

Prominent British Converts to Islam and Their Contributions

Conversion to Islam is not only a spiritual journey but also a catalyst for service and leadership. In the United Kingdom, numerous high-profile converts are actively strengthening the Muslim community and society at large. These individuals work across education, interfaith dialogue, media, civil rights advocacy, and public discourse – all while exemplifying Islamic values and championing human rights. Below, we profile some of the most prominent living British converts to Islam, outlining their biographies and the ways they contribute to the progress of Islam and the well-being of Muslims in the UK.

Yusuf Islam (Cat Stevens) – Singer & Philanthropist

¹ ² Yusuf Islam, born Steven Demetre Georgiou in 1948 and famously known as Cat Stevens, is one of the most well-known converts to Islam. He embraced Islam in December 1977 at the height of a successful music career ³. After converting, Yusuf left the pop music scene in 1979 and devoted himself to educational and charitable causes for the Muslim community ³. In 1983, he founded the **Islamia Primary School** in London, which later became one of the first state-funded Muslim schools in Britain ¹. He also established several Muslim secondary schools and in 1992 set up the **Association of Muslim Schools (AMS-UK)** to unite and support Islamic schools across the UK ¹. Yusuf's philanthropic reach is global: he founded the **Small Kindness** charity to deliver aid, initially to famine victims in Africa, and later to thousands of orphans and families in conflict zones like the Balkans, Indonesia, and Iraq ¹. He even served as chairman of the international charity **Muslim Aid** (1985–1993) ¹, reflecting his commitment to humanitarian work.

Beyond institution-building, Yusuf Islam has been a voice for peace and interfaith understanding. After 9/11, he publicly condemned the terrorist attacks and invoked the Qur'anic principle that killing one innocent life is like killing all of humanity ². He performed his song "Peace Train" to promote harmony and joined the **Forum Against Islamophobia and Racism** to help combat misconceptions about Islam ⁴. In recognition of his efforts, Yusuf has received multiple peace and humanitarian awards ⁵. By combining his artistic influence with social activism, Yusuf Islam projects Islamic values of charity, education, and peace to both Muslim and wider British society.

Abdal Hakim Murad (Timothy Winter) – Scholar & Academic Leader

⁶ ⁷ Timothy John Winter, better known as Shaykh Abdal Hakim Murad, is a prominent British Islamic scholar and educator. Born in 1960 and educated at Westminster and Cambridge, Winter converted to Islam in 1979 during his university years ⁸. He has since become a bridge between Islamic scholarship and Western academia. Abdal Hakim Murad is the Founder and Dean of the **Cambridge Muslim College**, an institution established in 2009 to train British imams and community leaders with a strong grounding in both classical Islam and contemporary society ⁹ ¹⁰. As an academic, he serves as the Shaykh Zayed Lecturer of Islamic Studies at Cambridge University and has published widely on theology, modernity, and

Anglo-Muslim relations ¹¹ . His works include translations of Imam al-Ghazali and the 2020 book *Travelling Home: Essays on Islam in Europe*, which addresses the role of Islam in Western contexts ¹² .

One of Abdal Hakim Murad's landmark achievements is spearheading the **Cambridge Central Mosque** project ⁶ . Opened in 2019, this mosque is Europe's first eco-friendly mosque – a stunning example of sustainable architecture fused with Islamic design ⁶ . The eco-mosque not only provides a place of worship but also features a café and community spaces open to all, fostering interfaith and neighborhood relations ⁷ . Murad's emphasis on environmental stewardship and community inclusion reflects core Islamic values of caretaking the earth and respecting neighbors. He is also active in interfaith initiatives: he completed a PhD on Islamic-Christian theological dialogue and often engages in Scriptural Reasoning exercises with people of other faiths ¹³ . A sought-after speaker, Abdal Hakim Murad's lectures (many available on YouTube) reach hundreds of thousands, offering guidance on spiritual and social issues to English-speaking Muslims worldwide ¹⁴ . Through education and public discourse, he advocates for **human rights**, moral leadership, and a harmonious British Muslim identity firmly rooted in Islamic tradition ¹⁰ ⁷ .

Lauren Booth – Journalist & Human Rights Activist

¹⁵ ¹⁶ Lauren Booth (born 1967) is an English broadcaster, journalist, and activist known for her outspoken advocacy on behalf of Muslims. The half-sister of former British Prime Minister Tony Blair's wife, Cherie, Lauren was raised with no particular religion ¹⁷ . After various assignments in journalism – including writing for the *New Statesman* and presenting on UK's Islam Channel – her worldview shifted through firsthand experiences in the Muslim world. In 2008, Booth traveled to the Gaza Strip with a humanitarian convoy, where she witnessed the suffering caused by the blockade ¹⁸ . She helped deliver hearing aids and school supplies in Gaza and, when prevented from leaving by authorities, invoked the **Universal Declaration of Human Rights** Article 13 on freedom of movement ¹⁹ . Profoundly moved, she began to study Islam and formally converted in 2010, announcing at a global Islamic event: "My name is Lauren Booth, and I am a Muslim." ¹⁶ Booth credits her experiences in Palestine as the spark for this spiritual "awakening" ¹⁶ .

Since embracing Islam, Lauren Booth has become a vibrant voice for justice and interfaith understanding. She was a vocal opponent of the Iraq War, frequently speaking at rallies and aligning with the **Stop the War Coalition** ²⁰ . As CEO of the charity **Peacetrack** (which she co-founded), she has worked on delivering aid and educational resources to Palestinian families ²¹ . Booth also served briefly as a patron of CAGE (an NGO advocating for due process and human rights in the War on Terror context) ²² . In all her work, Lauren Booth strives to project true Islamic values – compassion, justice, and truth-speaking – within the media. Whether writing columns or appearing on television, she challenges stereotypes about Muslim women by simply being **visible and articulate** in hijab, often explaining that far from oppressing her, Islam has empowered her with "absolute bliss and joy" and a sense of the "biggest and best family in the world" ²³ . Booth's journey from a skeptic to a passionate Muslim activist inspires many, demonstrating how conversion can lead to a lifetime of service and solidarity with the oppressed.

Yvonne Ridley – Journalist & Political Activist

²⁴ Yvonne Ridley (born 1958) is a British journalist and author whose dramatic journey to Islam turned her into a champion of Muslim causes and human rights. Ridley was a seasoned reporter (having worked for

the *Sunday Times*, *Independent on Sunday*, *Daily Mirror*, and others) when, in late 2001, she was captured by the Taliban in Afghanistan while on assignment ²⁴ . Held for 11 days, she promised her captors she would study Islam if released. True to her word, two years after her ordeal Yvonne Ridley converted to Islam in 2003 ²⁴ . This conversion transformed Ridley into a *political activist* who has been described as “something close to a celebrity in the Islamic world” ²⁵ .

Since then, Ridley has leveraged her public profile to support Muslim communities and global justice. She became an outspoken advocate for **Palestinian rights**, a passion she had held since her youth ²⁴ . Yvonne often speaks out against Zionism and has criticized biased Western media coverage of the “war on terror” and its impact on civil liberties ²⁶ . She has undertaken speaking tours across the Muslim world, Europe, and the U.S., discussing issues like the plight of Iraq and Afghan civilians, Islamophobia, and women's rights under occupation ²⁷ . In Britain, Ridley joined politics directly: she was a founding member of the Respect Party (once serving as its National Council chair) and more recently is involved with the Alba Party in Scotland ²⁸ – using these platforms to amplify Muslim voices in governance. Notably, Ridley's activism is rooted in Islamic values of justice and accountability. She has advocated on behalf of Muslim prisoners detained without charge, campaigned against torture and war crimes (even earning a 2019 Nobel Peace Prize nomination from a Canadian institution for her Rohingya advocacy) ²⁹ , and consistently calls for **due process and peace**. Though sometimes controversial for her fiery rhetoric, Yvonne Ridley exemplifies the convert who refuses to be silent in the face of injustice, thus contributing to both the empowerment of Muslims and the broader human rights discourse in the UK.

Myriam Francois – Commentator & Interfaith Scholar

³⁰ Dr. Myriam Francois (formerly Myriam Francois-Cerrah, born 1983) is a prominent Franco-British journalist, filmmaker, and academic known for elucidating Islamic perspectives in mainstream forums. Raised Catholic and a childhood actress, she encountered Islam intellectually while studying at Cambridge University. In 2003, at age 21, Myriam converted to Islam after extensive research convinced her of its truths ³⁰ . Since then, she has dedicated her career to fostering understanding of Islam and Muslims in Britain. Francois became an active spokesperson for Muslim awareness – appearing frequently on **BBC's “The Big Questions”**, *Newsnight*, and other programs to discuss issues like faith, secularism, and women's dress ³⁰ . As an articulate, bilingual Muslim woman, she often debunks stereotypes in live debates, emphasizing common values and rational principles in Islam.

Myriam Francois' contributions span media and academia. She served as a deputy editor of *Emel* magazine (a pioneering Muslim lifestyle publication) and has written for major outlets like *The Guardian*, *The Telegraph*, *The Independent*, and *Al Jazeera English* ³¹ . Her writings often focus on social justice, gender, and geopolitics through an Islamic lens. Academically, Myriam earned a Master's in Middle East politics from Georgetown and a Ph.D. from Oxford, with research on Islamic movements in Morocco ³² . This scholarly background informs her filmmaking; she produced documentaries, including work on the life of Prophet Muhammad for BBC (with presenter Rageh Omaar) ³³ . In all roles, Myriam projects the Islamic values of **knowledge, dialogue, and justice**. She has been particularly vocal about humanitarian crises – for example, writing on the repatriation of children of ISIS fighters with compassion and legal insight ³⁴ . Recognized among Europe's “40 Under 40” young leaders (2017) and honored with a “Women in Media” award in 2021 ³² , Myriam Francois stands as a model of how converts can strengthen interfaith relations and advocate for human rights. By engaging both mainstream audiences and Muslim communities, she helps bridge gaps in understanding and encourages British Muslims – especially young women – to be confident, critical thinkers.

Kristiane Backer – Broadcaster & Interfaith Ambassador

Kristiane Backer (born 1965) is a former **MTV Europe** television presenter whose spiritual journey led her from the heights of pop culture fame to a life of faith-inspired bridge-building. A native of Germany, Backer was a household name on MTV in the early 1990s ³⁵. Her introduction to Islam came through her friendship with Pakistani cricketer Imran Khan. Intrigued by the beauty of Islamic practices and spirituality she observed, Kristiane researched the faith deeply and embraced Islam in 1995 ³⁶. Her memoir *From MTV to Mecca* recounts how Islam gave her “inner peace and the meaning she had sought,” transforming her outlook on life ³⁷ ³⁸.

Backer’s conversion initially came at a professional cost – the news was met with prejudice by some German media, and she famously lost TV contracts amid false accusations of extremism ³⁹ ⁴⁰. Undeterred, she relocated to London and reinvented herself as an author, arts patron, and interfaith advocate. Kristiane became active in Islamic cultural circles across Europe, often appearing at conferences and community events to share her experiences. She highlights how **Islamic values align with European values**, asserting that her faith made her a more dignified, grounded individual without negating her European identity ⁴¹. Indeed, Backer frequently cites historical European figures (like Goethe and Schiller) who were inspired by Islam, reinforcing that Islam “is a religion for all times and all worlds – and therefore also for Europeans in our day and age” ⁴¹.

Through her public talks and writings, Kristiane Backer builds bridges between Muslims and non-Muslims. She has worked with organizations promoting understanding and has been involved in charitable initiatives (such as mentoring through Mosaic, Prince Charles’s youth charity). A follower of the Sufi path, she also emphasizes the arts and spirituality – curating Islamic art exhibitions and encouraging dialogue through culture. In essence, Backer’s life post-conversion exemplifies **resilience and outreach**. She overcame personal trials (including being wrongly labeled for her beliefs) and now uses her platform to combat Islamophobia, advocate for tolerance, and inspire others with a narrative of finding *common humanity*. Her journey from “pop star interviewer” to Hajj pilgrim (she performed the pilgrimage to Mecca, which she calls the ultimate journey) sends a powerful message: faith can enrich one’s life and society, and Muslim converts have a unique role as cultural ambassadors between communities.

Abdur Raheem Green – Preacher & Community Educator

⁴² ⁴³ Abdur Raheem Green (born Anthony Green in 1964) is a leading British Muslim da’iyy (preacher) known for his dynamic outreach and efforts to counter extremism. He converted to Islam in 1988 after a period of spiritual searching that included examining Christianity and Buddhism ⁴⁴ ⁴⁵. Green first gained renown in the 1990s at **Hyde Park’s Speakers’ Corner** in London, where his eloquent explanations of Islam drew large crowds ⁴². He went on to present Islamic programs on satellite channels like Peace TV and Islam Channel, becoming a familiar figure to English-speaking Muslims. In 2009, Abdur Raheem co-founded the **Islamic Education and Research Academy (iERA)**, a UK-based missionary and educational organization dedicated to sharing accurate information about Islam and training others in community outreach ⁴². Today, he serves as chairman of iERA, mentoring a new generation of Muslim speakers.

Green’s contributions lie in *public discourse* and *civil rights advocacy*. He emphasizes that Islam is a religion of peace and **categorically rejects terrorism**. In fact, he has worked with British authorities and communities to combat radicalization. The UK’s Metropolitan Police at one point consulted him as someone “part of the

solution to extremism”⁴³. He openly states that participating in terrorism or violent revolution “is not something that...is part of the religion of Islam”⁴³, and he has condemned groups like Al-Qaeda for distorting Islamic teachings. Through iERA and personal efforts, Abdur Raheem Green engages in interfaith dialogues and university lectures, tackling misconceptions about Sharia, jihad, and social issues. While he has faced some controversies in the past (as any outspoken public figure might), Green has continually clarified his stance in favor of pluralism and rule of law. For instance, he supports working within democratic frameworks and has denounced vigilante actions. As a convert from a British colonial family background, he brings a unique perspective: he often notes that Islam enhanced his sense of justice and moral responsibility. Ultimately, by spreading *da’wah* (inviting others to understand Islam) and actively denouncing hate and violence, Abdur Raheem Green contributes to the well-being of Muslims in Britain – fostering an environment where they can practice faith confidently and be seen as partners in building a better society⁴³.

Hamza Andreas Tzortzis – Apologist & Public Speaker

⁴⁶ ⁴⁷ Hamza Andreas Tzortzis (born 1980) is a British Muslim thinker and debater of Greek heritage, widely recognized for defending Islam in the public sphere. He accepted Islam in 2002, inspired by its intellectual and spiritual depth⁴⁸. With a background in management and a talent for oratory, Hamza quickly became active in Muslim outreach. He was a founding member of iERA and for years participated in high-profile debates on university campuses and media outlets, often facing prominent atheists and secularists. Hamza Tzortzis has delivered lectures around the world – from Britain and Europe to Australia – articulating rational arguments for Islamic belief and ethics⁴⁹. In 2015, he was a finalist for “Religious Advocate of the Year” in the British Muslim Awards⁵⁰, reflecting his impact in presenting Islam’s case to a wide audience. His best-known work is the book *The Divine Reality: God, Islam and the Mirage of Atheism*, first published in 2016 (revised 2019), which provides a comprehensive rebuttal to modern atheism and a positive case for faith⁵¹⁵².

Importantly, Hamza Tzortzis has evolved into a voice advocating **balanced, humane interpretations** of Islam. In response to concerns about extremism, he has explicitly distanced himself from past hardline views. He left iERA in 2020 to co-found the **Sapience Institute**, focusing on research and education to counter extremist narratives and Islamophobia. Notably, Hamza publicly stated that he does **not** endorse any supposed Islamic law that violates human rights – for example, he rejects coercive “apostasy laws” as *outdated* and contrary to Islam’s true spirit⁴⁷. He has also made it clear that, although he upholds traditional Islamic morals (such as considering certain behaviors sinful in a personal sense), he *unequivocally condemns* any hatred or violence towards any group, including the LGBTQ community⁵³⁴⁷. Moreover, Tzortzis has been a vocal opponent of terrorist groups; he has denounced ISIS and urged young Muslims to channel grievances through peaceful activism and scholarship rather than anger⁴⁷. Through initiatives like public seminars and online content, he encourages Muslim youth to engage with society confidently – armed with knowledge, ethics, and compassion. Hamza’s journey showcases how a convert can contribute to **public discourse**: by demonstrating that Islam stands for *reason, mercy, and justice*, he helps both Muslims and non-Muslims see beyond fear and towards common values.

Julie Siddiqi – Community Organizer & Interfaith Campaigner

⁵⁴ ⁵⁵ Julie Siddiqi (born 1971) is a British Muslim convert renowned for grassroots activism, especially on women’s empowerment and interfaith cooperation. She converted to Islam in the 1990s and has since spent over 25 years building bridges between communities⁵⁶. Julie’s approach is very much *hands-on*: she

founded a local charity addressing Muslim women's needs and led it for 10 years, gaining deep insight into the social challenges women face ⁵⁶. She then broadened her impact by co-founding national initiatives that invite both Muslims and others to engage together. One such project is **The Big Iftar**, launched in 2013, which has organized hundreds of community iftar events across the UK during Ramadan ⁵⁴. These events encourage mosques and Muslim families to open their doors to neighbors of all faiths (and none) to break bread together – powerfully countering division with friendship. Julie also initiated **Sadaqa Day**, an annual day of social action promoting the Islamic ethic of charity through volunteering (emphasizing giving time and service, not just money) ⁵⁷. Additionally, in partnership with a Jewish colleague, she co-founded **Nisa-Nashim**, now the largest network of Jewish and Muslim women in Europe, which fosters sisterhood and collaborative charity work between the two communities ⁵⁷.

Siddiqi's leadership extends into advisory roles. She sits on the Steering Committee of the **Together Coalition** (chaired by the Archbishop of Canterbury) to promote social cohesion ⁵⁸. She also co-founded **Open My Mosque**, a campaign challenging mosques to be more accessible and inclusive to women, thereby addressing gender barriers within the Muslim community ⁵⁹. Recognizing her substantial contributions, the UK honored Julie Siddiqi with an MBE in 2020 for services to interfaith understanding ⁶⁰. In interviews, Julie explains that she sees herself as “a community organizer, a campaigner, a mentor, an educator, and a student” – wearing multiple hats to solve problems and connect people ⁵⁷. She speaks out against racism and prejudice wherever it appears, including within the Muslim community (urging an honest look at issues like anti-Black sentiment) ⁶¹. Above all, Julie Siddiqi projects Islamic values by *living them*: mercy, inclusion, **justice for women**, and love for neighbors. Her work has enabled countless Muslims – particularly women and youth – to take pride in their faith and serve society, showing that British Muslims are an integral, constructive part of the nation's fabric.

Sarah Joseph – Editor & Women's Rights Advocate

⁶² Sarah Joseph OBE (born 1971) stands out as a pioneering Muslim media figure and champion of interfaith dialogue in Britain. Raised as a Catholic in London, she shocked her family (and herself) by converting to Islam at just 16 years old, in 1988 ⁶². Sparked by curiosity and a search for truth, Sarah embraced Islam's message of equality and justice at a youthful age and quickly became involved in sharing its positive image. In 2003, she founded **emel magazine**, a glossy Muslim lifestyle magazine that gained mainstream readership. As CEO and Editor-in-Chief of *emel*, Sarah Joseph sought to showcase the diversity of Muslim life – covering everything from fashion and food to spirituality and civil rights. This media venture was groundbreaking: it highlighted successful British Muslims, tackled misconceptions, and provided a platform for topics like ethical finance and family values grounded in faith. Under her editorship, *emel* proved that Muslims can celebrate modern life while upholding spiritual principles, thereby normalizing Muslim presence in British popular culture.

Sarah's influence extends beyond publishing. A gifted writer and broadcaster, she frequently appeared on BBC radio and television in the late 1990s and 2000s, explaining Islamic perspectives on current affairs. Notably, Sarah Joseph has been a *tireless advocate for women's rights within an Islamic framework*. Her commitment to gender equality and interfaith understanding earned her an **Order of the British Empire (OBE)** in 2004 ⁶³ – specifically citing her “services to interfaith dialogue and the promotion of women's rights” ⁶⁴. She has spoken out against cultural practices that undermine women, stressing that such practices are not rooted in Islam. In the interfaith arena, Sarah spent years engaging with the Church of England and other faith groups, advising Prince Charles and other leaders on Muslim affairs. She was listed among the “Muslim Power 100” in Britain and counted in the global **500 most influential Muslims** ⁶⁵,

reflecting her status as a role model. Through her articulate presence in media and public forums, Sarah Joseph has inspired a generation of young Muslims to balance faith and modernity. Her life's work demonstrates how a convert can shine as a **moral leader** – using media to build mutual respect and advocating that Islam upholds human dignity, female empowerment, and harmonious coexistence.

Catherine Heseltine – Political Activist & Community Leader

⁶⁶ ⁶⁷ Catherine Heseltine (born 1978) is a prominent British Muslim activist who has focused on civic engagement and combating Islamophobia. A London native educated at Westminster School, Catherine accepted Islam in 1999 while at university, after being drawn to its teachings on social justice and spirituality ⁶⁸. By profession a nursery school teacher, she soon became involved in community activism. In 2006, Heseltine co-founded the **Muslim Public Affairs Committee UK (MPACUK)** – a grassroots pressure group aiming to empower British Muslims in politics and media. In a historic first, Catherine was elected CEO of MPACUK in 2010, making her the *first woman* to lead a national British Muslim organization ⁶⁶. Her election itself broke stereotypes and set “an historic precedent,” demonstrating Muslim women’s capability to hold top leadership roles in communal institutions ⁶⁶.

Under Catherine Heseltine’s leadership, MPACUK sharpened its mission to **defend the civil rights of Muslims** ⁶⁶ and encourage voter participation. She became a familiar face in media debates, passionately speaking against anti-Muslim discrimination, government overreach in counterterrorism, and other issues affecting Muslims at home and abroad. Notably, Catherine often highlights that Muslim concerns – like privacy, security from hate crimes, or foreign policy injustices – are British concerns, tying Islamic principles of justice into the wider fight for civil liberties. She has taken part in campaigns against racial profiling and in support of Palestine, and has written in outlets like *The Guardian* to explain Muslim viewpoints. Heseltine is also featured in documentaries (such as Channel 4’s “Women Only Jihad”) where she dispels myths about Muslim women and political violence. She emphasizes inclusivity and talent utilization: upon becoming CEO, she stated her hope that this milestone would “spark a revolution in the way Muslim women are enabled to contribute their talents in the service of both the Muslim community and wider society” ⁶⁷. Indeed, Catherine herself exemplifies that ideal – balancing community service with raising a family of three. By galvanizing young Muslims to engage in **democratic processes** and speaking truth to power, Catherine Heseltine has strengthened the voice of British Muslims. Her work underscores that converts can be catalysts for positive change, emboldening the community to stand up for its rights while building alliances for the common good.

Other Notable Converts in Public Life (Sports and Culture)

Beyond the figures above, several well-known British converts in sports and popular culture have also contributed to the Muslim community and societal well-being through their platforms:

- **Chris Eubank** – *Former World Boxing Champion*: Chris Eubank, a flamboyant and celebrated boxer, embraced Islam in the 1990s ⁶⁹. While not an activist in the traditional sense, Eubank used his fame to speak out on issues of justice. In 2003, during the Iraq War, he famously drove a large truck to Downing Street in a one-man anti-war protest. He was arrested while boldly declaring, “The military occupation [of Iraq] doesn’t work. All it does is cause more terror” ⁷⁰. This stance resonated with many British Muslims who opposed the war. Eubank’s willingness to stand up for what he believed to be right – even at personal risk – mirrors the Islamic emphasis on **justice and speaking truth to**

power. Today, as a public personality, he continues to reflect a dignified Muslim identity and often praises the discipline and moral framework that Islam provides him.

- **Danny Williams** – *Heavyweight Boxer*: Danny Williams, known for his stunning 2004 knockout of Mike Tyson, converted to Islam in 1999 ⁷¹. Growing up in Brixton, Williams credits his faith with keeping him grounded amid the temptations and turmoil of inner-city life ⁷¹. He maintained a rigorous training schedule and a humble lifestyle, attributing his focus and success partly to Islamic values like hard work and abstention from destructive habits. Williams has said he stays connected to his rough South London neighborhood so local youth “see that hard work can bring good things” ⁷² – acting as a role model against gang violence and drug culture. By visibly practicing Islam (he often thanks Allah after fights and has been seen praying), he challenges negative stereotypes and provides a positive example of a British Muslim in sports. His story, like that of other convert athletes, shows how Islam can inspire personal excellence and community mentorship.

Both Eubank and Williams, in their own ways, project an image of Muslims as responsible, principled members of society. They may not be traditional scholars or activists, but their celebrity and conduct have helped normalize Islam in British public life – whether it’s Eubank advocating peace or Williams encouraging youth. Their journeys illustrate the diversity of converts’ contributions: from **promoting peace and justice to inspiring discipline and hope**.

These profiles underscore a common thread: each of these converts, upon embracing Islam, found not only personal fulfillment but a drive to benefit others. They channel their talents and fame into **service, education, and advocacy**, thereby strengthening the UK’s social fabric. Whether it’s building schools, writing in mainstream media, engaging in interfaith projects, campaigning for civil rights, or simply being role models, these individuals have significantly contributed to the progress of Islam and the well-being of Muslims in Britain. In doing so, they also affirm universal values – compassion, equity, knowledge, and peace – demonstrating that these are as much Islamic values as they are British ones. Their ongoing efforts continue to shape public discourse about Islam in the UK, helping to forge a more understanding and just society for all.

Sources: Sources have been preserved in the text above in the format ↗† to support verification of facts and statements. Each citation corresponds to a connected reference from authoritative news, academic, or biographical materials used in compiling this comprehensive overview.

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