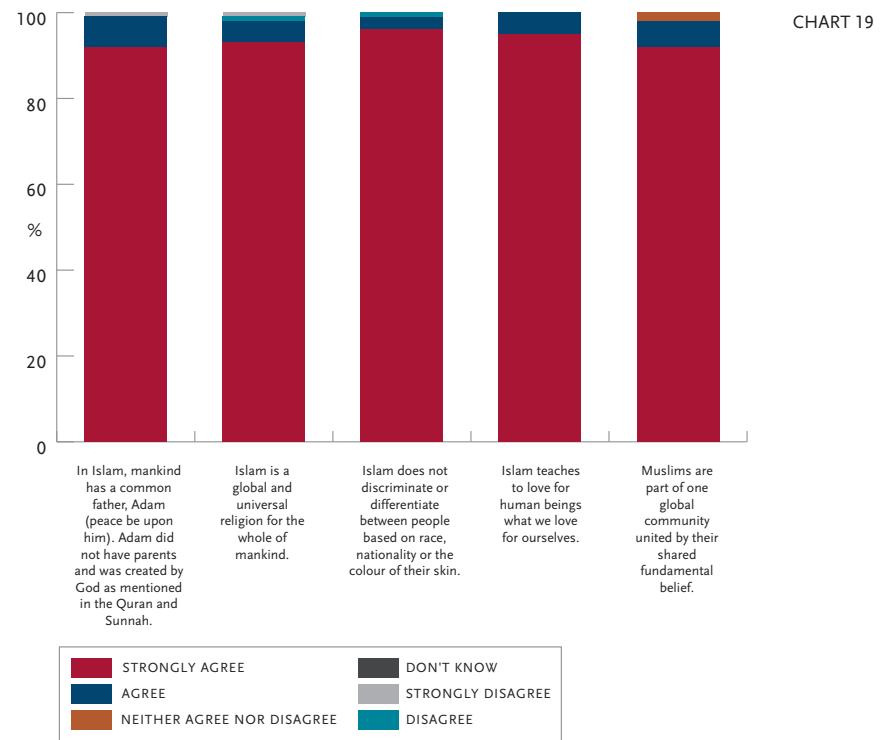
• All but two of the statements produced strong agreement from at least 90% of respondents and at most 2% disagreement. Indeed, five of the statements produced no disagreement at all. They were: “Islam teaches to love for human beings what we love for ourselves”, “Muslims are part of one global community united by their shared fundamental belief”, “Muslims have a religious duty to be compassionate, just and ethical to all living beings”, “Muslims consider Israel to be unjustly and illegally occupying Palestinian land” and “Justice and fairness must be restored in Palestine for the benefit of all peoples regardless of their races, colours and creeds living in the region”.

• The statement “Muslims consider Israel to be unjustly and illegally occupying Palestinian land” attracted a slightly lower level of strong agreement (88%). However, most of the remaining respondents stated that they “agreed” but not strongly.

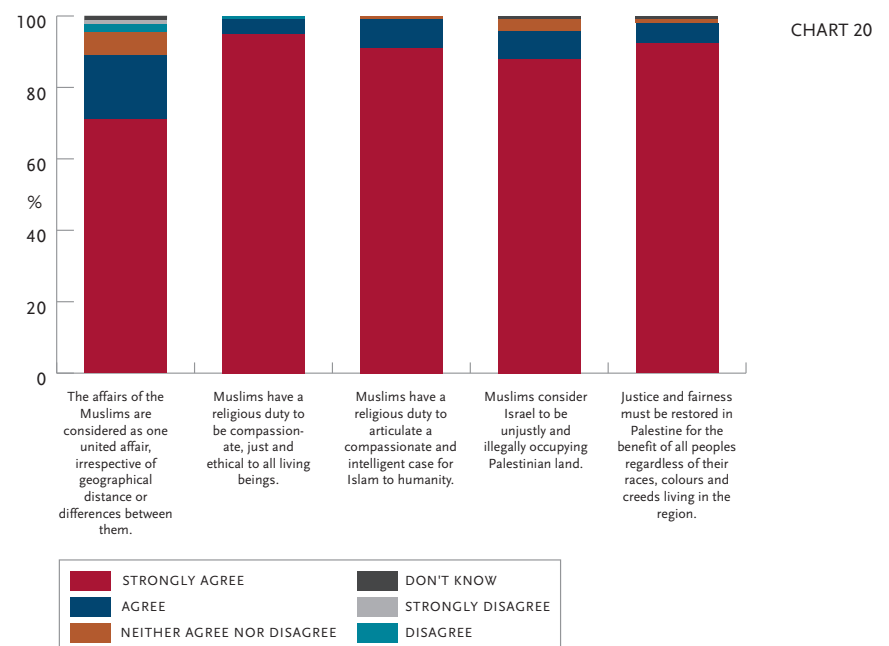
• Agreement with this set of statements was lowest for “The affairs of the Muslims are considered as one united affair, irrespective of geographical distance or difference between them”, with which only 71% “strongly agreed” and 3% disagreed.

The average for the ten statements about Global Humanity showed that 91% “strongly agreed”, 7% “agreed”, 1% “neither agreed nor disagreed”, 1% “disagreed”, less than 1% “strongly disagreed” and less than 1% “did not know”. These responses are equivalent to a mean score of 4.88 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Global Humanity (1)



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Global Humanity (2)





6.3.7 | ISLAMIC GOVERNANCE

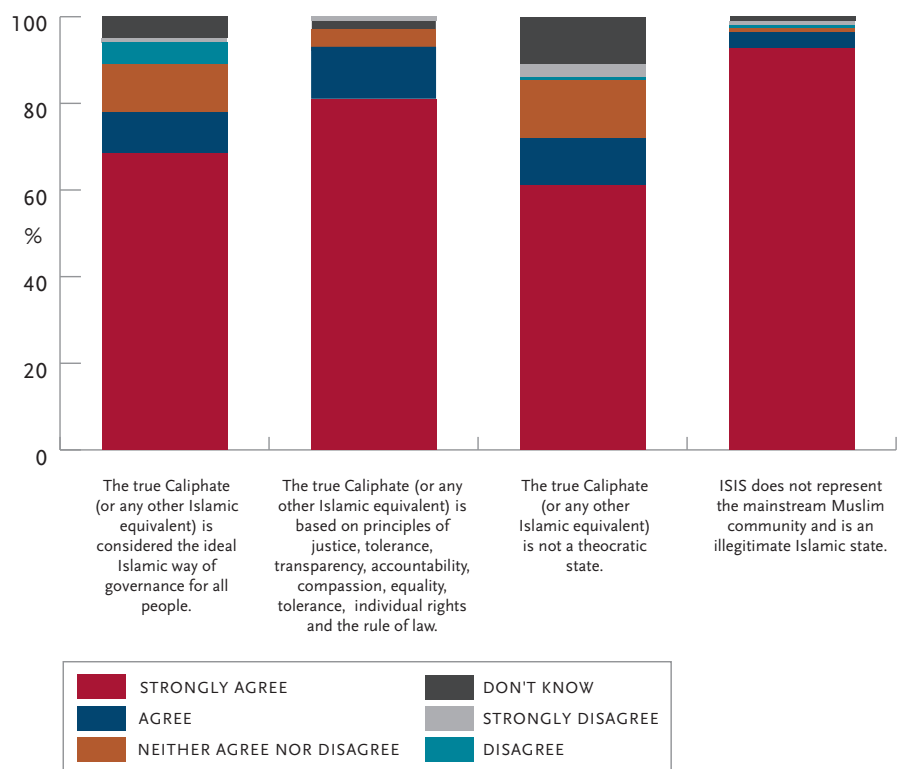
The statements about Islamic Governance produced slightly below average levels of agreement compared with the other subject areas.

- Only 4 of the 12 statements attracted strong agreement from 90% or more of respondents. These four statements were “Islam forbids the wanton killing of non-combatants in war, and the unlawful killing of people away from a battlefield” (95% strongly agreed), “There is no compulsion in religion. No one can be forced to become a Muslim” (95%), “ISIS does not represent the mainstream Muslim community and is an illegitimate Islamic state” (94%), and “Islam promotes compassion and justice for all people regardless of religion, social status, race or any other context” (91%).

- Some of the lowest levels of strong agreement for the survey as a whole were recorded for the following statements: “The true Caliphate (or any other Islamic equivalent) is not a theocratic state” (61% strongly agreed) and “The true Caliphate (or any other Islamic equivalent) is considered the ideal Islamic way of governance for all people” (69%). In both cases, a high proportion of respondents “neither agreed nor disagreed” (12% and 11% respectively) with the statements or did not know (11% and 5% respectively),

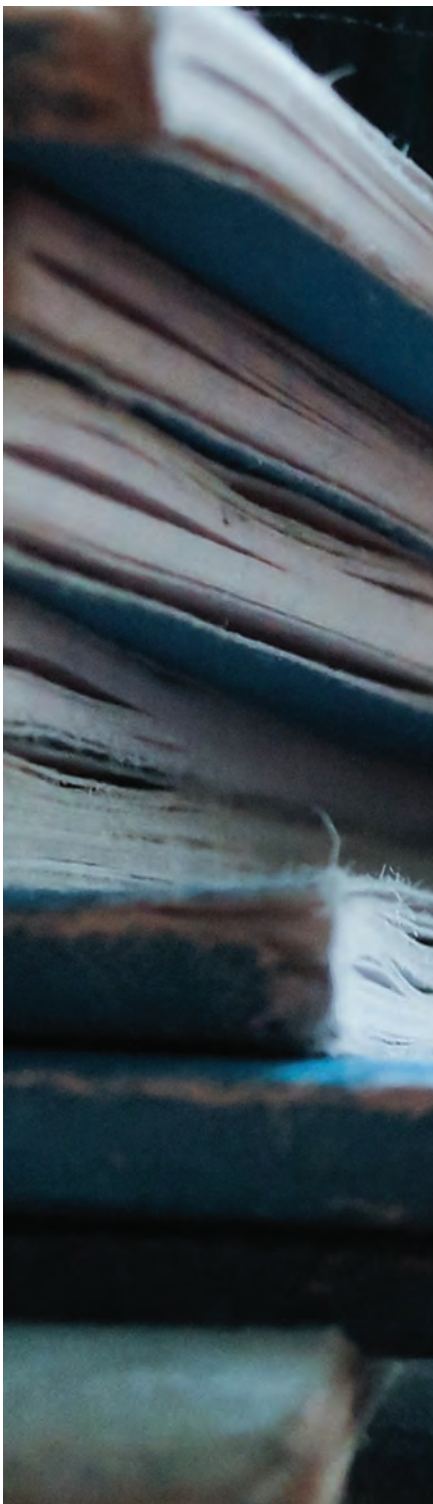
“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Islamic Governance (1)

CHART 21



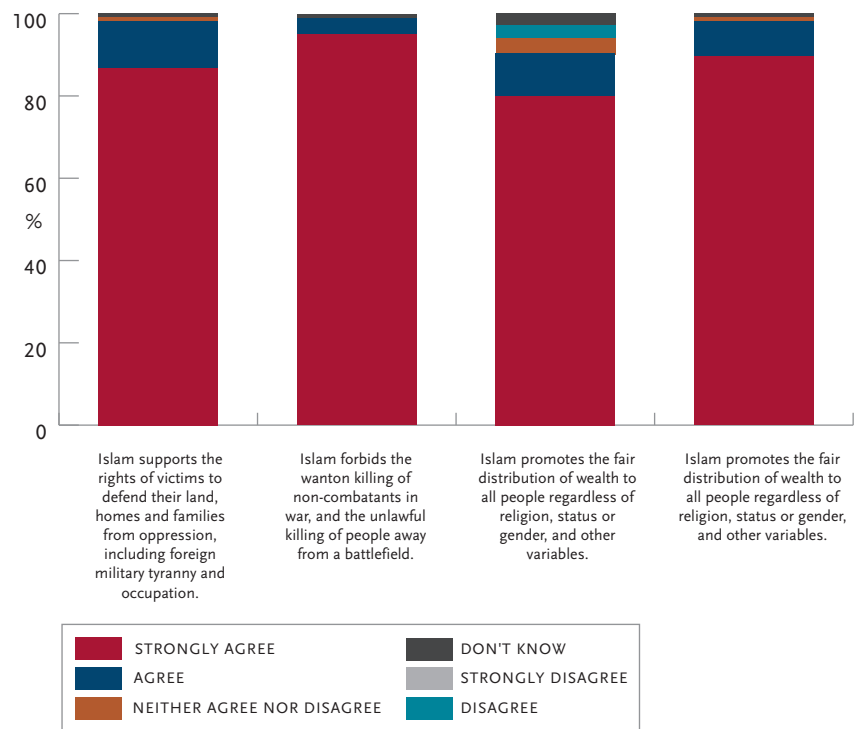
but nevertheless disagreement at 5% and 6% respectively was amongst the highest for the survey as a whole.

The average for the twelve statements about “Islamic Governance” showed that 84% “strongly agreed”, 8% “agreed”, 4% “neither agreed nor disagreed”, 1% “disagreed”, 1% “strongly disagreed” and 3% “did not know”. These responses are equivalent to a mean score of 4.80 where 1 is “strongly disagree” and 5 is “strongly agree”.



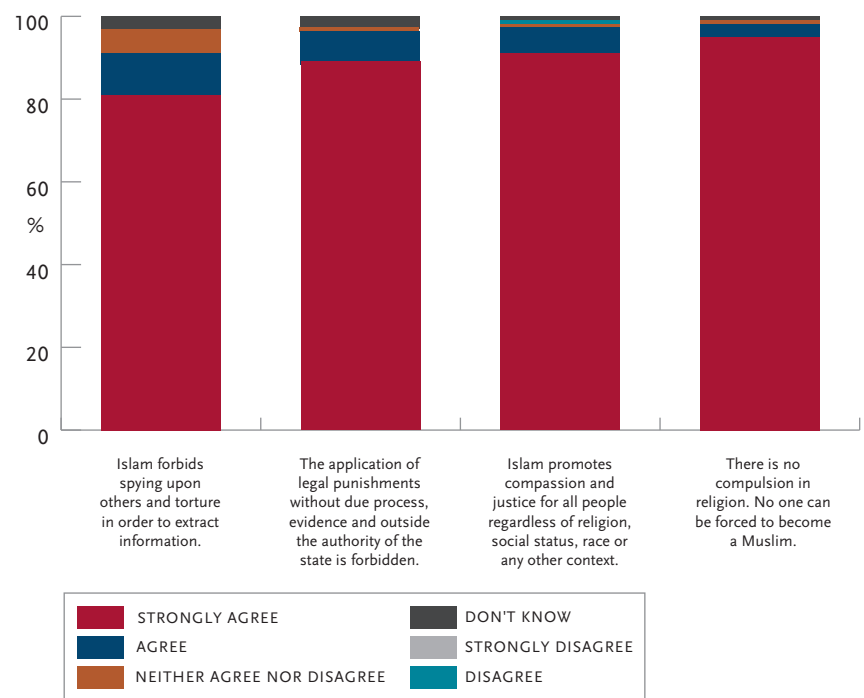
“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Islamic Governance (2)

CHART 22



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Islamic Governance (3)

CHART 23



6.3.8

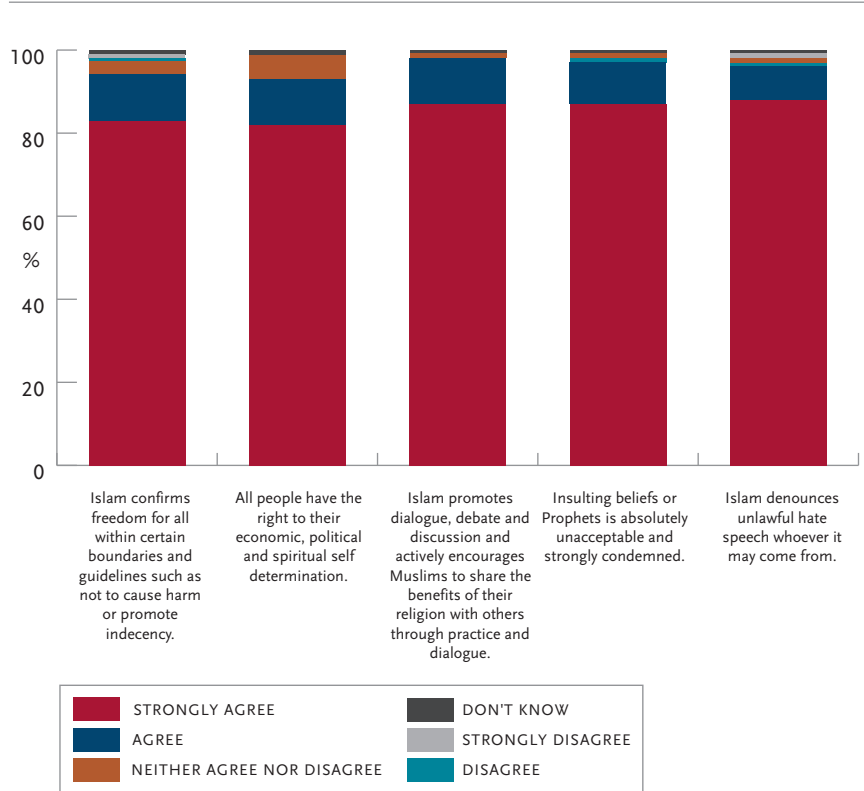
FREEDOM AND FREE SPEECH

A very consistent set of responses was recorded for all of the five statements included in the section on Freedom and Free Speech. In each case, between 82% and 88% “strongly agreed” and between 9% and 12% “agreed”. There was very little disagreement with any of the statements.

The average for the five statements about “Freedom and Free Speech” showed that 86% “strongly agreed”, 11% “agreed”, 2% “neither agreed nor disagreed”, 1% “disagreed”, less than 1% “strongly disagreed” and 1% “did not know”. These responses are equivalent to a mean score of 4.82 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Freedom and Free Speech

CHART 24



6.3.9

JIHAD, EXTREMISM AND TERRORISM

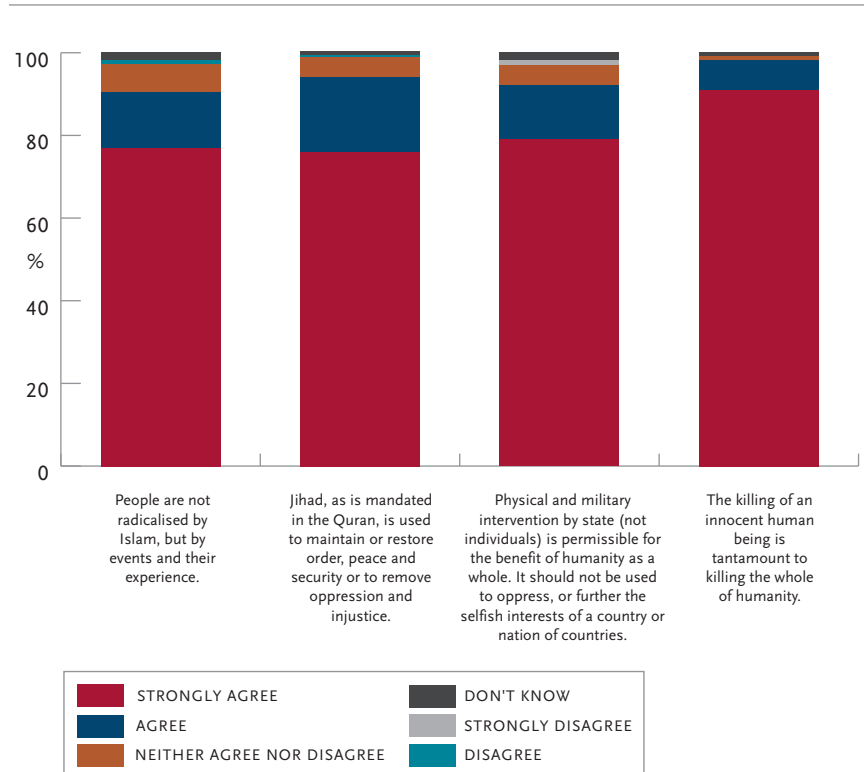
- There was strong agreement that “The killing of an innocent human being is tantamount to killing the whole of humanity” (91% “strongly agreed” and a further 7% “agreed”).

- The other three statements under the heading of Jihad, Extremism and Terrorism attracted relatively few respondents in strong agreement (between 76% and 79% in each case).

- No more than 1% of respondents disagreed with any of the four statements, and none at all that “The killing of an innocent human being is tantamount to killing the whole of humanity”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Jihad, Extremism and Terrorism

CHART 25



The average for the four statements about “Jihad, Extremism and Terrorism” showed that 81% “strongly agreed”, 13% “agreed”, 4% “neither agreed nor disagreed”, less than 1% “disagreed”, less than 1% “strongly disagreed” and 2% “did not know”. These responses are equivalent to a mean score of 4.77 where 1 is “strongly disagree” and 5 is “strongly agree”.



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6.3.10 | CITIZENSHIP

Average level of strong agreement with the nine statements on citizenship was lower than for any other section of the questionnaire.

- Just one statement, “Islam obliges compassion, selflessness and care towards all, including to one’s neighbours (regardless of religion, status, gender and other variables) and the wider community” achieved strong agreement from 90% or more of the sample.

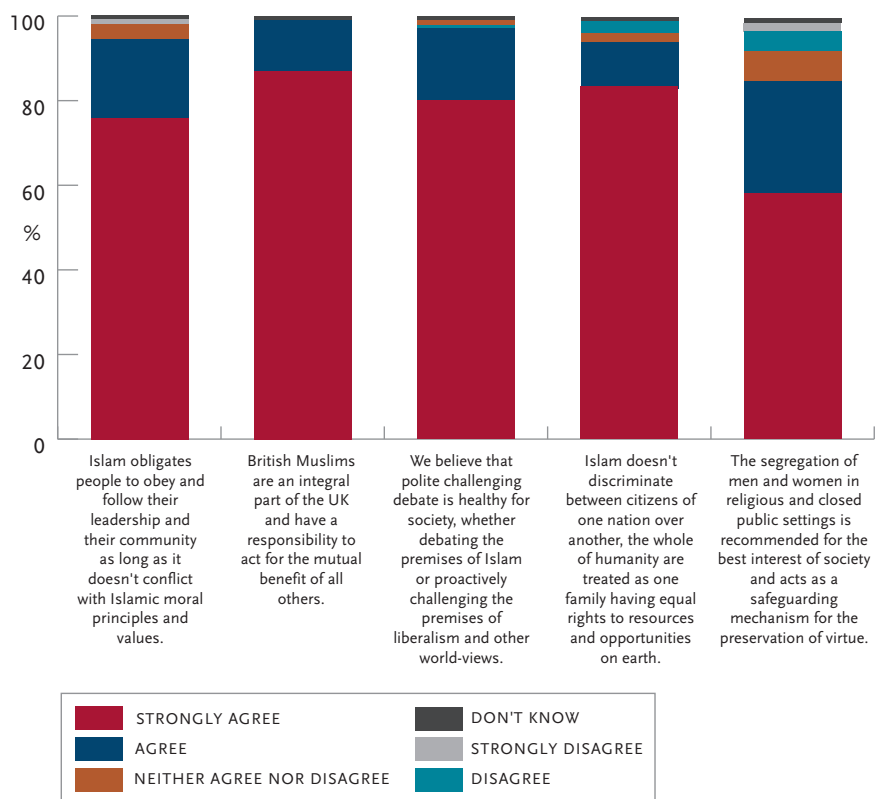
- Strong agreement with the other eight statements ranged from 87% to 58%.

- “The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue” attracted the lowest level of strong agreement (58%) of any of the 95 statements included in the survey as a whole. It also attracted one of the highest levels of disagreement at 7%.

3% disagreed with the statement, “Islam does not discriminate between citizens of one nation over another, the whole of humanity are treated as one family having equal rights to resources and opportunities on earth”, but no more than 2% disagreed with any of the other seven statements about Citizenship. No respondents at all disagreed that “British Muslims are an integral part of the UK and have a responsibility to act for the mutual benefit of all others”, “It is women’s right to facilitate areas of separation for themselves where appropriate” or

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Citizenship (1)

CHART 26



6.3.10 CITIZENSHIP

“Islam obliges compassion, selflessness and care towards all, including to one’s neighbours (regardless of religion, status, gender and other variables) and the wider community”.

Disagreement with the statement “The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue” was highest amongst the following respondent types:

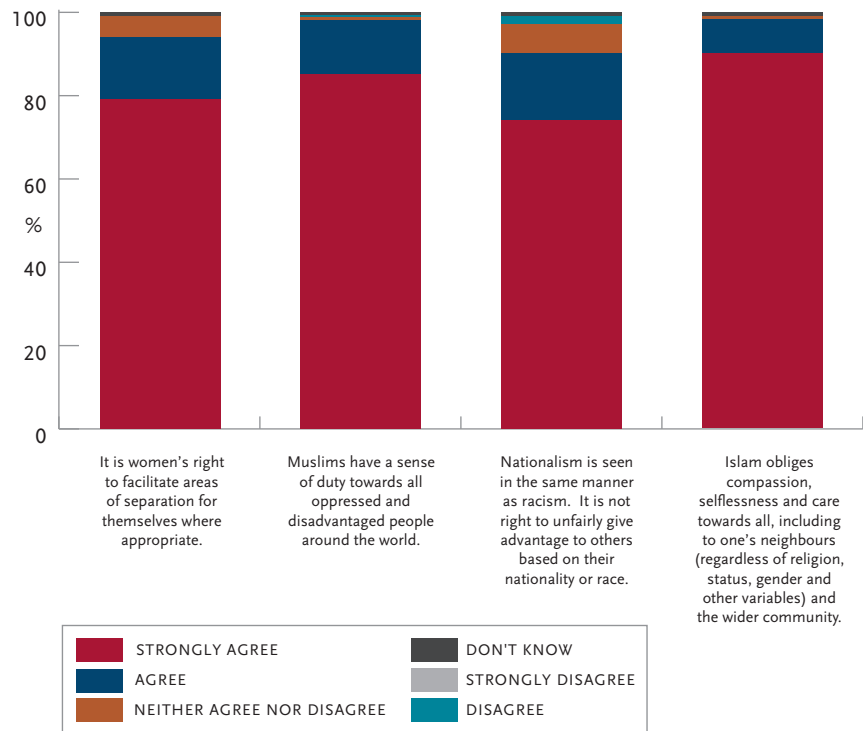
- Islamic Scholars / teachers / academics / educational institute leaders (12%);
- Heads / Spokespersons of a Muslim Organisation (13%);
- Those who qualified in the UK or overseas under recognised Islamic scholars or from a recognised Islamic Institute or College (15%);
- Those who hold a religious or Islamic degree from a recognised University (18%);
- Those educated at a UK or Islamic school or college (13%);
- Those following the Jaafari or “other” schools of jurisprudence (13%).

It should be noted that some respondents were classified under more than one of these breakdowns.

The average for the nine statements about Citizenship showed that 79% “strongly agreed”, 16% “agreed”, 3% “neither agreed nor disagreed”, 1% “disagreed”, less than 1% “strongly disagreed” and 1% “did not know”. These responses are equivalent to a mean score of 4.73 where 1 is “strongly disagree” and 5 is “strongly agree”.

“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Citizenship (2)

CHART 27



6.3.11 | RACE AND SECTARIANISM

There was relatively little difference in views on the seven statements concerning race and sectarianism.

- Between 87% and 93% of respondents “strongly agreed” with five of the statements.

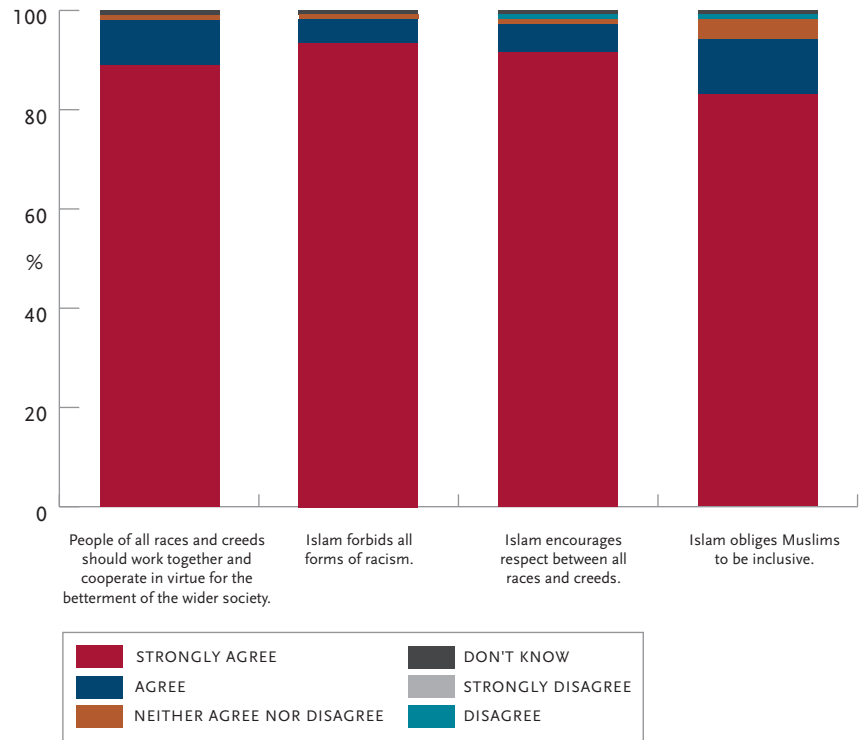
- There was slightly less strong agreement that “Islam obliges Muslims to be inclusive” (83% strongly agreed) and “Islam promotes intelligent inter and intra-faith (including no faith) debate and dialogue, without compromising core Islamic principles and eschatological inevitabilities” (84% strong agreement).

- No more than 1% of respondents disagreed with any of the statements. There was no disagreement at all that “People of all races and creeds should work together and cooperate in virtue for the betterment of the wider society” and “Islam forbids all forms of racism”.

The average for the seven statements about “Race and Sectarianism” showed that 88% “strongly agreed”, 8% “agreed”, 2% “neither agreed nor disagreed”, 1% “disagreed”, less than 1% “strongly disagreed” and 1% “did not know”. These responses are equivalent to a mean score of 4.85 where 1 is “strongly disagree” and 5 is “strongly agree”.

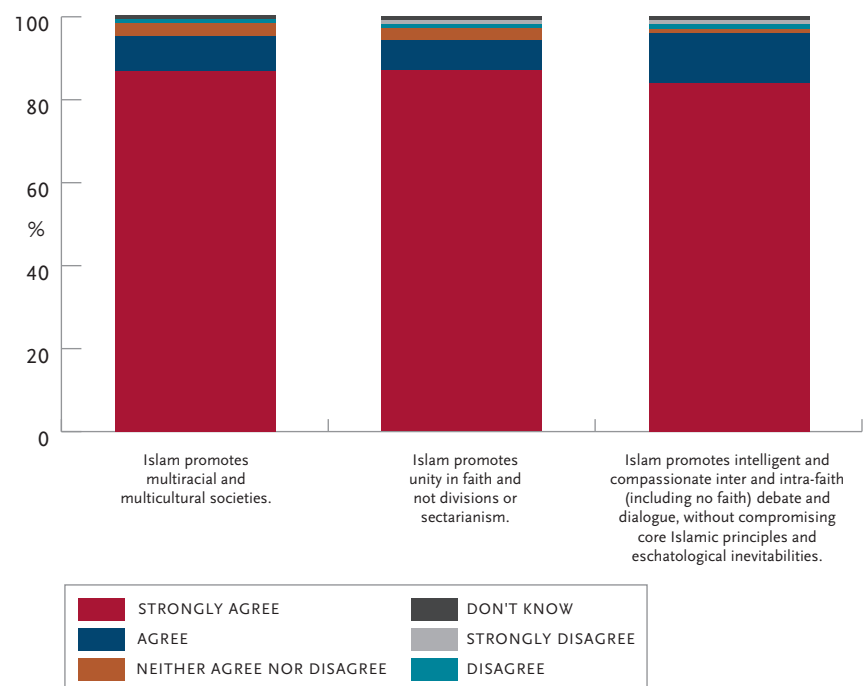
“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Race and Sectarianism (1)

CHART 28



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Race and Sectarianism (2)

CHART 29



6.3.12 | ENVIRONMENT, FOOD AND HEALTH

90% or more of the respondents expressed strong agreement with four of the eight statements on Environment, Food and Health.

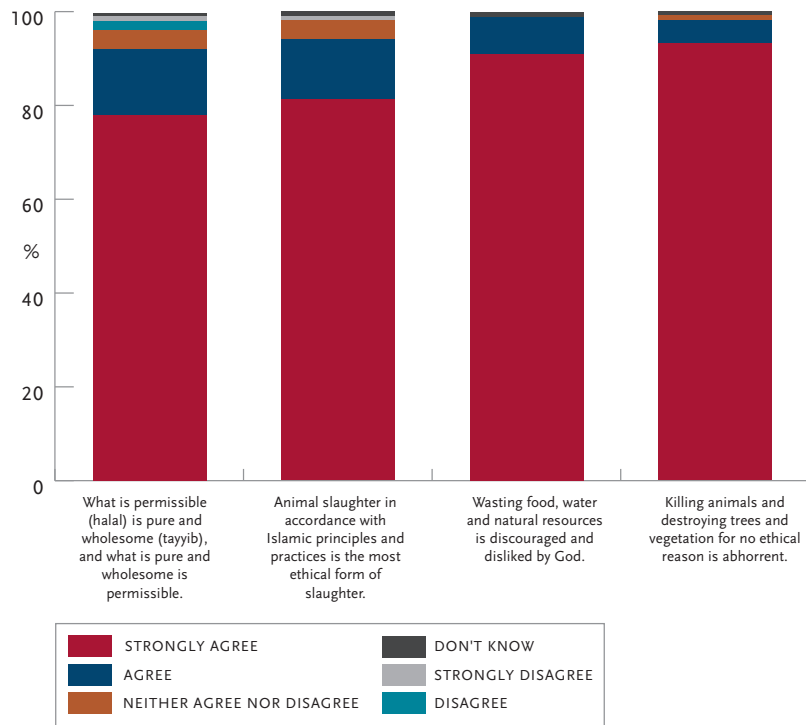
- 90% or more of the respondents expressed strong agreement with four of the eight statements on Environment, Food and Health. These statements were “Wasting food, water and natural resources is discouraged and disliked by God” (91% strong agreement), “Killing animals and destroying trees and vegetation for no ethical reason is abhorrent” (93%), “Human health should not be sacrificed due to business profits” (90%), and “Human beings must be ethical custodians of the Earth. They must protect the environment, preserve animal life and ethically use and distribute the Earth’s resources” (92%).

- Agreement was lowest for “Animal slaughter in accordance with Islamic principles and practices is the most ethical form of slaughter” (80% strong agreement) and “What is permissible (halal) is pure and wholesome (tayyib), and what is pure and wholesome is permissible” (78%). 3% disagreed with this last statement.

The average of the eight statements about “Environment, Food and Health” showed that 87% “strongly agreed”, 10% “agreed”, 2% “neither agreed nor disagreed”, less than 1% “disagreed”, less than 1% “strongly disagreed” and 1% “did not know”. These responses are equivalent to a mean score of 4.84 where 1 is “strongly disagree” and 5 is “strongly agree”.

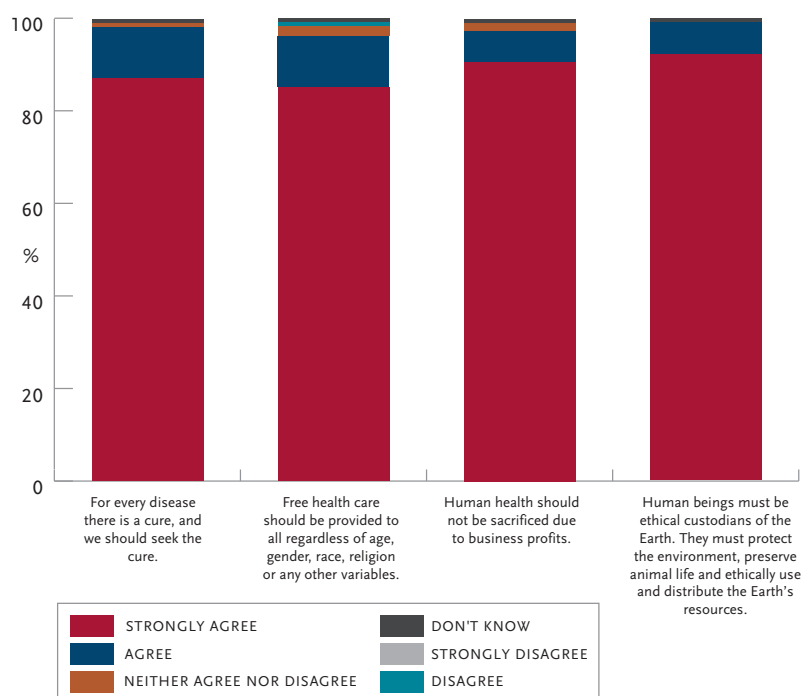
“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Environment, Food and Health (1)

CHART 30



“Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam”: Environment, Food and Health (2)

CHART 31



6.3.13 | COMPARISON OF AGREEMENT BY TOPIC

On average across all 95 statements included in the survey, 86% strongly agreed that the statement represented their own views on Islam, 9% agreed, 3% neither agreed nor disagreed, 1% disagreed, 0.3% strongly disagreed and 1% did not know.

These responses are equivalent to an overall mean score of 4.81 out of 5, where 1 is "strongly disagree" and 5 is "strongly agree".

The table below summarises the average level of strong agreement, and the mean score out of 5, for each of the twelve subject topics covered by the questionnaire. It can be seen that agreement with the statements under the heading "Belief in God" was clearly higher than for any other heading. This was followed by the statements under the headings "Revelation", "Global Humanity" and "Prophethood", all of which attracted an average of 90% or more in strong agreement with the statements.

Lowest (though still extremely high) levels of strong agreement were recorded for the statements under the heading "Citizenship", "Islamic Law and Consensus" and "Jihad, Extremism and Terrorism", all of which attracted 81% or fewer in strong agreement.

	AVERAGE % STRONGLY AGREEING	MEAN SCORE (1=STRONGLY DISAGREE, 5=STRONGLY AGREE)
Belief in God	96	4.93
Revelation	93	4.88
Global humanity	91	4.88
Prophethood	90	4.83
Race and sectarianism	88	4.85
Environment, food and health	87	4.84
The rights of men and women in Islam	86	4.83
Freedom and free speech	86	4.82
Islamic governance	84	4.80
Jihad, extremism and terrorism	81	4.77
Islamic law and consensus	80	4.72
Citizenship	79	4.73

6.3.14

STATEMENTS ATTRACTING HIGHEST AND LOWEST LEVELS OF STRONG AGREEMENT

The 11 statements attracting the highest levels of strong agreement across the sample as a whole are shown below. At least 95% of the sample expressed strong agreement with each of these statements:

	% STRONGLY AGREEING
God is the sole creator, uniquely One and has no partners.	99
God is the only One worthy of worship and all acts of worship should only be directed to Him alone.	98
The Prophet Muhammad is the last and final prophet and messenger of God.	97
The Quran is the direct and unchanged revelation and word of God, sent down for the whole of humanity for the whole of humanity.	97
The Prophet Muhammad is a mercy to all of humanity	97
The Prophet Muhammad is the last and final prophet and messenger of God.	97
Forced marriages are forbidden in Islam.	97
Islam is the final true religion God has revealed to mankind.	96
Islam does not discriminate or differentiate between people based on race, nationality or the colour of their skin.	96
Muslims have a religious duty to be compassionate, just and ethical to all living beings.	95
There is no compulsion in religion. No one can be forced to become a Muslim.	95
God doesn't take the form of His creation..	95

The 11 statements attracting the lowest levels of strong agreement are shown below. No more than 76% of the sample expressed strong agreement with these statements:

	% STRONGLY AGREEING
Jihad, as is mandated in the Quran, is used to maintain or restore order, peace and security or to remove oppression and injustice.	76
Islam obligates people to obey and follow their leadership and their community as long as it doesn't conflict with Islamic moral, principles and values.	76
Authentic prophetic practices and teachings (known as Sunnah) are revelation from God and are infallible.	75
The Niqab is a legitimate piece of Islamic clothing. Women should have the right to choose to wear it or not, without harassment, bans or fear of prejudice against them.	75
Nationalism is seen in the same manner as racism. It is not right to unfairly give advantage to others based on their nationality or race.	74
The affairs of the Muslims are considered as one united affair, irrespective of geographical distance or difference between them.	71
The true Caliphate (or any other Islamic equivalent) is considered the ideal Islamic way of governance for all people.	69
Consensus of the companions of the Prophet Muhammad forms definitive evidence.	67
The true Caliphate (or any other Islamic equivalent) is not a theocratic state.	61
Opposing established consensus of the companions of the Prophet Muhammad is impermissible.	60
The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue.	58

Eleven of the 95 statements attracted disagreement amongst 3% or more of the total sample (i.e. at least 5 “influential British Muslims” disagreed with the statement). Not all of these statements were amongst those attracting the lowest levels of strong agreement. The statements which had not also featured in the list of those attracting the lowest levels of strong agreement are shown in bold in the table below. The table ranks the statements based on the overall level of disagreement (strong or otherwise).

	% “DISAGREEING” / “STRONGLY DISAGREEING	% STRONGLY DISAGREEING
The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue.	7.3	2.0
Opposing established consensus of the companions of the Prophet Muhammad is impermissible.	7.3	1.3
The true Caliphate (or any other Islamic equivalent) is considered the ideal Islamic way of governance for all people.	6.0	1.3
Islam is in no need of reformation since Islamic principles, laws and values are timeless relevant.	5.3	0.7
The true Caliphate (or any other Islamic equivalent) is not a theocratic state.	4.7	3.3
All the sacred laws and dictates of the Divine scripture (Quran) are applicable throughout time.	4.7	1.3
Islamic jurisprudence is able to apply Islamic laws and values at all times and in all places.	4.0	1.3
Authentic prophetic practices and teachings (known as Sunnah) are revelation from God and are infallible.	3.3	1.3
The affairs of the Muslims are considered as one united affair, irrespective of geographical distance or difference between them.	3.3	0.7
Islam promotes the fair distribution of wealth to all people regardless of religion, status or gender, and other variables.	3.3	0.0
Islam does not discriminate between citizens of one nation over another, the whole of humanity are treated as one family having equal rights to resources and opportunities on earth.	3.3	0.0

6.3.15

SUMMARY OF VIEWS BY RESPONDENT TYPE

Respondent types recording significantly greater than average agreement with the statements (at the 95% level of statistical confidence) are shown in the table below. These are the respondent types who could be said to demonstrate the strongest Islamic faith.

The table shows the percentage of the total sample each respondent type represents, the average level of “strong agreement” shown across the statements as a whole and the mean score. It can be seen that respondents following the Salafi theological creed and the Shafi’i or Hanbali School of jurisprudence were most supportive of “normative Islam”:

RESPONDENT TYPE	% OF SAMPLE	AVERAGE % STRONGLY AGREEING	MEAN SCORE (1=STRONGLY DISAGREE, 5=STRONGLY AGREE)
All respondents		86	4.81
Salafi theological creed.	19	94	4.93
Shafi’i/Hanbali school of jurisprudence	25	93	4.91
Athari theological creed	11	89	4.86
Educated no higher than ‘A’ level or equivalent	9	89	4.85
Islamic scholar / teacher or Islamic Academic / Educational Institute Leader	29	89	4.84
Qualified in the UK under recognised Islamic scholars	16	89	4.84

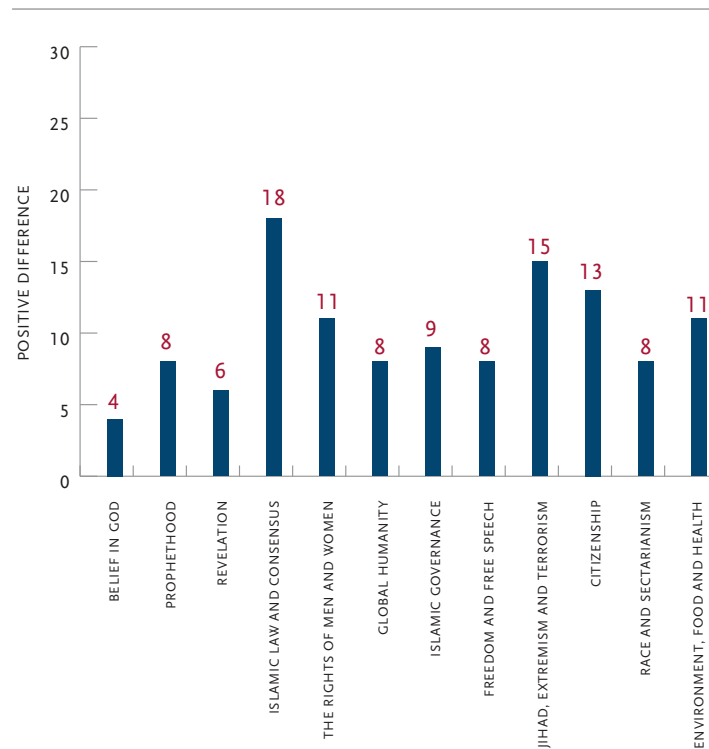
Chart 32 demonstrates that the tendency for those following the Salafi theological creed to show higher average levels of strong agreement was seen for each of the twelve groupings of statements. It was most apparent for the statements under the “Islamic law and Consensus”, “Jihad, Extremism and Terrorism”, “Citizenship”, “The Rights of Men and Women” and “Environment, Food and Health” headings.

Similarly, those following the Shafi'i or Hanbali School of jurisprudence showed higher average levels of strong agreement for each of the twelve sets of statements. This is illustrated by Chart 33. As with the followers of the Salafi creed, the difference was most apparent for the statements under the “Islamic law and Consensus”, “Citizenship”, “Jihad, Extremism and Terrorism”, “The Rights of Men and Women” and “Environment, Food and Health” headings.

Bearing in mind that over half (59%) of those following the Salafi theological creed also follow the Shafi'i or Hanbali school of jurisprudence, it is perhaps not surprising that the pattern of response is similar for the two groups.

**Level of “Strong Agreement”: Salafi versus Rest of Sample
Magnitude of Positive Difference (% Points)**

CHART 32

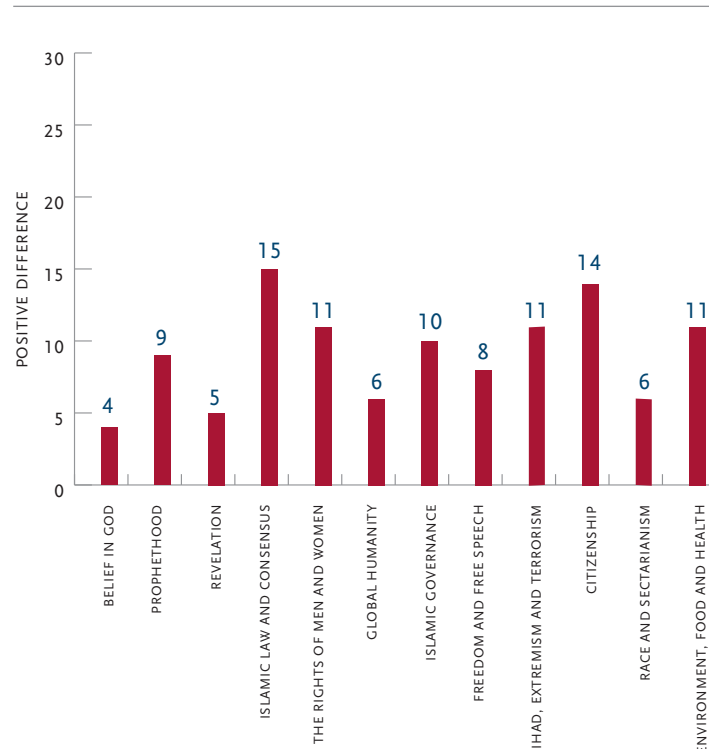


The tendency for the other respondent types identified above as showing greater than average agreement to the statements across the survey as a whole was particularly marked for the following topics:

- Those following the Athari creed were particularly likely to agree with the “Islamic Law and Consensus” statements (average of 89% “strongly agreed” compared with 79% for other respondents) and with the “Jihad, Extremism and Terrorism” statements (90% compared with 80%).
- Those educated to no higher than ‘A’ Level or equivalent were particularly likely to agree with “The rights of men and women in Islam” statements (average of 94% “strongly agreed” compared with 85% for other respondents).

**Level of “Strong Agreement”: Shaafi'i / Hanbali
versus Rest of Sample Magnitude of Positive Difference**

CHART 33



• Islamic scholars / teachers and Islamic Academic / Educational Institute Leaders were particularly likely to agree with the “Freedom and Free Speech” statements (average of 92% “strongly agreed” compared with 83% for other respondents).

Those qualified in the UK amongst recognised Islamic scholars showed at least marginally above average levels of strong agreement for each of the twelve sets of statements.

Respondent types showing the lowest levels of support for “normative Islam” are shown below. It should be noted that, although all these respondent types showed significantly lower levels of agreement than other respondent types, their agreement with the statements was nevertheless extremely high by any normal standards:



RESPONDENT TYPE	% OF SAMPLE	AVERAGE % STRONGLY AGREEING	MEAN SCORE (1=STRONGLY DISAGREE, 5=STRONGLY AGREE)
All respondents	100	86	4.81
Jaafari or “other” school of jurisprudence	20	79	4.69
Ashari / Maturidi / Sufi theological creed	18	82	4.77
Qualified overseas from recognised Islamic Institute/ College or under recognised Islamic scholars	21	83	4.77
Head / Spokesperson of Muslim organisation	27	83	4.79

The tendency for those following the Jaafari or “other” school of jurisprudence to show lower average levels of strong agreement applied to each of the twelve sets of statements, as shown by Chart 34.

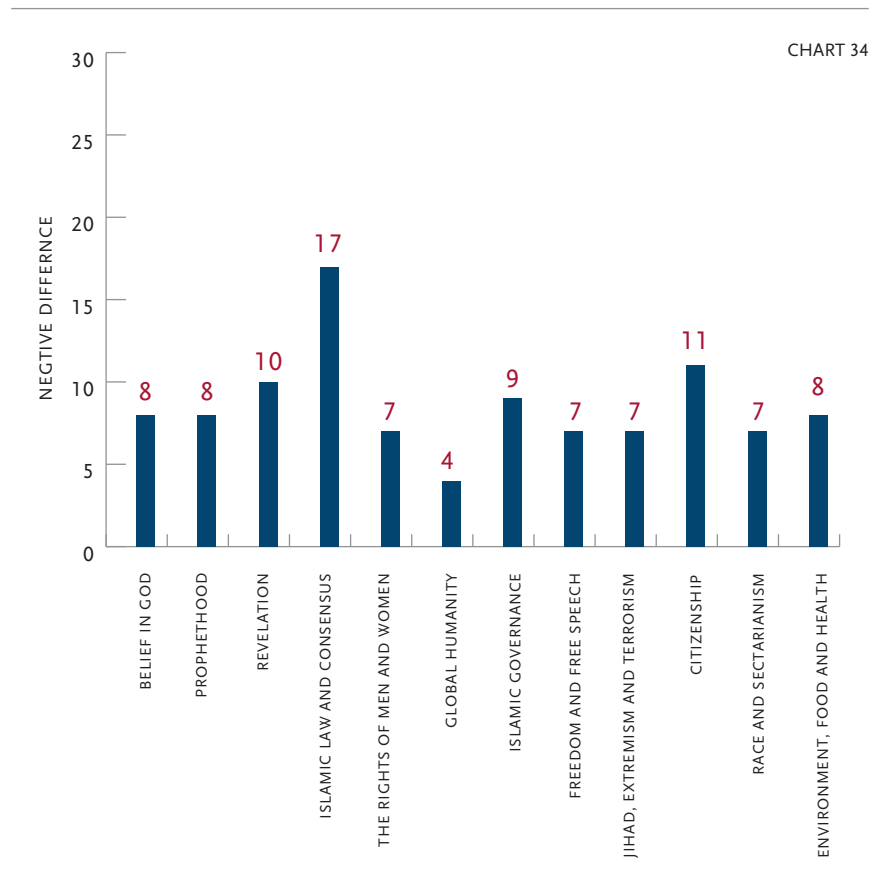
The negative difference was particularly marked for the statements under the “Islamic Law and Consensus” heading

The tendency for the three other respondent types noted above as showing lower than average levels of strong agreement applied quite uniformly for most of the subject headings, but was particularly apparent as follows:

- Those following the Ashari, Maturidi or Sufi theological creeds were particularly likely to show less strong agreement for the “Jihad, Extremism and Terrorism” statements (73% strongly agreed compared with 83% for other respondents) and the “Citizenship” statements (72% compared with 81%);
- Those who qualified overseas from a recognised Islamic Institute / College or under recognised Islamic scholars were particularly likely to show less strong agreement for the “Islamic Law and Consensus” statements (74% strongly agreed compared with 82% for other respondents) and the “Jihad, Extremism and Terrorism” statements (75% compared with 82%);
- Heads / Spokespersons of a Muslim organisation were particularly likely to show less strong agreement for the “Freedom and Free Speech” statements (78% strongly agreed compared with 88% for other respondents) and the “Citizenship” statements (72% compared with 82%).

Bearing in mind that over half (59%) of those following the Salafi theological creed also follow the Shafi’i or Hanbali school of jurisprudence, it is perhaps not surprising that the pattern of response is similar for the two groups.

Level of “Strong Agreement”: Jafari / “Other” School of Jurisprudence versus Rest of Sample Magnitude of Negative Difference (% Points)



PICKERSGILL CONSULTANCY AND PLANNING LTD (PCP)



Pickersgill Consultancy and Planning is a full service market research agency and consultancy based in York. The company was founded in 1990 by its current Managing Director Peter Pickersgill and has enjoyed over 25 years of successful trading.

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The company's professional standards are guaranteed by its status as Company Partner of the Market Research Society and its Managing Director's full membership of the Society for over 30 years. It is registered under the Data Protection Act.

PCP's services include all types of quantitative research (face-to-face, telephone, postal and online surveys), qualitative research (focus groups and depth interviews), mystery shopping, statistical and other consultancy. The company has its own 12-unit in-house team of telephone interviewers who work under the direction of the Telephone Interviewer Supervisor. All telephone calls are recorded, so enabling any queries regarding the quality of an interviewer's work to be resolved speedily and efficiently. The recordings are also an invaluable aid to interviewer training.

The company employs supervisors in each of the nine regions of the country for its face-to-face and mystery shopping work. Each supervisor is responsible for a large number of interviewers and mystery shoppers, ensuring that the company can meet requests for even large-scale projects at short notice.

PCP works across a wide range of market sectors, with no particular specialisation. Its clients range from some of the most sophisticated users of research in the country to small organisations with little or no previous experience of market research. Clients include, amongst many others, Nestle Rowntree, Royal Voluntary Services, The Kennel Club, Visit York, Portakabin, Close Brothers Motor Finance and many local authorities. The company also undertakes contracted-out interviewing projects and statistical consultancy for other market research agencies.

Projects undertaken have ranged in size from a few hundred to around £100,000 pounds.

PCP's Managing Director Peter Pickersgill has over 20 years as a buyer and user in addition to 25 years as a provider of research. He won the Market Research Society's Special Award for Research Effectiveness for a paper given at the Society's 1991 Annual Conference.



5PILLARS

5Pillars is an independent British news website which reports on domestic and international Muslim affairs. It was founded in April 2013 by journalists Roshan Muhammad Salih and Dilly Hussain.

By January 2014, 5Pillars had consolidated itself as the second busiest British Muslim website in terms of online traffic, and the most read Muslim news site in the UK, as confirmed by its Alexa ranking.

5Pillars prides itself on being financially independent, non-sectarian and grassroots focused, allowing it to accommodate the theological, ethnic and political diversity that exists within the British Muslim community.

Regular contributors for 5Pillars include leading Muslim activists, prominent journalists, heads of organisations and aspiring student bloggers.

The mainstream newspapers regularly pick up stories from 5Pillars, and both Roshan Muhammed Salih and Dilly Hussain frequently appear on media platforms to comment on domestic and international Muslim affairs in relation to Islamophobia, the war on terror and western foreign policy.

CRITERIA FOR “INFLUENTIAL BRITISH MUSLIM”

Prior to the compilation of the list of 352 “influential British Muslims”, it was agreed between Roshan Muhammad Salih and Dilly Hussain that the list would not be exclusive to religious leaders i.e., scholars and imams. The list would also include prominent Muslim academics, journalists, activists, heads of organisations, and entrepreneurs.

5Pillars identified that the list would also have to include Muslims who ascribe themselves to the Sunni and Shia denominations, as well as adherents of the schools of jurisprudence and theology within the two groups.

It is important to note, that the list attempted to accurately reflect the sectarian, juristic and theological demographics of British Muslims. For example, an overwhelming majority of Muslims in the UK are Sunni, and a significant portion of Sunni Muslims are adherents of the Hanafi School of jurisprudence.

As for the criteria of who qualifies as an “influential Muslim” - this was simply put down to the prominence and public exposure an individual has within the media, on social media, political circles, religious establishments, academic institutions, and so forth. For example, one can assume from the number of “likes” on Facebook or “followers” on Twitter, how popular an individual is on social media. Similarly, regular appearances on the mainstream media, authoring peer-reviewed journals and scholarly books on Islamic theology were other indicators of how influential someone is.

The contact details which included phone numbers and emails were either directly retrieved from the individuals or accessed through various public domains like social media, blog sites, Linked In, organisational websites etc. 5Pillars anticipated that a high number of these individuals would fail to respond to PCP, but would be content with a minimum of 150 Respondents.

SELECTION AND WORDING OF SURVEY STATEMENTS

5Pillars made a calculated assumption on what they regarded as mainstream Islamic beliefs and practices, and used this as a reference to engage the participants. In formulating the survey statements and questions, 5Pillars also took into consideration the contentious topics, which have dominated British news and debates in relation to the Islamic faith and the Muslim community.



NORMATIVE ISLAM SURVEY 2015

“We are carrying out some research on behalf of the British Muslim news website 5Pillars. You have been selected by 5Pillars to participate as you are an ‘influential Muslim’ whose contribution to this research is of great importance.”

The research aims to provide a reference point for the media, academics and policymakers when ascertaining what equates to “normative Islam” and with the hope of educating the wider British public to understand what Islam is.

This survey is not a comprehensive representation of the beliefs of mainstream Muslims. However, it will facilitate further dialogue in order to strengthen community cohesion and mutual tolerance. The questions have been formulated in a robust manner, taking into consideration all the contentious topics which have dominated the news headlines and debates in relation to Islam.

THE PURPOSE OF THIS QUESTIONNAIRE

Islam is the second largest religion in the world with more than 1.6 billion adherents. Muslims are regionally spread across all continents, covering a wide spectrum of nations and races. With this comes many challenges in the way Islam is understood and portrayed from a mainstream orthodox perspective.

In recent months, arguably for some years, there has been an ongoing debate amongst British politicians, academics and journalists with regards to what constitutes as “normative Islam”. Due to a number of misconceptions being irresponsibly disseminated by sections of the British media and far-right groups, a state of confusion over what is meant by “normative Islam” has arisen.

Numerous Islamic beliefs and practices are currently under the spotlight. The labelling of Muslims as “moderates”, “liberals”, “reformists”, “conservative”, “extremists” and “Islamists” has become the norm in Britain. Inevitably, this has resulted in division and misunderstandings within the Muslim community, as well as Britain’s non-Muslim majority.

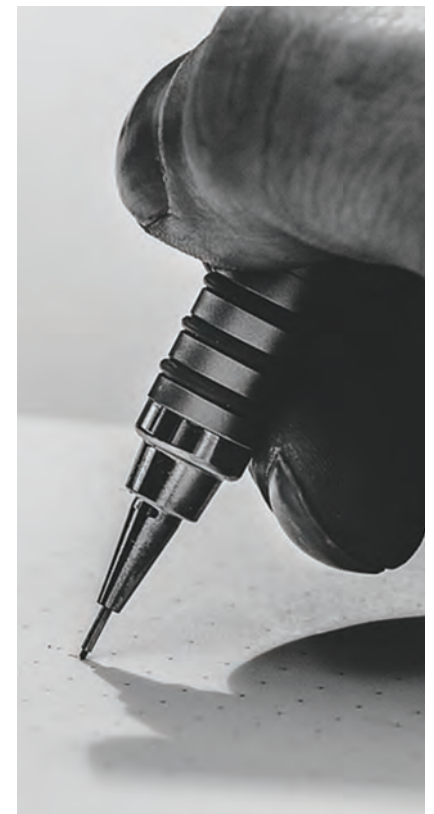
In response to this environment of ambiguity, this survey aims to establish what qualifies as the basic tenets of the Islamic faith, as understood by the majority of mainstream Muslim scholars, academics and professionals belonging to a variety of theological, political and sectarian backgrounds.

The desired aim of this research is to provide an empirical reference point for the media, academics and policymakers when ascertaining what equates to “normative Islam”. If this objective is quantifiable, it will assist in educating the wider British public to understand what mainstream Islam is.

This survey is not a comprehensive exhaustive representation of the beliefs of mainstream Muslims. However, it will facilitate further dialogue in order to strengthen community cohesion and mutual tolerance. Admittedly, like most if not all surveys and researches of this nature, there are some methodological weaknesses. The lack of qualitative substance in some of the questions and statements restricts the dimension in which

the participants’ religious opinions can be elaborated upon with contextualisation of sociopolitical realities. Another methodological constraint is that the survey has assumed what mainstream Islamic beliefs and practices are, and has used this as a reference to engage the participants.

Nevertheless, the questionnaire has been formulated in a robust manner, taking into consideration all the contentious topics which have dominated the news headlines and debates in relation to “normative Islam”.



In the name of Allah, The Beneficent, The Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ABOUT YOU

Q1 What best describes your position as a British Muslim?

- Islamic Scholar / Teacher
- Islamic Academic / Educational Institute Leader
- Masjid (mosque) Leader
- Head/Spokesperson of a Muslim Organisation
- Muslim professional (teacher, lawyer, doctor, dentist, accountant, pharmacist etc)
- Other

Please state other

Q2 What best describes your background in the UK?

(please tick as many boxes as appropriate):

- British Born resident
- UK Resident for less than 5 years
- UK Resident for greater than 5 years
-

Q3 What best describes your general education?

(Please tick as many boxes as appropriate):

- Up to GCSEs or equivalent
- Up to A'Levels and equivalent
- Degree qualified or equivalent
- Masters and doctorate qualified (or equivalent)
- Other

Please state other

Q4 What best describes your Islamic education?

(Please tick as many boxes as appropriate):

- Qualified overseas from a recognised Islamic Institute or college
- Qualified overseas under recognised Islamic scholars
- Qualified in the UK under recognised Islamic scholars
- Hold a religious or Islamic degree (or equivalent) from a recognised University
- Educated at a UK or Islamic school or college
- Hold no formal educational qualifications in Islam
- Other

Please state other

Q5 What denomination do you belong to?

Sunni

Shia

Don't know

Prefer not to say

Other

Please state other

Q6 What school of jurisprudence do you follow?

Hanafi

Maliki

Shafi'i

Hanbali

Jafari

Don't know

Prefer not to say

Other

Please state other

Q7 *What theological creed (aqeedah) do you follow?*

- Athari
- Ashari
- Maturidi
- Mutazila
- Ithna' Ashari
- Salafi
- Sufi
- Don't know
- Prefer not to say
- Other

Please state other

The following questions aim to understand some of the aspects of the mainstream Islamic creed.

A. BELIEF IN GOD

Q8 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
God is the sole creator, uniquely One and has no partners.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
God is the only One worthy of worship and all acts of worship should only be directed to Him alone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
God has Names and Attributes that are unique to Him and are not to be used for others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
God doesn't take the form of His creation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
God is unlike His creation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B. PROPHETHOOD

Q9 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
The Prophet Muhammad (peace be upon him) is the last and final prophet and messenger of God.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Authentic prophetic practices and teachings (known as sunnah) are revelation from God and are infallible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Prophet Muhammad (peace be upon him) is a mercy to all of humanity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX THREE

The following questions aim to understand some of the aspects of the mainstream Islamic creed.

C. REVELATION

Q10 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
The Quran is the direct and unchanged revelation and word of God, sent down for the whole of humanity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All the sacred laws and dictates of the Divine scripture (Quran) are applicable throughout time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam is the final true religion God has revealed to mankind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam, meaning the peaceful submission to God, is what God revealed to every Prophet and Messenger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Christianity and Judaism had the same message and truth, but over time their scriptures became corrupted and the purity of the message was lost.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. ISLAMIC LAW & CONSENSUS

Q11 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Islam is a holistic and comprehensive way of life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islamic law addresses all aspects of human life. This includes spirituality, crime and punishment, economics, foreign affairs, governance, inheritance and social justice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Islamic jurisprudence is able to apply Islamic laws and values at all time and in all places.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam is in no need of reformation since Islamic principles, laws and values are timelessly relevant.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The accusation that Islamic law is archaic, outdated, brutal, inhumane or barbaric must be rejected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The few penal laws in Islamic law ultimately serve as a deterrent to ward off the occurrence of crime in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islamic law is only applied with strict due process, evidence, a fair trial, judicial transparency and requires very high burdens of proof for conviction.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If someone has a valid excuse or alibi the punishment is not applied.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Consensus of the companions of the Prophet (peace be upon him) forms definitive evidence.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Opposing established consensus of the companions of the Prophet (peace be upon him) is impermissible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Legitimate difference of opinion based on the Quran and Sunnah is permissible in matters outside of those which are clear and definitive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

E. THE RIGHTS OF MEN AND WOMEN IN ISLAM

Q12 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Men and women are both equal in the sight of their Creator but differ in their responsibilities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are inherent physical and psychological differences between men and women and accordingly they have common and specific responsibilities and rights.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Among the rights of women are to seek education, participate in business and to engage in societal affairs according to the laws and etiquettes defined by the Creator.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Safety and protection of women must be ensured, and their dignity protected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Both men and women are required to cover specific parts of their body.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hijab is an obligation of Islam and includes the covering of the woman's head.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Niqab is a legitimate piece of Islamic clothing. Women should have the right to choose to wear it or not, without harassment, bans or fear of prejudice against them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Female genital mutilation is forbidden in Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Men are tasked with the responsibility of leading the congregational prayers, including the weekly Friday congregational Jumuah prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Marriage in Islam is restricted to people of opposite genders and extra-marital relations are forbidden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Family in Islam is the cornerstone of society and hence it should be protected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Bringing up and nurturing children is the obligation of the family.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Marriage in Islam is based on love and mercy, mutual respect and cooperation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Forced marriages are forbidden in Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Anal sex (irrelevant of sex or gender) is considered an aberration and sinful act in Islam, in the same manner that infidelity and fornication are considered sinful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Those who commit homosexual or adulterous acts whilst recognising them as sinful remain Muslim, as is the case with those who commit other major sins.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. GLOBAL HUMANITY

Q13 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
In Islam, mankind has a common father, Adam (peace be upon him). Adam did not have parents and was created by God as mentioned in the Quran and Sunnah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam is a global and universal religion for the whole of mankind.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam does not discriminate or differentiate between people based on race, nationality or the colour of their skin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam teaches to love for human beings what we love for ourselves.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX THREE

F. GLOBAL HUMANITY CONTINUED

Q13 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Muslims are part of one global community united by their shared fundamental belief.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The affairs of the Muslims are considered as one united affair, irrespective of geographical distance or difference between them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muslims have a religious duty to be compassionate, just and ethical to all living beings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muslims have a religious duty to articulate a compassionate and intelligent case for Islam to humanity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muslims consider Israel to be unjustly and illegally occupying Palestinian land	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Justice and fairness must be restored in Palestine for the benefit of all peoples regardless of their races, colours and creeds living in the region.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

G. ISLAMIC GOVERNANCE

Q14 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
The true Caliphate (or any other Islamic equivalent) is considered the ideal Islamic way of governance for all people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The true Caliphate (or any other Islamic equivalent) is based on principles of justice, tolerance, transparency, accountability, compassion, equality, tolerance, individual rights and the rule of law.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
The true Caliphate (or any other Islamic equivalent) is not a theocratic state.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
ISIS does not represent the mainstream Muslim community and is an illegitimate Islamic state.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam supports the rights of victims to defend their land, homes and families from oppression, including foreign military tyranny and occupation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam forbids the wanton killing of non-combatants in war, and the unlawful killing of people away from a battlefield.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes the fair distribution of wealth to all people regardless of religion, status or gender, and other variables.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes education, science and technology.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam forbids spying upon others and torture in order to extract information.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The application of legal punishments without due process, evidence and outside the authority of the state is forbidden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes compassion and justice for all people regardless of religion, social status, race or any other context.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There is no compulsion in religion. No one can be forced to become a Muslim.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

H. FREEDOM AND FREE SPEECH

Q15 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Islam confirms freedom for all within certain boundaries and guidelines such as not to cause harm or promote indecency.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All people have the right to their economic, political and spiritual self determination.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes dialogue, debate and discussion and actively encourages Muslims to share the benefits of their religion with others through practice and dialogue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Insulting beliefs or Prophets is absolutely unacceptable and strongly condemned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam denounces unlawful hate speech whoever it may come from.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I. JIHAD, EXTREMISM AND TERRORISM

Q16 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
People are not radicalised by Islam, but by events and their experience.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jihad, as is mandated in the Quran, is used to maintain or restore order, peace and security or to remove oppression and injustice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Physical and military intervention by state (not individuals) is permissible for the benefit of humanity as a whole. It should not be used to oppress, or further the selfish interests of a country or nation of countries.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree Don't Know

The killing of an innocent human being is tantamount to killing the whole of humanity.

J. CITIZENSHIP

Q17 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree Don't Know

Islam obligates people to obey and follow their leadership and their community as long as it doesn't conflict with Islamic moral principles and values.

British Muslims are an integral part of the UK and have a responsibility to act for the mutual benefit of all others.

We believe that polite challenging debate is healthy for society, whether debating the premises of Islam or proactively challenging the premises of liberalism and other world-views.

Islam doesn't discriminate between citizens of one nation over another, the whole of humanity are treated as one family having equal rights to resources and opportunities on earth.

The segregation of men and women in religious and closed public settings is recommended for the best interest of society and acts as a safeguarding mechanism for the preservation of virtue.

It is women's right to facilitate areas of separation for themselves where appropriate.

Muslims have a sense of duty towards all oppressed and disadvantaged people around the world.

J. CITIZENSHIP

Q17 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
Nationalism is seen in the same manner as racism. It is not right to unfairly give advantage to others based on their nationality or race.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam obliges compassion, selflessness and care towards all, including to one's neighbours (regardless of religion, status, gender and other variables) and the wider community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

K. RACE AND SECTARIANISM

Q18 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
People of all races and creeds should work together and cooperate in virtue for the betterment of the wider society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam forbids all forms of racism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam encourages respect between all races and creeds.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam obliges Muslims to be inclusive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes multiracial and multicultural societies.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes unity in faith and not divisions or sectarianism.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Islam promotes intelligent and compassionate inter and intra-faith (including no faith) debate and dialogue, without compromising core Islamic principles and eschatological inevitabilities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

M. ENVIRONMENT, FOOD & HEALTH

Q19 Please state how strongly you agree or disagree with each of the following statements, ensuring that your answers represent your own views on Islam:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't Know
What is permissible (halal) is pure and wholesome (tayyib), and what is pure and wholesome is permissible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Animal slaughter in accordance with Islamic principles and practices is the most ethical form of slaughter.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Wasting food, water and natural resources is discouraged and disliked by God.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Killing animals and destroying trees and vegetation for no ethical reason is abhorrent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
For every disease there is a cure, and we should seek the cure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Free health care should be provided to all regardless of age, gender, race, religion or any other variables.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Human health should not be sacrificed due to business profits	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Human beings must be ethical custodians of the Earth. They must protect the environment, preserve animal life and ethically use and distribute the Earth's resources.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q20 And finally: Would you be willing to be named as having taken part in the survey? Please be assured that only your name will be passed on and **all** your responses to the questions will be **kept completely confidential**.

Yes

No



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