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Muslim communities in Great Britain want to keep commitment to their traditions, but host society ignores their interests.

In Great Britain, the author notes, now there are about two million Muslim immigrants. Outman they win first place among immigrants of the country. Difficulties which they have to face are the same that immigrants from other countries experience. They are unemployment, poverty, poor housing conditions, under education, life in constant fear and anxiety substantially connected with strengthening of anti-Islamic and racist sentiments. Muslim historians, political scientists, sociologists, culture specialists, theologians actively research these problems – lecturers of universities. Among them: Mahomed Anwar is a professor of the Center of ethnic relations researches, the lecturer at Uorvik and Lester's universities, Imtiaz Ahmad Hussein is the graduate of Institute of Islamic studies, Bobbie Said is a lecturer at the university of Salford City, Malikha Malik is a teacher at School of the right and in Royal college of London, etc. In their works they adhere to two positions – the traditionalist, relying on historical experience of early era of Islam and on attitudes of the Koran and Sunnah, and modernist, considering political, social and economic and cultural realities of today. Modernists consider that intellectual

acquiring of tradition is possible only with its inclusion in a political context.

Raisa Sharipova notes that the variety of immigrant problems considered by Muslim analysts, is much wider, than in works of non-Muslim scientists, and in content they considerably differ from them. In their articles much attention is paid to examination of psychological aspects of life of migrants. Today, when bloodshed in the Middle East (BSV) doesn't stop, when terrorist attacks in different places happen, in particular in London (2005, 2017) people live in fear, and the fear felt by immigrants who came to a strange land, living in the atmosphere of communal isolation, oppression, humiliation, discrimination, experiencing difficulties with education, with employment in the society where containment of "strangers" acts beyond. Besides, each terrorist attack wherever it was made, is followed by accusations of Islam and Muslims in cruelty, hatred to nonconformists, tendencies to extremism and terrorism. At the same time Islamophobia and racism strengthen, attacks on mosques, residential areas of migrants become more frequent.

The British migrants are sensitive to everything that occurs in their native countries. How to resist to a wave of abyss of despair characterizing life of migrants how to get rid of depression and to find serenity, analysts Tim Vinter and Malik Badri write. They address the Koran, common for all Muslims, uniting them on the spirit giving them feeling of specific sort of strength, security. In ayahs of the Koran there are mechanisms promoting the solution of many problems, including psychological ones. Among them "at-takaffur" ("reflection"), being one of the most soaring forms of worship. Reflection promotes deep perception of an essence of ayahs telling about creation of the Universe, heaven, the earth, fine creatures of different forms and colors, mind-bending and exercising when reading, strong emotional and psychological and calming effect. Another tool promoting getting rid of stress and anxiety is the principle of "as-sakina" which means tranquility, peace, firmness, confidence, consent, conviction. In the

ayahs containing this concept there is an appeal to stand prosecutions fearlessly. It concerns those who are subjected to persecution for religion in others countries and also those who suffer persecutions and travails at home. The concept "as-sakina" reminds believers that victory is reached by courage, devotion, belief and patience. One more salvation from depression is the principle of "al-vasatyya," in translation "moderation," i.e. observance of the golden mean in questions of private and social life. It also warns against extremes under any circumstances, helps not to fall into despair in a trouble and not to feel euphoria in case of a bright spot. "Al-vasatyya" constrains from radical actions.

Another way of freedom from psychological crisis for migrants, according to Muslim researchers, there can be an appeal to early history of Islam, learning of lessons from the prophet Mohammed life and his associates. For example, to the migration which is not a new phenomenon in Islam history. At the beginning of the prophetic mission of Mohammed Muslims because of cruel prosecutions from Arabian polytheists were forced to make two resettlements (Hijra – in Arabic). The first one was to Christian Abyssinia. Leaving immigrants, the prophet warned that there they would find the tsar under the reign of whom nobody experiences injustice. Indeed, its tsar Negus gave the chance to new – fangled Muslims to practice their religion freely and openly. The Christian community rendered them all help, both moral, and financial. Between communities there was reached mutual understanding though that and others faced new customs, traditions and culture. Muslims, remembering Mohammed's homilies, behaved adequately, amicably, adopting some habits not contradicting Islam. But the major role in this relationship was played by freedom of faith. Muslims as a token of gratitude showed loyalty and respect for the magistrate. Negus, wishing to better understanding an essence of the Islamic doctrine and to learn more about Mahomed, sent a delegation to Mecca consisting of monks and priests, to hear Mohammed's sermon and reading of

the Koran, some of them converted to Islam, and Negus also became a Muslim later.

The second resettlement happened in 622 (from this year Muslim chronology, the first year of Hijra began) to Medina. The prophet and his associates were forced to leave Mecca because of prosecutions and persecutions on the part of their own brothers and sisters, representatives of native clans. The resettlement was objective necessity for the believers who didn't have an opportunity to practice their religion. Having settled in Medina, the Prophet didn't require of anybody to convert to Islam and formulated his positive attitude to the new society: to interact on the basis of equality. He concluded agreement for mutual aid between Muslims and Jews inhabiting the oasis. At the heart of terms of the contract Recognition of a confessional variety became the main core of the agreement – without requests of converting to another religion. The principles of equality and equal dignity applicable to all signed the contract, whether it be a Jew or a Muslim, an inhabitant of Medina or an immigrant were established. The prophet Mohammed showed great regard for the personality and religion.

The Muslim immigrants who appeared in Britain, as well as their ancestries, who also came to a strange land, faced new customs, new type of social relations, absolutely new role of women who are much more socially active. All this is unusual for Muslims. Remembering lessons of the past, they should from the very first learn to distinguish according to researchers what belongs to the principles of Islam, and what to the culture of society where they are. Immigrants should study new culture, both on compliance with the principles of Islam, and on discovering for themselves other culture and enrichment by it. Hijra stimulates open-minded attitude towards all new, to customs, life another way of thinking. Hijra teaches tolerant attitude to the power, acceptance of a variety of cultures and another way of life that has great importance for migrants, in general, taken away from their

roots and who are in new conditions for the British Muslim immigrants, in particular.

The British authorities accuse immigrants of the lack of loyalty to the country of domicile when they condemn aggressive military operations of the West on Near and Middle East and refuse to accept the western values contradicting norms of Islam. Immigrants in response to accusations say that they as faithful Muslims first of all are loyal to God, and then – to the country of domicile, and all this stands together. And as for the western values, according to the principle of freedom of worship nobody, as analysts note, has the right to demand practicing of any values from anybody. The requirement of the state to observe laws, migrants, according to researchers, observe.

The western scientists claim that in Islam there are no mechanisms promoting integration of Muslims into another confessional and cultural space, considering that Asians can adapt to other environment, and Muslims can't. However, it is enough as Muslim authors note, to remind about resettlement of Muslims to Abyssinia and Medina in the times of the prophet Mohammed and their successful interaction with Christian and Judaic communities to be convinced of baselessness of such statements. The category of loyalty as researchers emphasize, is quite limited for Islam. The words "al-vasat" ("middle") and "as-sakina" ("tranquility") mean loyalty in the Islamic discourse. According to Imtiaz Ahmad Hussein, accusations of Muslims of the lack of loyalty can be based on some facts from British history when the loyalty and identity in Britain were closely connected with the sovereign and state religion. The one who practiced the same religion, as the king was considered to be a traditionally loyal. He came down on the lieges to practice state religion and pursued nonconformists. For example, Henry VIII pursued Catholics, bearded the Roman Church.

Zakhid Parvez considers that, the fact of their expulsion from public life of Britain can affect loyalty of Muslim migrants. They always speak simply about the loyalty to the country of domicile so there is no doubt left. Paying attention to the isolated,

insulated life of migrants, Zakhid Parvez notes that the historical examples connected with the Muslims living as minority community don't speak about existence of peculiar ghettos. He explains that it is a recent phenomenon, perhaps, arisen as a way of maintaining cultural identity and spiritual values. Traditionally, he emphasizes, representatives of Muslim community took active part in rivalry for the crown and the country, many of them died in the years of World War II, being soldiers of armed forces of Britain, but, unfortunately, they aren't remembered.

At the present time, Parvez writes, less Muslims are admitted into the British armed forces, it is possible because there are memories about the colonial past, or it is the fact confirming racism discourse in the armed forces. The institutionalized racism, according to Zakhid Parvez, makes social integration very problematic in modern societies where the idea of communality is blurred. Besides, racism creates insuperable obstacles for communication of people and their mutual understanding. In this regard, Parvez considers, the British Muslim immigrants should draw an important lesson from Abyssinian model where there were no religious persecutions, and consent, mutual understanding, interaction, good will between the Christian and Muslim communities took place and to show, in such a way, that Hijra is quite a natural process. It would give them confidence and would promote cooperation with representatives of other religious communities and more active participation in British society life. According to Imtiaz, rapprochement of Muslims and Christians is promoted by resemblance and reconcilability of Islamic and Christian values.

Necessity of mutual understanding and dialogue among people belonging to different religions, cultures and ideologies is great today, more than ever. It becomes a prerequisite to survival and support of all world community. "Peace attend you" is told by Muslims, exchanging salutations. "And to you" sounds in reply. This greeting, according to professor Zakhid Khurshid, is a plea for peace in family and society. Really, he claims, peace-making is the

main purpose of all relationship in Islam. Pursuance of peace on the earth is the main basis of all world religions. Zakhid Khurshid calls for dialogue and considers that it is necessary to begin it with Muslims living in the West. But it is hard as the British are halfway to identity crisis, and it occurs not only in the United Kingdom, and around the world. At the same time Khurshid warns against the danger which is that many people cling to religion as a sort of armour protecting them from problems of public life, becoming at the same time unconditional fanatics in the face of the world becoming harder. But, as professor considers, it is simple to use religion to find identity, means to refuse other components of identity. Khurshid explains that Islam calls for activity in public life, in social and political spheres. At the same time, as the scientist notes, interaction with the public has to have good-minded and peaceful character. He reminds that Islam opposes monkhood, emphasizing an important role of family, community, integration, cooperation and mutual respect.

Zakhid Parvez notes a big role and considerable potential of mosques of the British community. He claims that mosque can be the center where studies, meetings are held where a lonely can get support, help in acquiring citizenship and in surviving in this unequal society. The consolidating role of mosque, according to Muslim analysts, increases more and more in view of growing foothold of the market led by world consumer and financial corporations that leads to devaluation of religious values. At the same time, according to scientists, it helps to become more resolute and resistant in the face of such threats. With that, scientists say, life in the West in conditions Cufra (disbelief), constant prosecutions and restrictions helps immigrants to remain loyal to articles of belief, prescriptions of the Koran.

Muslim researchers consider that for Muslims, and first of all immigrants, it is necessary to establish a dialogue with representatives of other religions, in particular with Christians, to adopt their experience of successful participation in all spheres of life of the British society. For Muslims, scientists write, it is

necessary to take an active position in protection of faithful against conflicts based on racial and religious belief. Most of Muslim researchers believe that the solution of migrants' problems is possible only as a result of reform of all government agencies of Great Britain imbued by Islamophobia and racism.

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