

Waltham Forest: Mosques and Young People

Report by the London Action Trust
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Table of Contents

Table of Contents.....	2
Introduction	3
Project Scope.....	3
Overview of Waltham Forest.....	4
The Mosques.....	4
Methodology	5
Mapping	5
Outreach	5
Focus Group.....	6
Youth Workshops	6
The Findings	7
Mosque Findings	7
Youth Findings	12
Evaluation of Data	15
Recommendations and Project Suggestions	16
The Way Forward.....	16
Project Suggestions	17
Appendices	18
Appendix 1	18
Appendix 2	19

Introduction

In 2003 the government launched a comprehensive strategy to counter the threat to the UK from overseas and international terrorism. The strategy known as CONTEST was not made available to the public in its fullest form (200 pages) but was instead available as a summary report.

Six years on a revised strategy was launched in March 2009 to take account of the 'evolution' of the perceived threat and driving factors behind it. It was time to reflect on the lessons learned from the original CONTEST strategy in 2003. It was also the first time the government had published the strategy in such detail for the public's consumption.

The aim of the CONTEST strategy is to reduce the risk of overseas and international terrorism to the United Kingdom; it is a part of the UK's National Security Strategy, published in 2008. The CONTEST strategy is based on principles which are seen to be the UK's core values, lessons learned from terrorism to date and security principles set out in the National Security Strategy. Delivery of the strategy is organised around four key work streams these are Pursue, Prevent, Protect and Prepare. Each work stream has objectives based on assumptions of future threat to UK.

The Prevent work stream provides the backdrop for this report. Prevent, in this context, means to stop individuals from becoming terrorists or support violent extremism. The government introduced its revised Prevent strategy in October 2007; the strategy focuses around better understanding of causes of radicalisation. The key objectives of the Prevent strategy over the next three years are; challenging extremist ideology, to support mainstream voices, support individuals vulnerable to extremism, increase resilience of communities and address grievances which could be exploited.

Project Scope

The project scope was to conduct a high quality study, which would translate into an influential report meeting the following requirements: -

- A credible and thoughtful insight into the leadership and influence of the Imams and faith leaders within their communities.
- An ability to engage local Imams from all the mosques in Waltham Forest and other key religious faith leaders;
- An understanding of current government policy and guidance in relation to the risks of violent extremism within religious institutions
- An ability to promote inter faith dialogue
- Have an informed understanding of Islam
- Develop clear recommendations to be considered by the Community Cohesion Task Group in March 2009 to inform the borough's Community Cohesion Action Plan 2009/10.

Overview of Waltham Forest

According to the Institute For Community Cohesion report (ICOCO), October 2007; "Breaking the Walls of Silence", Waltham Forest has the third largest Muslim population in London. It also has a relatively young population compared to the national average.

The ICOCO report states that Muslim communities in the borough are very diverse and mirror the diversity that can be found throughout the UK. The largest group are of Pakistani Punjabi heritage; this group is mainly Sunni Barelvi in its origin. There is also a well established small Mauritian community, and a well established community of Dheobhandi Muslims of Indian and Gujarati background. Other small communities include Shia, Algerian and Qadiani. The Somali community is new and growing in Waltham Forest.

The Mosques

Literally, Masjid (Mosque) means a place of prostration. Technically a Masjid is any clean place on earth, as the Messenger of Allah (pbuh) said, "**The earth was made for me a Masjid (i.e. a place to pray), pure.**" [Sahih Bukhari].

Throughout Islamic history, the mosque has played a unique role in Islam not only as a place solely for worship but also being the nucleus of education; the mosque being the university from which great scholars of Islam graduated e.g. Masjid Al Azhar in Egypt, Masjid Al Umawee in Syria. The mosque is also the place where shelter is received by the weak and travelling and where charity is collected. It can be a think tank for tackling problems facing Muslims or the immediate Muslim community and is a place for reflection and serenity.

There are 14 established mosques in Waltham Forest, 8 of which belong to the Waltham Forest Council of Mosques. The 6 remaining mosques do not belong to the Council of Mosques because they see themselves as independent and self-sufficient; believe the religious views they hold will not be shared or welcomed by the Council of Mosques; or they are exploring the idea of being independent whilst joining the Council of Mosques in the future.

The makeup of the 14 mosques in Waltham Forest include 3 Dheobhandi mosques, at least 4 Barelvi mosques, 2 Salafi mosques, 2 Tablighi mosques, 1 Shia mosque and 1 Qadiani mosque. The Mosques interviewed or consulted for the purpose of the report were;

- Ashville Jamia Masjid
- Baitulahad Mosque
- Chingford Islamic Society and Mosque
- Masjid and Madrassa Al Tawheed
- Masjid E Umer
- Noor Ul Islam Trust and Mosque
- Qadria Jelani Masjid
- Faizan E Islam

Methodology

The methodology used for this project included physical mapping of the borough, outreach, informal interviews both in person and via phone, workshops with Muslim young people and a focus group with the Council of Mosques.

Mapping

In the first instance, physical mapping of the borough was carried out. All 14 mosques sights were visited to ensure they were all functional centres.

Outreach

Existing links were used to make the initial contact with the mosques, this was then followed up by either email or telephone introductions. In some cases it took several conversations and meetings with representatives of mosques before an informal interview could be arranged. Out of the 14 mosques only 3 were completely non contactable.

Interviews

Nearly all the informal interviews were conducted face to face at the mosques themselves. However due to the short time span allocated to conducting meetings not all mosques were able to commit to meeting in person and phone interviews were also carried out for the purpose of the report.

The approach adopted for the interviews was relaxed and informal; imams and mosque representatives were asked broad questions in order to allow them to feel they could influence the direction of the interview. The questions included;

- What issues do you feel are facing the community in Waltham Forest and more specifically your congregation?
- How does your mosque deal with concerns coming in from the community?
- Is this an area where you would like additional support if available?
- Would you say your mosque has a good relationship with young people from the local area?
- Are you able to take into account concerns raised by young people?
- In an ideal situation, if you did not have any issues with resources, what kind of work would you like to do?
- Does your mosque engage with the local policing services, other faith centres?
- How confident would you say you/ the mosque are in the policing and council services in Waltham Forest?
- How do you/ the mosque find tackling global events? What are the difficulties in handling such issues?

Focus Group

A focus group was conducted with the Waltham Forest Council of Mosques with imams and/or representatives participating. Four out of the eight mosques participated in the focus group. The focus group explored key issues affecting the Council of Mosques as a whole and each of the mosques individually. It also explored where youth engagement is working well with the mosques and what the barriers are to engaging with young people.

Youth Workshops

Five workshops were conducted with young people aged between 9 and 19. Four workshops were conducted at mosques and were held either during the young people's madrassa sessions or during their youth clubs hours. One workshop was held at a restaurant with an older group of young people belonging to the Queens Road Youth Society; this was also held with the permission of the youth society leader.

The young people's workshops were all approximately one hour in length and had been designed to ensure they could be flexible enough to be held at any location. The workshop was based on the concept of "Social Mapping". A participatory tool which asked:

- The young people to examine their relationships;
- Who influences them?
- Who they trust?
- Where they would go to for advice and what support systems they feel they have around them and whether they felt them to be adequate.

The aim of this workshop was to explore where the mosque fits into each young person's life and what other community leadership exists for them. For example. Do they go to their peers, older brothers, community leaders or the internet etc. when they want advice or information?

The Findings

It was clear that all of the mosques consulted felt young people needed guidance and help in making the transition from youth to adulthood and that there needed to be much more work done with young people in order to bridge this gap.

Contrary to expectations from individual mosques which seemed to be predominantly Pakistani, the cultural diversity visible in the madrassa's and youth clubs, illustrated that the mosques were able to draw a very diverse range of ethnicities from the Muslim community which reflected the rich fabric of the borough.

Many of the madrassa's and youth clubs were over subscribed and had waiting lists as demand was high from the Muslim community. This left mosque committees to explore ways to take on more young people without compromising the quality of the services offered.

The male groups of young people consulted felt the most important issues affecting them at this moment in their lives were gangs and crime, this is further explored in the youth findings.

Mosque Findings

Building Trust and Rapport

Building trust has played a major role in carrying out this piece of work. This need was understood from the outset due to the sensitive nature of the project and the topics that would need to be discussed with participants. It was crucial to be able to build trust with both the mosques and young people in order to have the necessary candid conversations.

Many of the groups consulted felt that the short time assigned to complete the field work was not adequate for them to build rapport with someone from outside the community. This made it difficult to discuss issues that were often perceived as quite sensitive. It often took a number of introductory meetings or telephone conversations with several of the groups before an offer of an informal interview was accepted. Even after an invitation had been accepted, the interview was often with a number of mosque representatives rather than being a one to one meeting. This could be indicative of caution on the part of the mosques.

The mosques interviewed were extremely hospitable and some went on to assist in facilitating the young people's workshops which were held at their own venues wherever possible.

However it was not possible to build rapport with all groups; this was due in part to the time limitations of the project

One group who were approached about the project by a regular worshiper in the mosque reacted with caution and was guarded. They felt they had discussed all they

needed to in 2007 when they had been contacted by ICOCO for their views, and these had not changed since.

There was a definite perception amongst the mosques in Waltham Forest of being “over researched”. It was important to explain to the mosques and faith centres that this was not a “tick box” exercise to show consultation. It made a marked difference to the mosques when they were reassured that this was not a tokenistic exercise but an opportunity for them to speak frankly about the issues they feel really affect them and their communities.

Government & Prevent

The focus group with the Council of Mosques was held towards the end of February 2009. It was clear from the focus group that the Government’s “Prevent” work is not well understood by all the groups.

One participant raised concerns from the outset of the meeting believing that the PVE agenda was badly named. Others added that they did not trust the PVE agenda. They felt that it was geared towards the Muslim community alone and had only been successful in criminalising an entire community.

A few of the participants expressed unease about the motives behind the focus group. They suspected that they might be **told** that there were issues to address even if none existed. Only a few individuals seemed to have a solid grasp of the Prevent agenda and how it translated into practice for the borough.

The focus group was held a week after the Panorama programme ‘Muslim first, British Second’ was aired. This added to the groups’ distrust of the council’s motives for consulting with the community.

Panorama implied that the Government’s strategy, as yet unpublished, to tackle violent extremism “CONTEST 2” had already decided on a way forward. Therefore focus groups and consultation with the Muslim community at this stage was futile and a waste of time.

It should be noted that interviewees participating in the Panorama programme also expressed their views that engagement initiatives by the authorities were little more than a thinly disguised form of intelligence gathering. This did little to reassure the participants in our focus group and generally set the tone for the beginning of the meeting.

The Mosques and Waltham Forest Council

The existing relationship between the council and the mosques, as understood by the mosques consulted, is negligible. The Council of Mosques believe the current engagement tools used to consult with the Muslim community did not necessarily ‘touch’ the community.

The Council of Mosques felt the council Community Engagement Team and Police Community Engagement Team were coming from different angles and would be much

more effective if there was a joined up approach in working with the community, rather than the fragmented efforts to date.

The Council of Mosques believed the relationship with Waltham Forest Council suffered a setback at the end of 2008 due to the handling of Islam Awareness week. It was stated that the Waltham Forest Council did not consult with the Council of Mosques during the planning of Islam Awareness week but instead went ahead with its own programme. The mosques considered this to be a missed opportunity to strengthen the relationship between them and Waltham Forest Council. In addition the Council of Mosques felt that the concept of Islam Awareness was not understood by Waltham Forest Council - it was meant to be for non Muslims to come and learn about Islam, not an opportunity to "push" the Prevent agenda to the Muslim community.

The Council of Mosques, held their own series of events during the week. They thought these to be received very warmly by the wider Waltham Forest communities. It was hoped that in 2009 the same issues are not re-visited and that Waltham Forest Council will work closely with all the mosques to deliver an appropriate programme.

It is the perception of the mosques that there is a knowledge gap in understanding the basics of Islam and of the Muslim communities that exist in the borough. This applies to both the Waltham Forest Council and policing services alike; the mosques felt it would be a step in the right direction for the council to take an active role in learning about the religion.

Emerging Themes

The key themes emerging from the meetings with the mosques and the mosques focus group were;

- Lack of space for madrassa's and community activities
- Lack of funding
- Morality
- Health
- Education
- Lack of facilities
- Drugs
- Anti-social behaviour
- General crime
- Youth issues- get youth off streets
- Growth of youth population
- Economic down turn
- Generational gap
- Denial/ hypocrisy amongst older generation

The priorities for the Council of Mosque this year are drugs, education and sex education in schools. A drugs programme aimed at parents was launched last year by the Council of Mosques. It was deemed to be extremely successful by the Muslim communities of the borough and will be continued this year. As a response to the findings of the youth workshops a similar programme will be designed in relation to *gangs and youth crime*.

For one of the mosques interviewed, the most pressing concern was the impact of the economic downturn. There are worries within the community about how the loss of jobs and higher mortgages will affect individuals, and local businesses.

Many of the concerns outlined above are also shared by the wider community in the borough. The Council of Mosques in particular stressed that they would like to work with the wider community to explore and find solutions to these issues. They would like to see the local authority assist with bringing community groups together on a common platform to discuss issues such as drugs, anti-social behaviour, lack of facilities, health and morality.

The Mosques and Muslim Youth

The needs of youth in the borough are very important right now especially as there seems to be a shift in needs. The Muslim youth population is growing in Waltham Forest and this will bring new challenges for the community.

(WF Council of Mosques- Focus Group)

Concern around young people featured quite strongly from all mosques interviewed. The concerns were primarily coming to the mosque through parents, guardians and the community, not directly from young people. However many of the issues raised by the mosques were also issues raised by the young people in their workshops

Some of the key areas of concern for the Noor UI Islam Centre are young people and the lack of safe leisure facilities available in the Borough. There is a large problem of drugs, crime and gangs in the borough. The Noor UI Islam Centre is trying to tackle these with the Council of Mosques through programmes such as the Drugs Awareness programme launched late 2008.

(Noor UI Islam Centre)

The lack of safe leisure facilities for young people and wider communities was an issue raised time and time again with all groups and individuals consulted.

Concerns include lack of facilities for young people and resources to address young people's needs in Chingford. Focus has to be young people as they are not only the next generation but being young they need help and direction.

(Chingford Mosque)

The mosques all believed that given increased resources a priority would be to strengthen existing youth facilities. The mosques believe that they are in a position to offer further support and services to young people that are Muslim specific. It was also very clear from conversations with the mosque imams and representatives that they felt accessing youth was not a problem any of them faced. It was much more a question of what practical support or facilities could be offered to the youth in the borough. Many centres had over the years reduced the youth facilities due to lack of funds.

Previously, the mosque assisted young people aged 15-21 to run young people's programme, with overnight stay (with parental permission). The programme included sporting activities, discussion etc. and was very successful but had to be discontinued. It is hoped to be started up again soon but lack of funds is an issue. Engagement with young people has never been the issue for the mosque, it's the lack of resources that has curtailed work that definitely needs to be done.

(Chingford Mosque)

We used to have weekend GCSE revision classes and it was oversubscribed. We do not have the capacity to continue with weekend classes anymore.

(Faizan E Islam)

Pockets of good practice were very clearly visible within many of the groups; they delivered madrassas, youth clubs, sports facilities often on a shoe string budget.

The Noor UI Islam Centre in particular stood out as an exceptional case in its work with the community

Gender specific Youth clubs staffed by volunteers ran for 90 minutes per session, one day per week and were extremely popular with participants. The clubs were both clearly oversubscribed and it was apparent speaking to the youth workers and young people just how much the sessions meant to the youth.

Youth Findings

There were approximately 6-8 participants per workshop aged between 9 to 19 years.

The ethnic makeup throughout the workshops was representative of the Muslim groups living in the borough; nearly half the participants were Pakistani, the rest of the young people were of Indian, Bangladeshi, Somali backgrounds with a few exceptions of Jamaican, Algerian and Mauritian young people.

The one strong commonality in the findings, which featured in all the workshops, was that young people believed there to be insufficient leisure facilities in Waltham Forest to cater for their needs. It was felt that this was an issue for youth across the board.

Overview of Workshops

Table 1

	Venue/ Group	Age Group	Male or Female	No. of participants
Workshop 1	Noor Ul Islam Centre	12-19	Female	6
Workshop 2	Noor Ul Islam Centre	14-18	Male	6
Workshop 3	Chingford Islamic Centre	11-13	Female	7
Workshop 4	Faizan E Islam	9-14	Male	8
Workshop 5	Wood Street-Queens Road Youth Society	16-19	Male	6

Male Groups

'Grown ups can't solve everything and police don't even care about gang crime.'
(Young Person- Workshop 4)

Gangs and crime were very much the central focus of the workshops with all male youth participants. Nearly all young people felt the one thing they least like about living in the Waltham Forest was the 'gang problem'.

Two participants from workshop 4 told the group how they had witnessed a stabbing in summer 2008 at a funfair in Waltham Forest. It was very apparent as they spoke of the

incident just how much of a profound effect it still had on them and how helpless and vulnerable they had felt watching the events unfold.

In Workshop 2 a participant described an incident which had taken place some months back. The young person had been quite seriously injured and had both his mobile phone and oyster card stolen after being mugged by gang members on his way home from the local shops. The incident took place during daylight hours and the police were called to the scene by passers by. He described his sense of vulnerability since the event and the negative impact it had had on his life since.

'Crime is a part of life. In the borough; gangs operate frequently in parks, streets at all times of the day. Police will do nothing as they have other serious crimes to deal with like murders. Stabbings are not uncommon.'
(Young person- Workshop 5)

Many of the youth participants shared stories of being mugged by gang members for mobile phones or bikes; of being chased down roads by gangs or facing general intimidation at one time or another by gangs or gang members. Some felt they had lucky escapes but described how their friends had not always shared the same fate. There seemed to be a genuinely resigned feeling that there was no likelihood of change. They believed it to be a part of growing up in Waltham Forest.

They felt the situation would only improve if the older generation took notice of just how much it affected young people on a day to day basis. It was also felt that the police service should take more proactive steps to address the situation.

In workshop 4 the young people shared in great detail the signifiers of gang membership.

'You could tell who belonged in which gang by the colour of the bandanna's they were wearing, like Drive DM is green, OC is red and Boundary is black.'
(Young Person- Workshop 4)

The young people felt it would be very difficult for them to share their worries with parents or guardians with respect to gangs. It would result in restrictions on their movements by adults and would not solve anything in the long term; the problems would still exist whilst their personal quality of life would be affected in the meantime.

The majority believed if an incident occurred, gang related or otherwise, they would judge it on its own merits and try and work it out themselves or with their peers, perhaps ask for assistance from older brothers or cousins who were often only a year or two older than participants themselves.

Female Groups

There seemed to be a stark difference between the findings of the male youth and female youth. Whilst the male youth did not feel Waltham Forest was a safe place to live although they believed it to be home, the female youth participants all believed Waltham Forest to be a relatively safe borough to live in with lots of greenery and local shops.

Lack of safe leisure facilities was however a huge issue with the female groups. In Workshop 1, participants described instances of funding being discontinued from popular martial arts classes. They also stressed how much they would like the 90 minute youth club time to be extended and the need for support for resources to enable the club to provide sports classes and residential trips.

There was a strong belief that other boroughs had more quality facilities and services available for young people: this could be construed as anecdotal but there was a genuine desire to understand why their own borough was not able to provide similar facilities for its youth, in particular for young women.

'Me and my sister are also joined to another youth club in the Whitechapel area which has better funding and offers lots of different activities.'
(Young person- Workshop 1)

When asked to describe what they would do during the approaching school holidays, they said they would most likely do nothing or go visit relatives with their families. However, they reported if they but if they had facilities in Waltham Forest that they could tap into and their parents felt they were safe and affordable they would have readily made use of those.

In terms of adequate support systems around them and their relationships with families, teachers, and youth workers etc. the young people believed they would in the first instance turn to their mums or older sisters for help or advice. Failing that a few of the older female youth had also made use of the counselling services offered at their colleges and felt this too had been useful for them and would like to see such services better sign posted.

Evaluation of Data

Initially a four week window was allocated to the project to do all fieldwork e.g. establish contact, interviews and workshops. This had to be extended by a further four weeks to ensure as much contact as possible was established in order to hold interviews and workshops alike. Many interviews had to be rescheduled numerous times due to a number of external factors such as ill health and subjects being on leave.

It was important to several of the mosques to establish a degree of trust with the researcher prior to holding the interviews or allowing a workshop with young people to take place at their venues. Often pre-meetings or phone conversations were sufficient to build a degree of rapport and understanding to begin dialogue.

Two of the mosques however were not able to meet in the timeframe available.

Given additional time to conduct fieldwork, it is more than likely there would have been some input from all mosques even if only via telephone. It is understandable that there was some unease amongst mosques and faith centres in having dialogue around often quite sensitive issues. Many felt that they had often been contacted by police or council officers over the last few years on what they perceived as 'tick boxing' consultations; this meant that some extra time was necessary to regain some of the trust lost over the past few years.

Although some individuals expressed a willingness to participate in the project, external constraints such as work commitments led to cancellations often at short notice. A cut off time had to be given after several attempts to make contact or arrange meetings had not been fruitful.

Meetings were also held with groups/individuals in the borough that had no ongoing contact with the mosques. This proved to be invaluable in painting a more accurate picture of the communities but again due to time and cost implications had to be kept to a minimum.

Opportunities arose to hold workshops with Muslim women's groups in Waltham Forest via the mosques themselves but as this was not part of the remit of the project it had to be put aside. If the scope of the project had been wider, working with such groups could have provided a valuable insight into not only the concerns and issues faced by Muslim women in the borough but also an overview of just how much of a role mosques have in the heart of a community.

Recommendations and Project Suggestions

The key recommendations emerging out of this report are;

- Basic understanding of Islam is required for all groups/ individuals seeking to work with Muslim community in the borough. This knowledge gap could be easily filled by utilising the wealth of knowledge available at all the mosques and faith centres in the borough.
- Waltham Forest Council to be much more transparent in the way it works with the Muslim communities in the borough in order to have positive dialogue and build sustainable long term relationships.
- All mosques in the borough to be engaged with on wider community issues e.g. drugs, education, gangs by local authority and policing services.
- Further work to be carried out to gain a solid understanding of the effects of gangs and youth crime on Muslim young people in Waltham Forest.
- Building trust and rapport with Muslim groups is paramount if seeking to have candid discussions on sensitive issues with a community that is already feeling isolated. This cannot be achieved overnight, long term community led approaches to be sought.

The Way Forward

It is crucial to build on this piece of work by firstly enabling the Waltham Forest mosques and faith centres to deliver basic Islam Awareness to Waltham Forest Council and policing services. In working with the mosques it will highlight that Waltham Forest Council is keen to reach out and learn about its Muslim communities and is taking positive steps towards strengthening its understanding and will work towards building long term relationship with mosques in the borough.

Engagement between the Local Authority and groups will need to be long term. It should be consistent, sustained and has to be a two way process. Ideally anyone recruited to an engagement role should be recruited with the notion of staying in the role for at least two years in order to make any real progress with the communities. Personalities will need to remain the same as this will aid dialogue; where possible they should also have a solid understanding of Islam.

There are obvious difficulties with doing short term project work with Muslim communities if the goal is to enhance relationship building. Wherever possible, community cohesion/ development projects should aim to have at least a 2 year period to make a significant impact. This would reduce the community's perception of 'tick boxing exercises'.

There needs to be a more joined up approach with the local authority, policing services and mosques in tackling gangs and youth crime in the borough. In the first instance however, further work is needed to ascertain just how many young people in the different mosques are affected by gang related issues. Existing gangs projects in the borough need to be linked into the mosques and a way of collating information from young people who have been victims or affected by gang related issues need to be explored.

Project Suggestions

1. Islam Awareness programme to frontline council and policing staff.

A programme led ideally by the Waltham Forest Council of Mosques. The programme should include workshops on basics of Islam and Islamic beliefs. To build partnership and enable Waltham Forest's mosques to lead on the annual Islam Awareness programme for the wider communities in the borough.

2. Gangs Project.

To include gangs awareness for youth workers and leaders, personal safety for young people, victimization and confidence in police, long term up skilling of Mosque youth worker staff particularly around active listening and the emotional well being of their young people.

3. Capacity building programme.

In dialogue with the Council of Mosques, there could be workshops delivered to youth leaders etc.

These could cover:

- How to apply for mainstream funding
- Fund raising sources, especially sport related
- Monitoring & Evaluation, data collection
- Drugs awareness
- Gangs awareness (if not in other project)
- Active listening/emotional wellbeing

Individual support offered to mosques and faith centres to ensure they have the necessary governance needed to apply for mainstream funds.

Appendices

Appendix 1

Thank You

The London Action Trust would like to thank all the mosques, faith centres and young people who participated in this project. In particular we would like to extend our warm thanks to the Waltham Forest Council of Mosques for all their help and assistance throughout lifetime of the project and also for hosting the Council of Mosques workshop.

Appendix 2

Glossary

Barelvi	A movement of Sunni Sufism in South Asia that was founded by Ahmed Raza Khan of Bareilly, Rohilkhand India (hence the term Barelvi). Barelvis are a sizable portion of the Hanafi Muslim communities in India, Pakistan, Bangladesh, South Africa and the United Kingdom, besides having a presence in other places around the world.
Dheobandhi	A revivalist movement which has recently spread to many countries, such as Pakistan, Afghanistan, South Africa and the United Kingdom. Deobandi is not a separate sect of Islam but the name derives from the town of Deoband, (Uttar Pradesh) India, where the school of thought Darul Uloom Deoband is situated.
Imam	Islamic leadership position. Often the leader of a mosque and the community. Similar to spiritual leaders, the imam is the one who leads the prayer during Islamic gatherings. More often the community turns to the mosque imam, if they have an Islamic question.
Madrassa	A place of learning
Masjid	Mosque, a place of prostration
Qadiani	The Ahmadiyya (Qadiani) Community was established in 1889 by Mirza Ghulam Ahmad (1835-1908) in a small and remote village, Qadian, in the Punjab, India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).
Salafi	The word salafi or "early Muslim" in traditional Islamic scholarship means someone who died within the first four hundred years after the Prophet, including scholars such as Abu Hanifa, Malik, Shafi'i, and Ahmad ibn Hanbal. Anyone who died after this is one of the khalaf or "latter-day Muslims".
Shia	Is the second largest denomination of Islam, after Sunni Islam. Similar to other branches of Islam, Shi'a Islam is based on the teachings of the Islamic holy book, the Qur'an and the message of

the final prophet of Islam,[1] Muhammad. In contrast to other branches, Shi'a Islam holds that Muhammad's family, the Ahl al-Bayt ("the People of the House"), and certain individuals among his descendants, who are known as Imams, have special spiritual and political rule over the community

Tablighi

("Conveying Group") is a Muslim missionary and revival movement.