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Islamic fundamentalism as a threat to the national security of Great Britain

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The article analyzes the problem of Islamization of Great Britain and the social challenges that the country may face in the foreseeable future. In modern Britain, as in other European countries, there has been a significant increase in the population professing Islam. Britain has a long history of relations with the Islamic world. This is due to the development of its historical path and colonial past. After the era of decolonization, a large number of migrants from former British colonies flocked to the metropolis for a better life. After the appearance of Muslim migrants in Great Britain, Muslim diasporas, Islamic schools, Islamic centers, mosques, and Islamic public organizations began to appear. The number of Muslims began to grow due to high birth rates and increased migration flows. The main composition of the Muslim diaspora in Great Britain is represented by immigrants from Arab countries, Turkey, Afghanistan and Pakistan. Since the terrorist attacks of September 11, 2001 in the United States, the threat of Islamic fundamentalism, radicalism, extremism and terrorism has increased in the UK. Islamists in Great Britain set themselves the goal of Islamizing the country, introducing Sharia law, and building an Islamic society. Islamic organizations seek to Islamize Britain's Muslims. They use the system of democracy to gain political influence. At the same time, the British media often deliberately uses the Islamic threat narrative to create a sense of Islamophobia among British citizens. Statistical studies have shown an increase in the UK population professing Islam, the number of mosques, public and political organizations. On the other hand, a study conducted on the issue of Islamic fundamentalism in online publications, in the printed press, radio and television showed that half of British citizens believe that Muslims are carrying out a targeted Islamization of their country in order to seize new territory and build an Islamic society. The UK government has developed various programs to counter the threat of Islamic fundamentalism and terrorism in its country. Their task is to work with Muslim communities to counter the development of Islamic fundamentalism and promote mutual understanding.

Key words: Britain, Islam, Islamic fundamentalism, migration, terrorism.

Introduction. In the XXI century, the loss of cultural identity of various peoples has become a reality. This is due to the intensification of migration processes, the increase in the number of diasporas, and at the same time the spread of new ethnic groups, religions, cultural customs, values and political views that can radically influence the internal life of the state and determine their future. In today's world, former colonies are colonizing the countries that once ruled them. Today for the British government, the issue of Islamization is one of the problems that needs to be solved today. The Islamization of Great Britain could have dangerous consequences for this country. These threats include terrorist attacks, increased migration processes and the complexity of their control, threats to civil liberties of the population, the strengthening of the role of nationalism among the indigenous population of the country and the popularity of right-wing political formations.

The purpose and objectives of the study: study of the mechanisms of influence of Islamic fundamentalism on the national security of Great Britain.

Recent literature review. The topic of Islam in Great Britain as well as issues of Islamization and Islamic fundamentalism was researched by such authors as Ron Geaves, Nabil Matar, Sophie Gilliat-Ray, Phillip Lewis, Martin Pugh, Erdem Dikisi, Quintan Wiktorowicz, Mark Curtis, Anabel Inge, Ahmet T. Kuru, Humayun Ansari, Lesslie Newb-

igin, Mahmoud Shelton, Jerry Broton, Ed Husain and etc.

Research methods: For the study, methods such as system analysis were used to study the historical events that led to the beginning of the Islamization of Great Britain. The method of sociological research of the Islamic diaspora in Great Britain and the strategy for the development of Islamic society in this country was also used.

The main research material. The Islamization of Great Britain inevitably leads to increased Islamophobia among the indigenous population. The surge of modern Islamophobia began in the Western world after the terrorist attacks of September 11, 2001 in the United States. After this, a series of terrorist attacks began in Great Britain and other European countries. Great Britain also became a member of the coalition of Western countries in the fight against international terrorism in the War on Terror. British troops have participated in the Iraq War, the Afghanistan War, military operations in the Horn of Africa, and special forces participation in the civil wars in Syria, Libya and Yemen [8].

With the advent of Islamophobia, prejudice against Muslims, discrimination, racism, sexism and religious intolerance began to develop in British society. This is partly due to the low awareness of Islam among native UK residents and the cultural practices of Muslims from different countries. At the same time, there is a clear basis, namely Islamic terrorism, primarily

illegal migration, an increase in the number of Muslims, a lack of desire for integration and compliance with the cultural norms of the host country, all these aspects influence the formation of Islamophobia among the British population.

A multilateral view of the problem of Islamization of Great Britain is emerging, in which there are different sides and opinions. On the one hand, from the point of view of the liberal narrative, the XXI century is a century of multiculturalism where people of different ethnic groups, religious and cultural customs should coexist peacefully. On the other hand, the indigenous population has the opinion that migrants do not give anything to the new country, which has become their new home, and at the same time do not always respect the cultural customs of the host country, but at the same time often aggressively demand compliance with their customs and respect for own religion. The indigenous population is gradually developing the feeling that they are being slowly squeezed out of their home, which inevitably leads to a retaliatory and often aggressive reaction.

The increase in the number of Muslims in the UK is associated with high birth rates and intensive migration. New areas of English cities are gradually appearing in which Muslims live according to their own rules. They open their own Islamic schools, civil administrations and try to come to political power. Thus, we observe the existence of a state within a state, which is gradually expanding and may in a certain future create an intercultural conflict.

Muslims began to appear in Great Britain starting in the XVI century, when British armed forces freed slaves from North Africa to Ottoman Turkey after the defeat of the Spanish Armada. They remained in the British Isles and began to build their new lives. In the XVIII century, with the beginning of the expansion of the British Empire, the emergence of new colonies and the activity of the British East India Company, England needed many sailors. They were Muslim Indians, Turks, Arabs, Somalis and Malays. Many of them, after finishing their service in the navy, settled in London, Manchester, Cardiff, Glasgow, Liverpool, Tyneside, Hull and other cities.

By the middle of the XIX century, there were already approximately 20,000 Muslims living in Britain, a figure that doubled by the end of the century. Gradually, this figure began to increase even more with the arrival of Arab and Muslim students from India. During the period between the world wars, the flow of Muslim migrants decreased significantly. It grew again in the late forties of the XX century. The bulk of them were from former colonial India, more precisely from Pakistan and Bangladesh, where Muslims originally lived. In the beginning it was mostly men who moved, but later they began to bring their wives and children, and over time whole families began to migrate to Britain. By 1970, there were already 400,000 Muslims

living in Britain from different countries. These people began to form the basis of Muslim diasporas in various cities of Great Britain.

Smaller migration flows of Muslims came from Africa, Cyprus, Malaysia, the Middle East and, quite recently, from Bosnia already at the end of the twentieth century. In the eighties, due to civil wars and political crises, Muslims from Algeria, Libya, Somalia, Iran, Iraq and Afghanistan began to arrive in the UK. Also, many Arabs fled to England in search of political asylum, persecuted in their homeland by dictatorial regimes in Iraq under Saddam Hussein and in Libya under Muammar Gaddafi [1].

According to the office for national statistics, there were 3.9 million Muslims living in the UK in 2021. In terms of age, British Muslims are the youngest compared to Britons who profess other religions, primarily Christianity. According to statistics, the minimum age for a British person to profess Islam was 27 years old. It is also worth noting that compared to 2011, when the study was conducted, the number of Muslims over 10 years in Britain has increased by 2021. In 2011, there were 2.7 million people living in the UK, accounting for 4.9% of the total population. By 2021, the number of Muslims had grown to 3.9 million and accounted for 6.5% of the UK population [13].

The Muslim community living in Great Britain is not homogeneous. It consists of various groups of people who came to Britain from various regions of the Muslim world. Scientists are faced with the problem of how to identify the concept of the Muslim community. Firstly, these are all people who profess Islam. There are several main groups of Muslims. These include Muslims from Pakistan, Bangladesh, Afghanistan, and then Muslims who arrived from Arab and African countries can be separately distinguished. Next, we will separately highlight the Turks and Iranians. Many of these groups create their own separate communities based on a common language, the country they come from, and cultural customs.

Also, differences among Muslims include such aspects as gender, age, political views, economic activity, education, and various branches of Islam.

Family is a very important element of Islamic society. A Muslim family is a separate little world where traditions are active and gender roles are very strongly observed. Observance of the traditional way of life among Muslims is very active, especially the first generation of migrants. Clan and tribal ties, as well as ties with relatives at home, remain quite strong. Kinship relations have a strong influence on migration processes. They influence where Muslim families settle and their social circles.

Education in Muslim families in Great Britain plays a very important role. Education is aimed at individual development, improving moral qualities, transferring knowledge, understanding the world created by God. At home, children learn the basics of Islam. Most Mus-

lim children in the UK learn Arabic and read the Koran. Learning Arabic and Islam usually takes place in Islamic schools, at home, or with online tutors. Also, in addition to Arabic and the Koran, the national language of an ethnic group, Islamic philosophy and law can be studied [6, p. 33-38].

We see that Muslims in Great Britain remain within their religious and ethnic group and do not integrate.

The mosque is an important element in Islam. This is the place where Muslims worship Allah. From 1887 until the Second World War there were only a few mosques in Britain. After the beginning of the era of decolonization, British India gained independence in 1947, Muslims from Pakistan began to arrive in Great Britain in large numbers. Muslim communities began to found mosques for their religious needs. By 2012 there were already 1,500 mosques in the UK. Only 20% of them were purpose built. The rest were buildings converted for religious purposes [10].

In 2017 there were 1,825 mosques in Britain. Most of them belonged to reformist Islamic movements from South Asia, approximately 72%. The other part belonged to Islamic movements from the Middle East and Africa. 9% of them belong to the Salafi school of Islam, and another 3% represent the main streams of Arab Sunni Islam. Another 6% belong to Shiites, as well as Ismailis. The remaining mosques do not belong to any direction of Islam, and are prayer rooms.

Mosques serve different purposes. They serve for daily prayers, public meetings, and political discussions. They also have schools for children where they study Arabic and the Koran. Sharia councils are held in larger mosques.

Mosques can also serve as a threat to the national security of the country if extremist ideas are propagated in them, and they can also serve as places for the preparation of terrorist attacks.

To counter the propaganda of extremism, the British authorities are promoting the training of imams within Britain. A 2007 study found that only 8% of imams had received religious education in Britain. Another 8% received their education in the Middle East. The rest studied in South Asia. Muslims who pray in a particular mosque prefer that the imam in the mosque be from the country from which they themselves came [3, p. 99-112].

If we analyze the British urban environment, we see that the Islamic world is represented by mosques, Islamic schools (madrasa) or Koranic schools and Islamic centers. Most mosques, Islamic schools and centers are funded by Saudi Arabia. Some mosques specifically preach the ideology of Salafism and Wahhabism, which is the state ideology of Saudi Arabia.

Islamic fundamentalism, terrorism and the possibility of Islamization of Great Britain pose a dangerous threat to the country for the foreseeable future. Islamic radical movements in Great Britain pursue identical

goals, the creation of an Islamic state with a legislative system based on Sharia law. Islamist organizations aim to Islamize both individuals and entire social groups using democratic tools to gain political influence in the country.

Over the past few decades, the UK has become a center for raising funds for various illegal religious activities and involving British citizens in carrying out terrorist attacks or participating in armed conflicts in countries and regions such as Iraq, Afghanistan, Bosnia, Kashmir, Yemen, Syria and others. Britain has responded to the challenge of Islamic radicalism and extremism with several strategic responses. Since September 11, 2001, military forces have been involved in combat and counter-terrorism operations in Afghanistan, Iraq, Syria, Somalia and Mali.

In the UK there is a social program called Prevent. The purpose of this program is to prevent people from joining terrorist organizations. The government asks teachers, doctors, and social workers to report people who may be exposed to the propaganda of Islamic extremism [7].

Around the period between 1960 – 1990, several Islamist public organizations appeared in the UK such as the North African Muslim Brotherhood, South Asian Jamaat-e-Islami, Islamic Forum of Europe, U.K. Islamic Mission, Muslim Council of Britain, Muslim Association of Britain. The goal of these organizations is to build an Islamic society in Great Britain. Many Islamic organizations receive foreign funding from Arab states such as Saudi Arabia [9].

A rather dangerous Islamic radical organization in Great Britain is the Muslim Brotherhood organization. Islamic organizations in the UK that have been influenced by the Muslim Brotherhood include the Federation of Student Islamic Societies, Islamic Relief, Jamaat-e-Islami. The purpose of these organizations is to spread religious and political views among the country's Muslim society, support internal and external Islamist movements, and also increase their activity in the social and political life of Great Britain [11].

Terrorism associated with Islamic fundamentalism poses a threat to UK national security. Islamic terrorist activity has increased over the past few decades. This is explained by the liberal policy of the British authorities towards uncontrolled migration, as well as military conflicts in Afghanistan, Syria, Libya, Syria and Iraq. Many Islamic radicals who have experience in warfare were able to enter the UK under the guise of migrants and refugees.

The main Islamic organizations that carried out terrorist attacks in the UK were al-Qaeda, the Islamic State of Iraq and the Levant, al-Qaeda in the Islamic Maghreb, al-Qaeda in the Arabian Peninsula and al-Shabab. Most planned terrorist attacks in Britain were carried out on Muslims who had British citizenship.

To counter the terrorist threat, the UK government has taken several measures. In 2015, ISIS published a 50-page manual in English on the Internet, a guide to conducting military jihad. In response, the UK government has increased penalties of five to ten years in prison for people who repeatedly download this type of extremist material.

British intelligence MI5 is trying to track British citizens who took part in hostilities in Syria and Iraq and returned home. They can pose a threat to the country's national security, as they adhere to religious extremist views and have experience in combat operations.

Beyond its borders, the UK has been involved in the international coalition against ISIS and has carried out airstrikes against clusters of Islamic militants in Iraq since 2014 and in Syria since 2015. Since then, the RAF has carried out 1,600 airstrikes against ISIS militants. The UK Armed Forces regularly train Iraqi troops, the Kurdish militia, and the Nigerian Army to counter ISIS, al-Qaeda and Boko Haram militants [2].

The opposite effect of the growing Islamic influence in Great Britain was the development of Islamophobia among British society. Islamophobia began to develop in modern British society after the terrorist attacks of September 11, 2001. First, let's consider the concept of Islamophobia. The Oxford Reference Dictionary gives this explanation of the term Islamophobia. Islamophobia is: "A form of discrimination against Muslims and their religion, Islam. It is an expression of fear, hatred or intolerance towards Muslims and their religious beliefs and practices [5]."

Islamophobia manifests itself in different ways. It can be in people's everyday lives, in the education system, discrimination at work, political and social life, and in the media. According to the Muslim Council of Britain, 18% of Britons believe that Muslim migration to their country is part of a larger plan to increase the Muslim population. 32% believe that there are places in the UK where only Muslims live and Sharia law applies. 31% of English children believe Muslims are taking over their country. The average Briton believes that Muslims make up 15% of all British residents, although this figure is 0.5%.

Also, 22% have a negative attitude towards Muslims. 33% believe that Muslims are given better opportunities than indigenous people. 43% think too many mosques are being built in England. 22% are not satisfied that their neighbors are Muslim families. 47% would not like Muslims to become part of their family [12].

Islamophobia is observed in the media. Center for Media Monitoring conducted a study in 2018 to examine the issue of Islamophobic propaganda in the media. 10,931 articles were analyzed. Of the total number of articles analyzed, 59% contained elements of Islamophobia. The most frequently occurring word associated with the topic of Muslims and Islam was

the word terrorism. Often the media uses unreliable sources to portray Islam and Muslims in a negative light. The study showed that the UK media specifically use headlines and exaggerate information about Islam and Muslims in order to increase their own ratings. This strategy on the part of television programs, radio broadcasts, print and online publications is aimed at developing Islamophobia among the British audience. The study concludes that the media use deliberately false names in their reports, unreliable sources, and bias against Muslims. Standardized narratives are also used, aimed at showing Muslims from a negative side, these include such topics as: Muslim attitudes towards women, anti-Semitism, Muslim clothing. The report found that the UK media is dehumanizing Muslims and creating an image of a dangerous religious extremist who poses a danger to a nationally undefeated UK [4].

Conclusion. The growing migration of Muslims to the UK, as well as the high birth rate, may in the near future lead to aggravation of the social and political situation in the country. Many nationalist British people believe that Islam poses a threat to their country. The Islamic community in the UK is diverse, but at the same time, part of it that is exposed to the propaganda of Islamic radicalism can pose a threat. When considering radical Islam and its supporters in Great Britain, we can highlight the following goals that they set for themselves:

- Spread your political and religious views among UK Muslims. Islamic fundamentalists see Britain as a territory for the spread of Islam.
- Penetrate into all spheres of social, political and economic life. Increase the number of mosques, popularize the study of the Arabic language, open new madrassas, Islamic centers, increase the birth rate, popularize the adoption of Islam among the indigenous population and penetrate into government bodies.
- Also, the number of Muslims in Britain is increasing due to high birth rates, migration and the conversion of non-Muslims to Islam.

To counter the Islamic threat, the UK government has developed several methods of preventive measures.

- An educational system for Muslims that explains the dangers of the ideas of Islamic fundamentalism.
- An educational system for Muslims that explains the dangers of the ideas of Islamic fundamentalism.
- Participation of the British armed forces in counter-terrorism operations in the countries of the Middle East, Africa and Southeast Asia.
- Interaction between Muslim public organizations and the British authorities.
- Countering the spread of extremist ideas in the information space.

Thus, Islamic fundamentalism, extremism and terrorism, if not countered in time and with a well-

thought-out strategy, could pose a danger to the UK in the near future.

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Ісламський фундаменталізм як загроза національній безпеці Великобританії

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У статті аналізується проблема ісламізації Великобританії та соціальні виклики, з якими країна може зіткнутися в найближчому майбутньому. У сучасній Великобританії як і в інших країнах Європи спостерігається значне зростання населення яке сповідує іслам. Великобританія має доволу історію взаємовідносин з ісламським світом. Це пов'язано з розвитком її історичного шляху та колоніальним минулим. Після епохи деколонізації велика кількість мігрантів із колишніх Британських колоній рушила за найкращим життям у метрополію. Після появи мусульман мігрантів у Британії стали з'являтися мусульманські діаспори, ісламські школи, ісламські центри, мечеті, ісламські громадські організації. Чисельність мусульман почала зростати за рахунок високої народжуваності та посилення міграційних потоків. Основний склад діаспори мусульман у Великій Британії представлений вихідцями з арабських країн, Туреччини, Афганістану та Пакистану. Після терористичних атак 11 вересня 2001 року у США, у Великій Британії зростає небезпека ісламського фундаменталізму, радикалізму, екстремізму та тероризму. Ісламісти у Великій Британії ставлять собі за мету ісламізацію країни, впровадження законів шаріату, і побудову ісламського суспільства. Ісламські організації прагнуть ісламізації мусульман Великобританії. Вони використовують систему демократії для того, щоб здобути політичний вплив. Водночас, Британські медіа часто спеціально використовують наратив ісламської загрози для створення почуття ісламофобії серед громадян Великобританії. Статистичні дослідження показали збільшення у Великій Британії чисельності населення, що сповідує іслам, кількість мечетей, громадських та політичних організацій. З іншого боку, дослідження проведене спосовно питання ісламського фундаменталізму в інтернет виданнях, у друкованій пресі, радіо та телебаченні показали, що половина громадян Великобританії вважаю, що мусульмани проводять цілеспрямовану ісламізацію їхньої країни з метою захоплення нової території та побудови ісламського суспільства. Уряд Великобританії розробив різні програми для протидії загрози ісламського фундаменталізму та тероризму у своїй країні. Їхнє завдання працювати з мусульманськими громадами для протидії розвитку ісламського фундаменталізму та розвитку взаєморозуміння. Уряд Великобританії розробив різні програми для протидії загрози ісламського фундаменталізму та тероризму у своїй країні. Їхнє завдання працювати з мусульманськими громадами для протидії розвитку ісламського фундаменталізму та розвитку взаєморозуміння.

Ключові слова: Британія, іслам, ісламський фундаменталізм, міграція, тероризм.