# Diversity of Muslim Perspectives in the UK

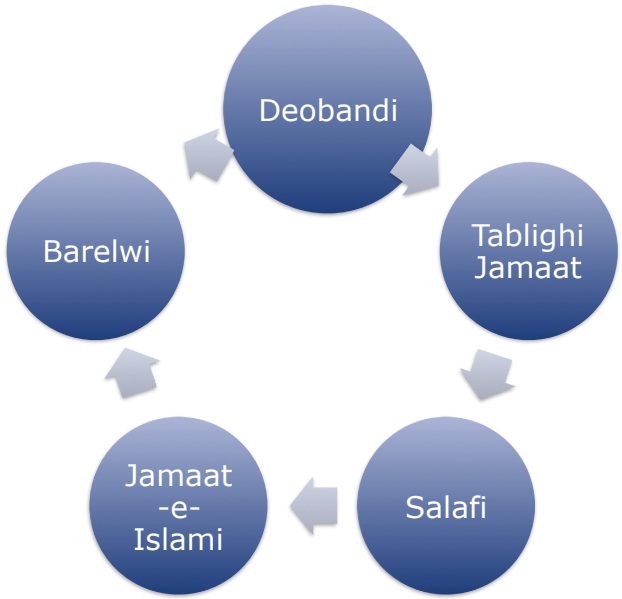
# Diversity of Muslim Perspectives in the UK

In terms of complexity, goes beyond:

Sunni

Shi'a

Sufi




**Deobandi Mosques**

44% of UK mosques

Diversity of perspectives

Spectrum of outlooks and agendas

Linked to 'conservative' or 'orthodox' perspectives

19th century origins in India

Founders Mohammed Qasim Nanaotawi and Rashid Ahmad Gangohi fought British in 1857 rebellion

Rebellion failed – focus on religious practice and identity

Established *Darul Uloom* – "House of Knowledge" in Deoband (130 miles north of Delhi, Uttar Pradesh)

**Aspired to:**

Protect Muslim identity against British influence

Shift away from 'innovative' religious practices (some associated with Sufism) – although Deobandis can retain some Sufi attributes

- i.e. *milad al-nabi* (Prophet's birthday),
- *urs* (saint worship),
- worship at graves

Division re jihad:

Nanaotawi through 'jihad' against British inappropriate

Other scholars thought it was appropriate (i.e. Sheikh Mahmud al-Hasan)

This led to Silk Letter Conspiracy to support British enemies in WW1 – including the Ottoman caliphage

Plotters were detained

Rest of Deoband school separated from conspirators

Mahmud Hasan was to set up Jamiat Ulama Hind (JuH, Party of Indian Islamic Scholars)

JuH non-violent opposition to British

Supported Congress Party to have unified India (with shariah influence)

Deoband split further: Uamiat Ulama ul-Islam (JuI) seek Pakistan formation

These splits are represented in UK

JuI > Jamiat Ulama-e-Britain f.1975 - active in chaplaincy, mosque advice

**Darul Uloom al-Arabiya al-Islamiya = Darul Uloom Bury**

Seminary (+ standard UK curriculum) f.1979

Prominent leader Sheikh Yusuf Motala (sent by Sheikh Mohammad Zakariya (1898-1982), significant sheikh and leader

Zakariya – Sufi, linked to spiritual authority of Muhammad

https://www.facebook.com/Darululoombury

**Institute of Islamic Education**

Boarding school, run by Tablighi Jamaat ('missionary' focused Deobandis), based in Dewsbury.

Have to follow curriculum, and are inspected by Ofsted.

**Jamea al-Kauthar**

Girls' boarding school near Preston, Lancs.

**Deobandi differences**

Influence of Sufism (Bury may be more Sufi oriented), but no 'exuberant' religious expression (chanting, celebrating Prophet's birthday)



**Key figure**

Sheikh Riyadh ul-Haq

b. Gujurat, 1971. Moved to Leicester in 1974.

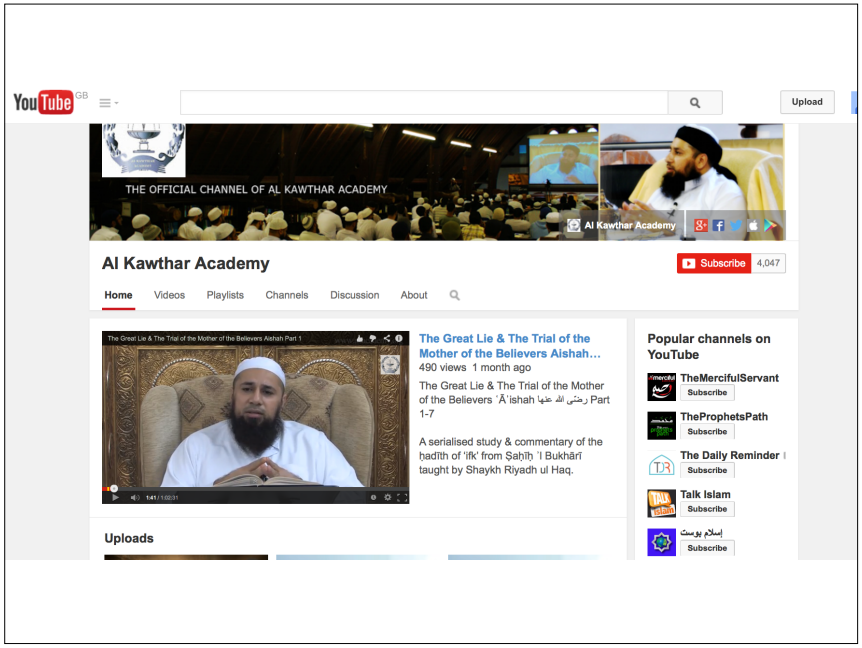
Trained at Darul Uloom Bury.

Headed Kidderminster school in 1992

Also head imam at Birmingham Central Mosque

Influential on YouTube/podcasts – recorded lectures, websites

https://www.youtube.com/user/AlKawtharAcademy




Authority issues

Mufti Muhammed ibn Adam al-Kawthari has daruliftaa.com Q&A sites




Some Deobandi groups have had links with the Taliban and al-Qaeda

i.e. Afghanistan refugees in Pakisttan have influence

Taliban consulted with Deobandis when establishing Islamic emirate in 1997

Links were to dissipate after 9-11

Kashmiri jihad groups Jaish-e-Mohammed and Harakat-ul-Mujahideen have Deobandi links, and were alleged to be linked ideologically to al-Qaeda

This is not endorsed by other Deobandi groups

**Tablighi Jamaat**

Quietist 'mission' oriented group

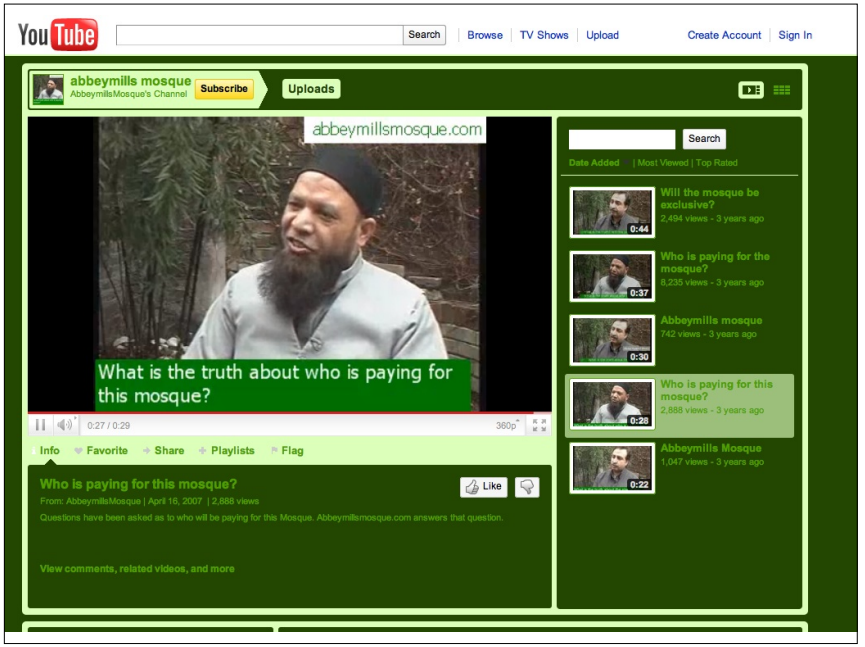
*Dawa* missionary work (UK and elsewhere)

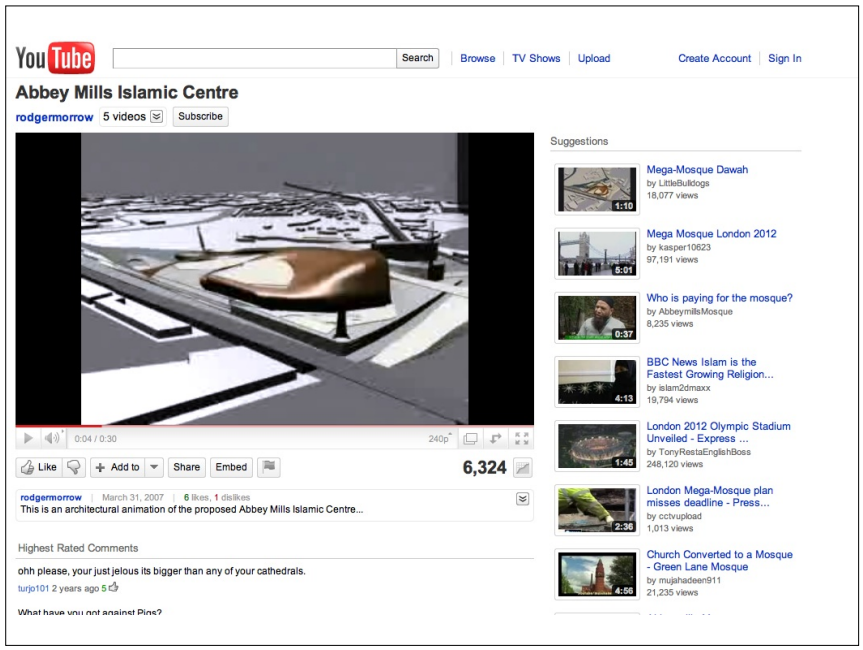
Links to Deobandis

Emphasis on face-to-face communication

Behind the 'mega mosque' plan




**Salafis**

Can be synonymous (erroneously) with Wahhabism and Saudi Arabia – has commonality with Ahl-e-Hadith

Can be divided into

- Pious
- Political
- Jihadi

Key figure: Manwar Ali (from London) who founded Jam'iat Ihyaa Minhaaj al-Sunnah in 1984

Splits in ideology has seen emergence of several offshoots (some against jihad)

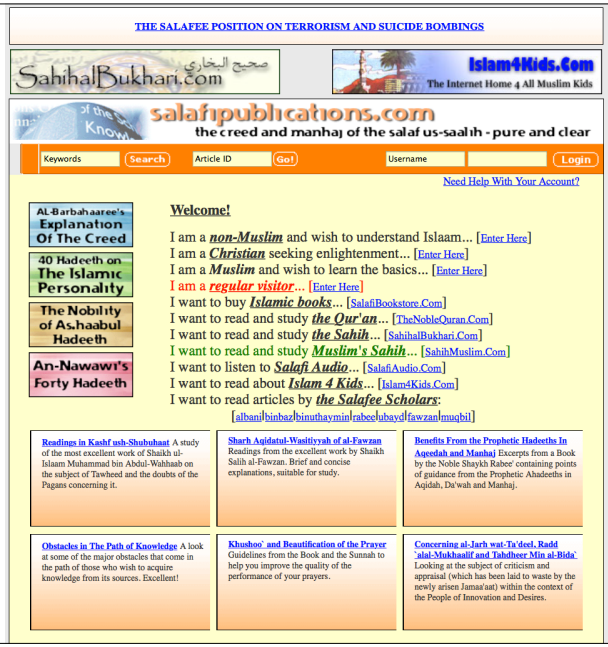



FACTIONS INCLUDE

**Salafi Publications**

Anti-jihad

Owns bookshops across UK




**Brixton Mosque**

Runs de-radicalisation programme

Draws on textual approaches

**Jamaat-e-Islami**

Runs 42 mosques

Offshoot from Pakistan political party, founded by Abul A'la Maududi (who saw potential political ideology in Islam); wrote commentaries and other works promoting this; former journalist

Key institutions

Markfield Institute (Leicester)

East London Mosque

Influential in the Muslim Council of Britain

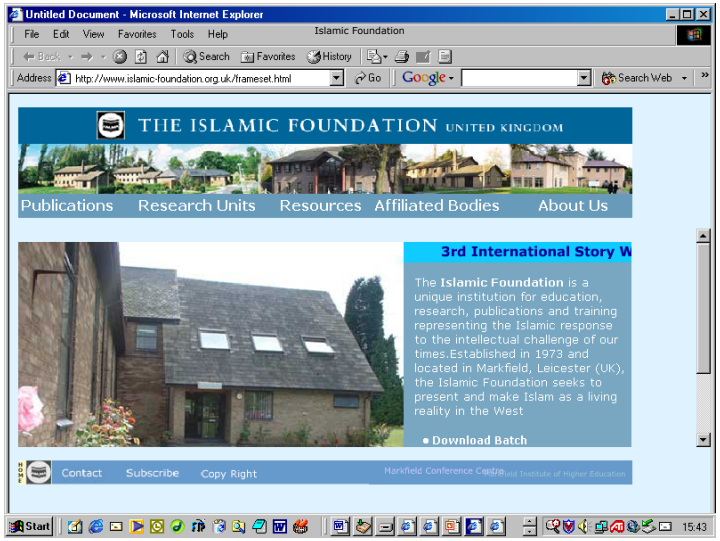
**Islamic Foundation** (JeI offshoot)
est. 1973

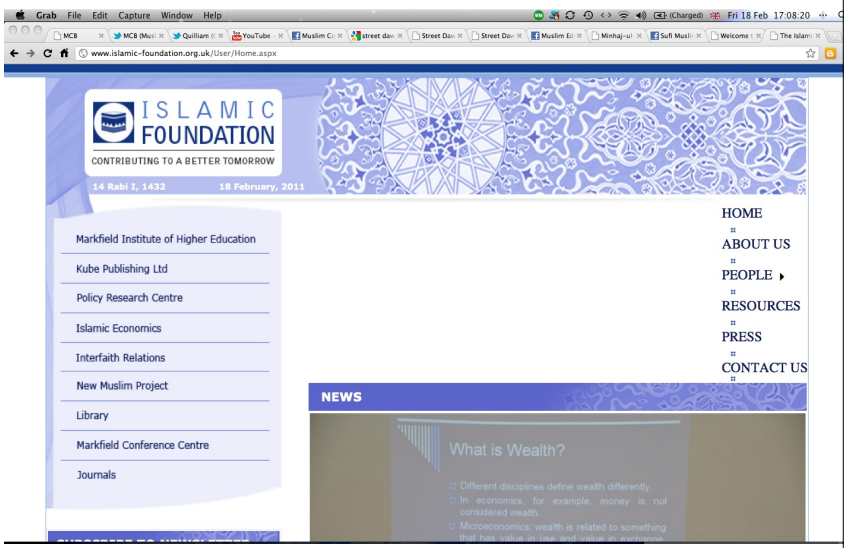
Markfield Institute of Higher Education

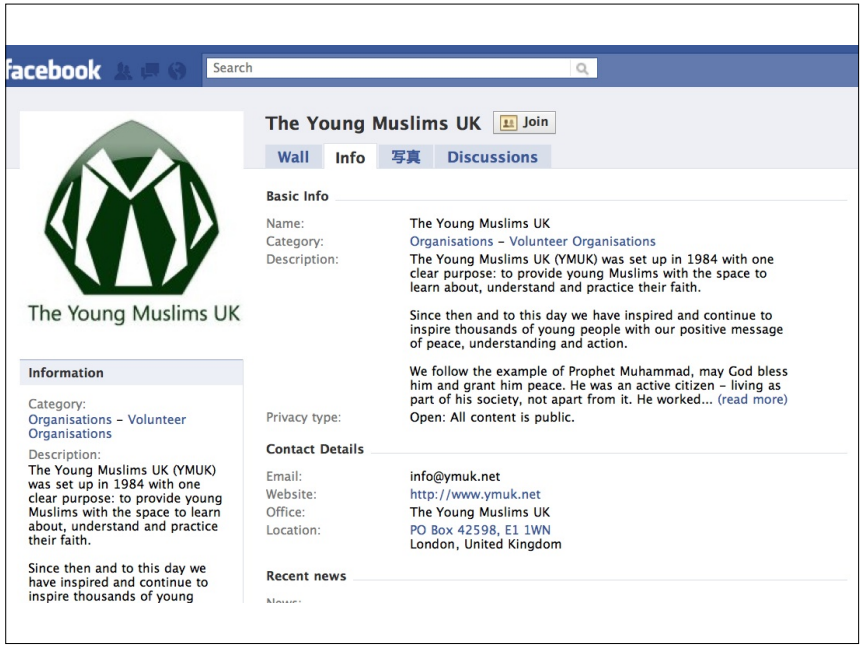
Young Muslims UK

Islamic Society of Britain

Changed direction and has 'makeover', re-evaluating its influences



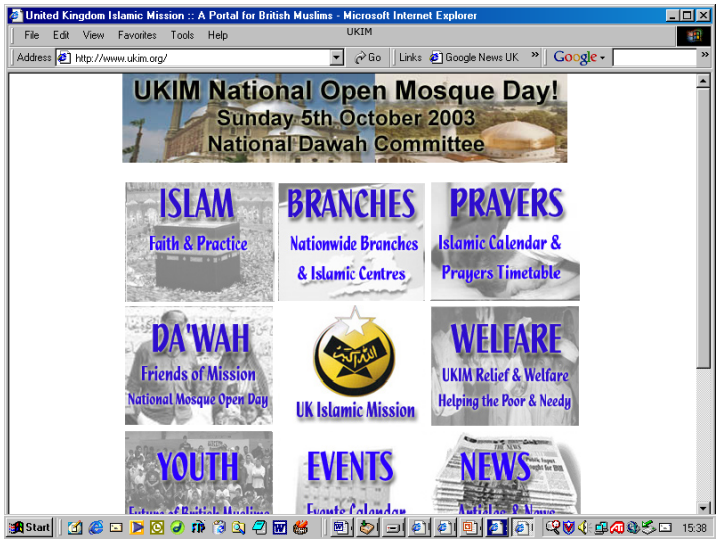



UKIM – UK Islamic Mission

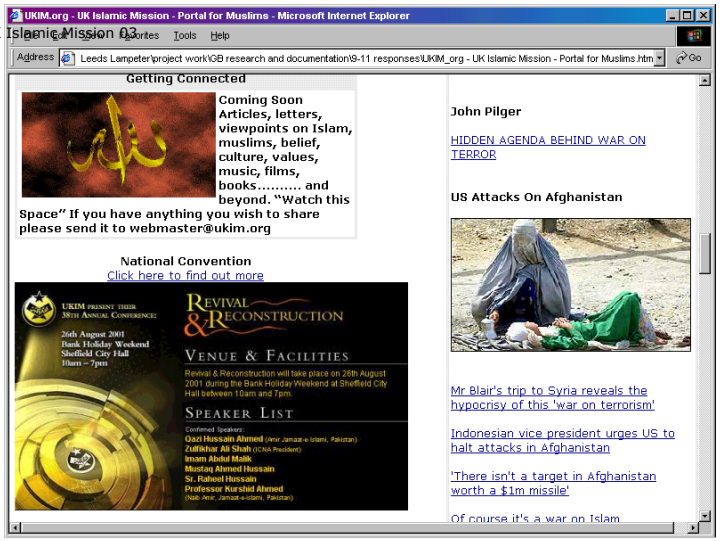
f.1962 Jamaat-e-Islami offshoot

Draws some Pakistani migrants (but not all were supportive); not attractive to Bangladeshi migrants (and their descendants) due to war between east and west Pakistan

Dawatul Islam became Bangladesh equivalent of UKIM; gains control of East London Mosque in the 1990s




UK Islamic Mission 03



UK







**Muslim Council of Britain**

f.1997

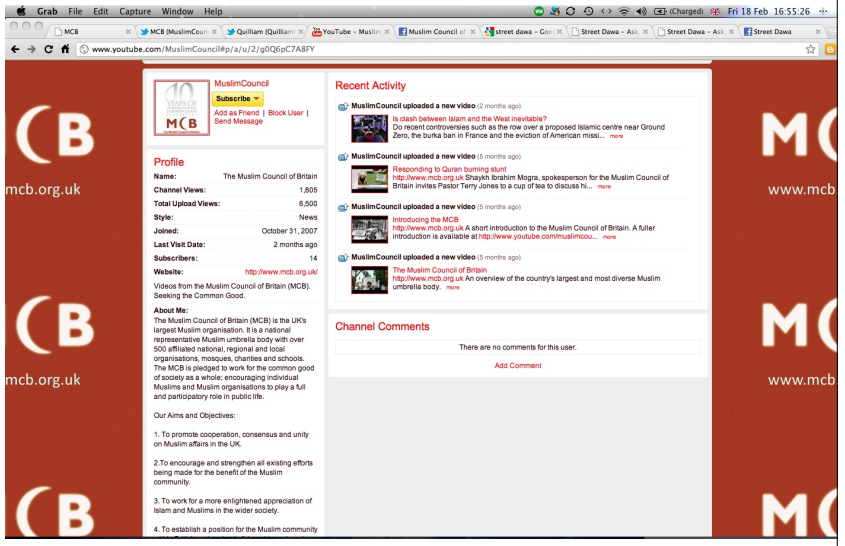
Sought to be umbrella organisation for Muslims – although 'moderate', was under J-e-I influence

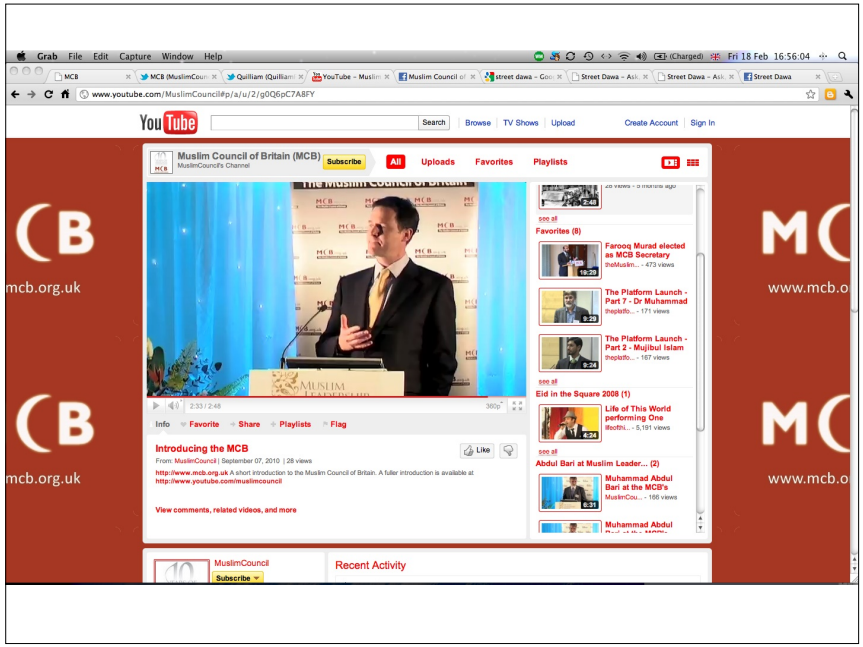
Emerged out of UK Action Committee on Islamic Affairs (Rushdie response)

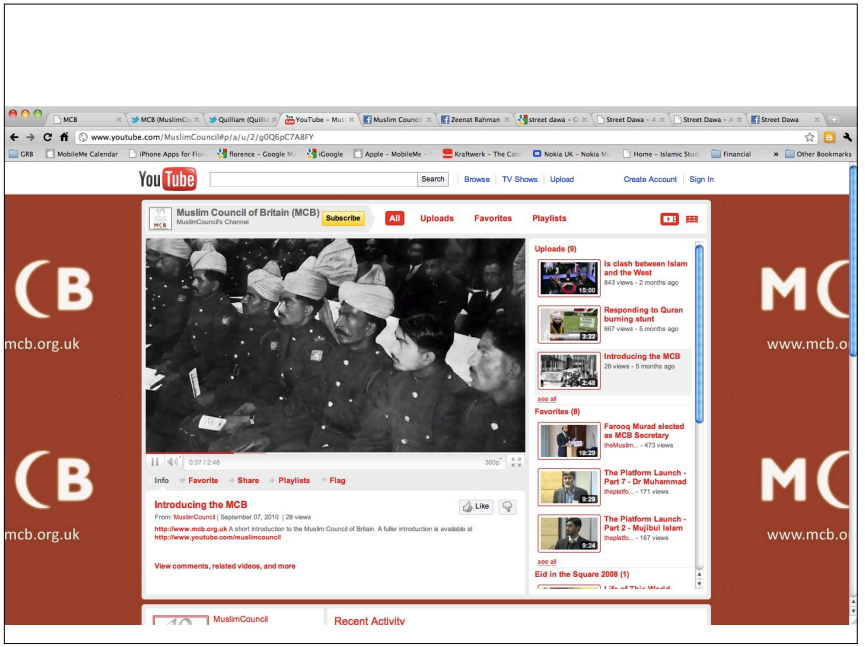
Seen as 'official', but not necessarily representative

Questions of its role were raised post 7/7; accused of links to anti-Holocaust Groups, and its political links with J-e-I Pakistan.

Issue of Maududi's influence (seen as negative)



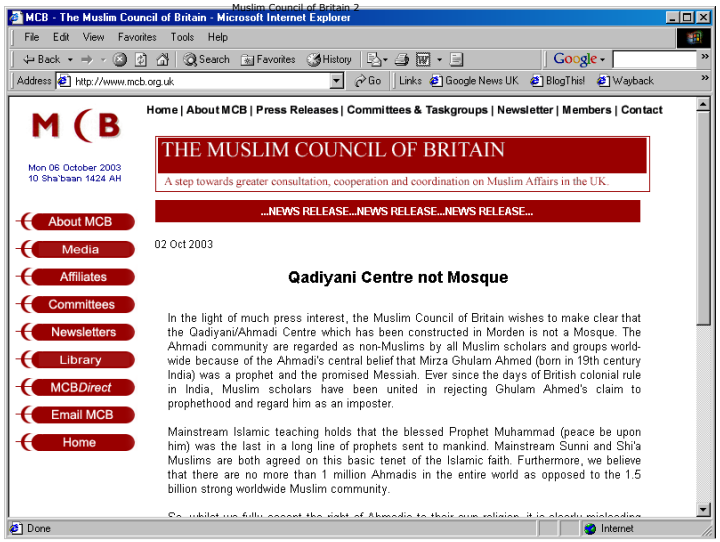

mcb.org.uk
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Recent Activity


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THE MUSLIM COUNCIL OF BRITAIN
Working for the Common Good
MCB News
MCB Hosts Al-Jazeera's Director General
ALJAZEERA
Press Release


MCB - The Muslim Council of Britain - Microsoft Internet Explorer
THE MUSLIM COUNCIL OF BRITAIN
A step towards greater consultation, cooperation and coordination on Muslim Affairs
Muslim Community presence at Party Conferences
MCB & Affiliate Events

Muslim Council of Britain 2




THE MUSLIM COUNCIL OF BRITAIN

A step towards greater consultation, cooperation and coordination on Muslim Affairs in the UK.

**Emails to the MCB on U.S. tragedy**

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49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73
74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99
100 101 102 103 104 105 106

Tuesday 11 September 2001 at 19:37

anon

Are you happy now ? Salman Rushdie was right your religion is a joke ! Long live Israel ! The US will soon kill many Muslim women and children ! You are all subhuman freaks !

Tuesday 11 September 2001 at 20:43

Roland Taylor

I am sorry but I don't believe you at all. You will slaughter anyone and everyone to gain world domination.
You can never be trusted ever again. I may now even begin to have sympathy with the national front. F*** YOU and GO TO A MUSLIM HOME COUNTRY.

Tuesday 11 September 2001 at 23:21

Jo

I really have tried not to follow my father who was a simple racist. However, I saw your people celebrating in Palastine and in Libya and I was sick with despair. How on God's earth can you justify killing in this way? HOW can you celebrate?

I no longer have any respect for you. None at all. I am so sorry, but I just despise you and your cruel God. You are not people. Just cold killers.

May God forgive you but from now on, may the Americans find you and remove you from my country. I can no longer be civil to you.

I am so angry, so hurt, just.... oh leave it, leave it there. Just get out of the UK. Go back to you homes and leave us alone. Cowards

THE MUSLIM COUNCIL OF BRITAIN

A step towards greater consultation, cooperation and coordination on Muslim Affairs in the UK.

**Emails to the MCB on U.S. tragedy**

Page 2

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48
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74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99
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Thursday 12 September 2001 at 12:30

Rich Boakes

mr. blair has just been on television, and commented on the MCB's condemnation of the WTC attacks. this is likely to put a significant focus

on the MCB website, many people do not know about the islamic faith and do not know what being a muslim means. many people do not know which countries are muslim.

from this horrific terrorist act, the MCB must take an unprecedented opportunity to (in accordance with the MCB aims and objectives) promote a wider understanding of the muslim faith.

PLEASE, write a short history/introduction for your website as soon as possible, which clarifies the issues outlined above.

Thursday 12 September 2001 at 12:59

Masood Patel

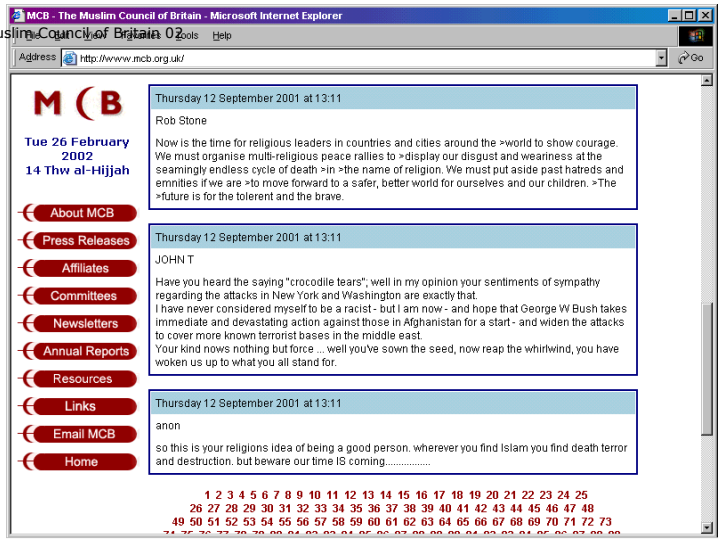
Thankyou for your swift and comendable response to the tragedy befaling the American people. For you to act in a way which prompted Tony Blair PM, to mention you and Muslims in his speech is truely remarkable.

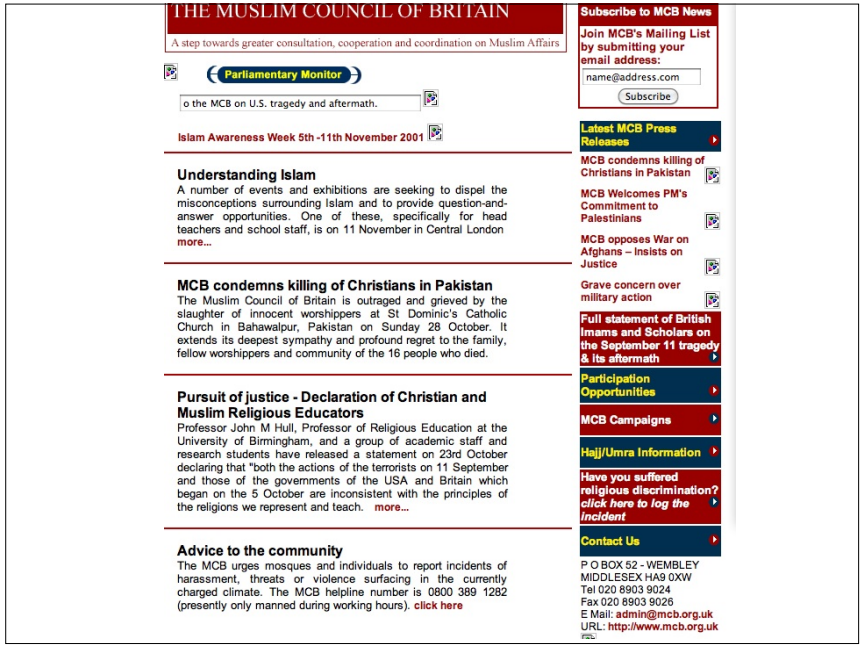
Can I just advise you to distance us, the Muslims from groups in the UK who wish to use the tragedy for their own purpose. I saw a man named Anjem Chaudhry of Al-Muhajiroon, on BBC News 24, clearly this man was out of his depth appearing on the show, and played into the media\'s hands, as they try to gather public support for a revenge attack on Muslims around the world.

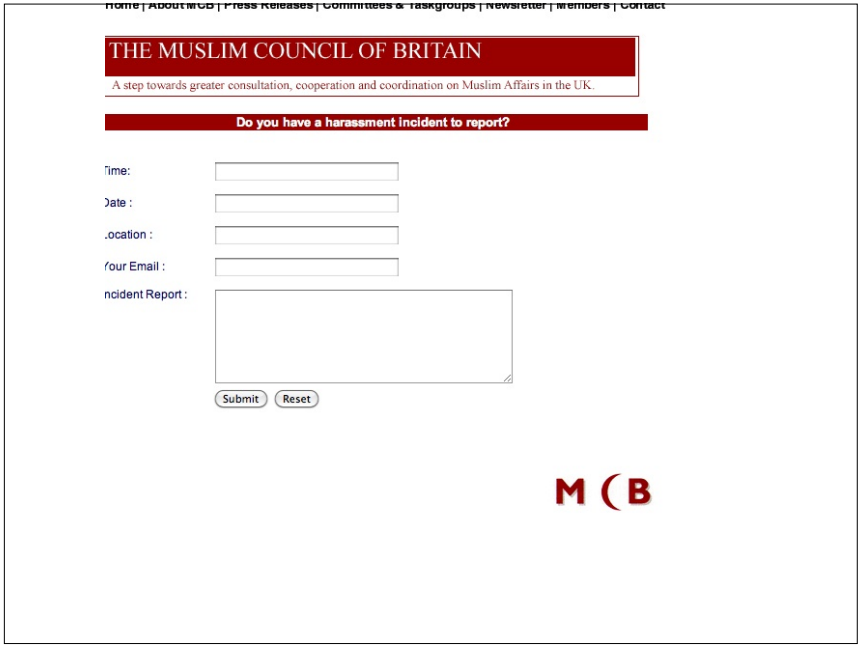
Can your good offices get someone who is a responsible speaker to represent Muslims from the UK, on BBC and other news organisations.

This is a critical moment for the British and other Western Muslims, should we fail to reflect the mood of the west then our future is in the balance. I trust whilst reflecting our sadness you will also pinpoint the causes OF ANIMOSITY BETWEEN OUR WORLDS.

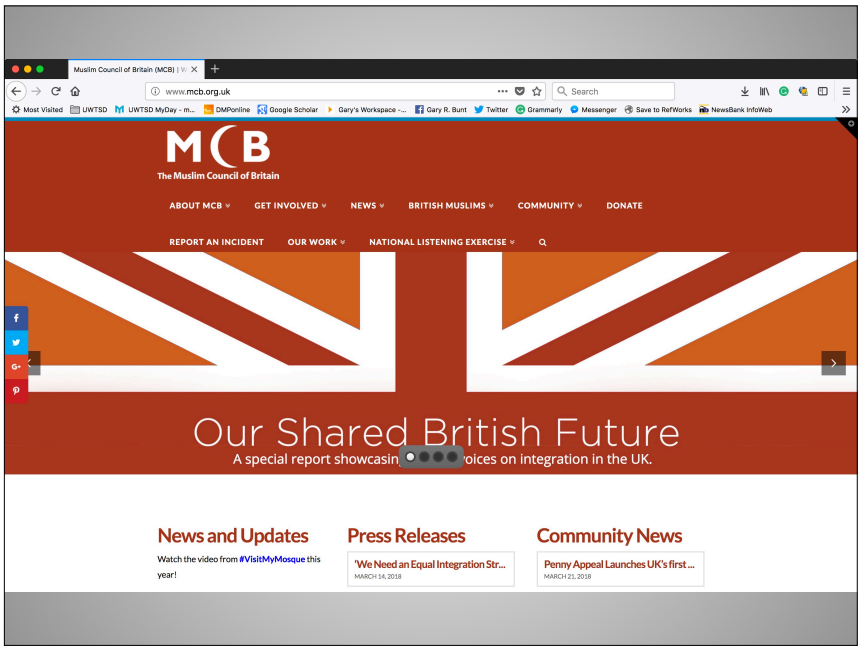
Muslim Council of Britain 02




THE MUSLIM COUNCIL OF BRITAIN
A step towards greater consultation, cooperation and coordination on Muslim Affairs
Parliamentary Monitor
o the MCB on U.S. tragedy and aftermath.
Islam Awareness Week 5th -11th November 2001
Understanding Islam
A number of events and exhibitions are seeking to dispel the misconceptions surrounding Islam and to provide question-and-answer opportunities. One of these, specifically for head teachers and school staff, is on 11 November in Central London
more...
MCB condemns killing of Christians in Pakistan
The Muslim Council of Britain is outraged and grieved by the slaughter of innocent worshippers at St Dominic's Catholic Church in Bahawalpur, Pakistan on Sunday 28 October. It extends its deepest sympathy and profound regret to the family, fellow worshippers and community of the 16 people who died.
Pursuit of justice - Declaration of Christian and Muslim Religious Educators
Professor John M Hull, Professor of Religious Education at the University of Birmingham, and a group of academic staff and research students have released a statement on 23rd October declaring that "both the actions of the terrorists on 11 September and those of the governments of the USA and Britain which began on the 5 October are inconsistent with the principles of the religions we represent and teach. more...
Advice to the community
The MCB urges mosques and individuals to report incidents of harassment, threats or violence surfacing in the currently charged climate. The MCB helpline number is 0800 389 1282 (presently only manned during working hours). click here
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Grave concern over military action
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Participation Opportunities
MCB Campaigns
Hajj/Umra Information
Have you suffered religious discrimination? click here to log the incident
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P O BOX 52 - WEMBLEY
MIDDLESEX HA9 0XW
Tel 020 8903 9024
Fax 020 8903 9026
E Mail: admin@mcb.org.uk
URL: http://www.mcb.org.uk


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Do you have a harassment incident to report?
Time:
Date :
Location :
Your Email :
Incident Report :
Submit
Reset
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Search
Thu 24 May 2007
This scapegoating is rolling back the gains of anti-racism
7 Jumaada al-Awwal 1428 AH
MCB News
MCB Annual General Meeting 16th June
The Premier of Cape Province, South Africa, Ebrahim Rasool has accepted the MCB's invitation Brendan Barber,TUC General Secretary >>
Spiritual Care Provision
Chief Nursing Officer Christine Beasley is a speaker at the course organised by the MCB at the London Muslim Centre. >>
MCB Writes to NatWest Regarding Interpal Bank Account
We write with regard to the closure of the account of the National Westminster account extended to Interpal. >>
Migration and Development Series: Facilitating Migrants' Participation in Society
MCB was invited by the United Nations Institute for Training and Research (UNITAR) to participate on behalf of the British
MCB at the Islamic conference of foreign ministers
Dr Daud Abdullah was an invitee at the OIC meeting in Islamabad, 15-17 May 2007
>>
Press Release
17 May 2007 - MCB successfully concludes Muslim Healthcare Chaplaincy Training Course
Professor Christine Beasley, Chief Nursing Officer awarded certificates to the participants of a Muslim Healthcare Chaplaincy Training Course in its concluding session today, Thursday 17 May. >>
Recent Press Releases
17 May 2007 - Healthcare Commission Survey Results on Hospital Patients
03 May 2007 - Faith Communities Oppose Fascism
Press Releases Archive
Free Alan Johnston
Meeting the Needs of Muslim Pupils in State Schools
MCB Friends Launching Soon
Books For Schools
Sponsor a books pack for your local school
Done
start


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Our Shared British Future
A special report showcasing voices on integration in the UK.
News and Updates
Watch the video from #VisitMyMosque this year!
Press Releases
'We Need an Equal Integration Str...
MARCH 14, 2018
Community News
Penny Appeal Launches UK's first ...
MARCH 21, 2018

**Barelwis**

39% of UK mosques (muslimsinbritain.org)

Sufi oriented

Founder Ahmed Riza Khan defended Sufism against Deobandis

f. Bareilly C19th north India

Significant in Mirpur, where many Pakistani origin Muslims came from

Established own network of mosques, under *pirs* (spiritual guides), some of whom claim descendance from Sufi masters

Use of internet to spread the message

**Barelwis**

Minhaj ul-Qur'an

HQ Dewsbury

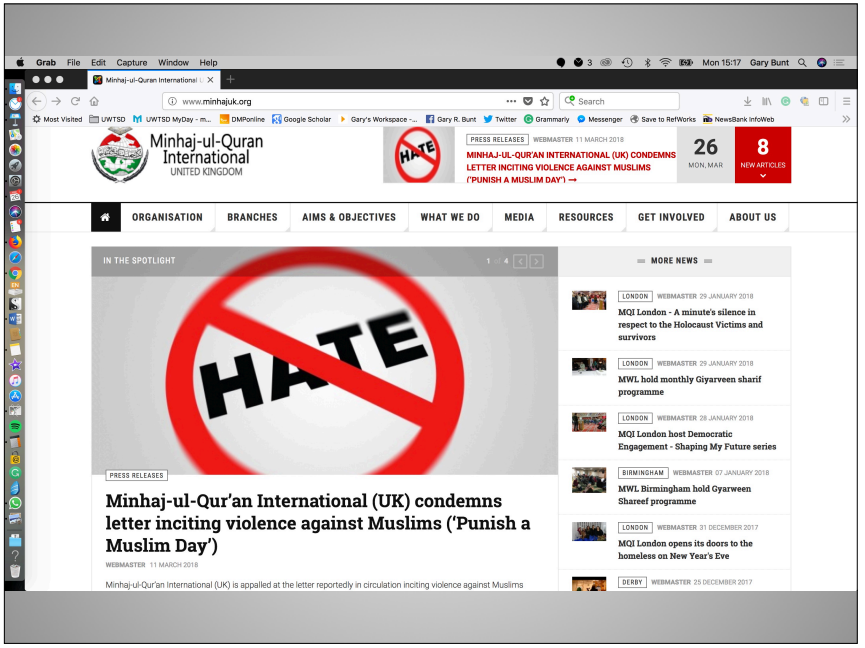
Founded in Pakistan in 1980 by Muhammed Tahir al-Qadri

Branches across UK

Has mission oriented wing Dawat-e-Islam

Draws on media to spread its message



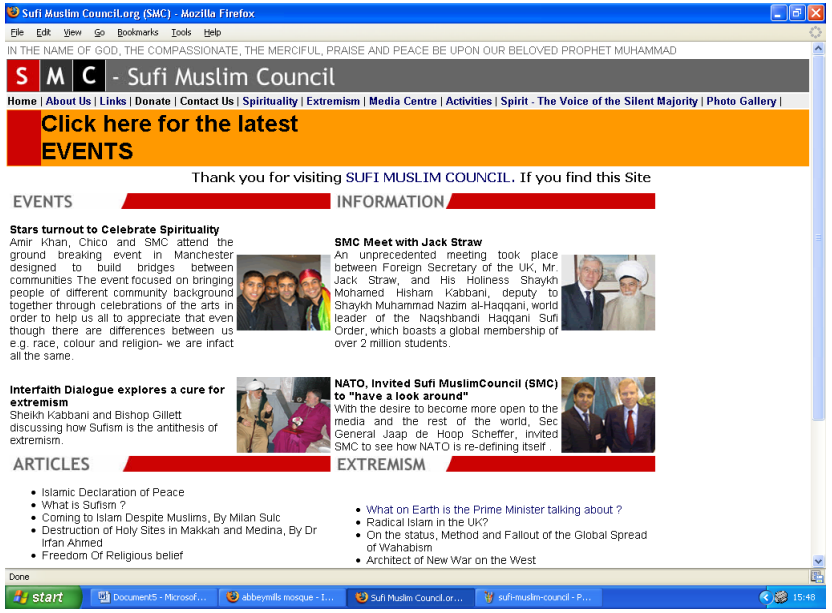
Sufis in UK set up their own organisations to counter MCB

2003 – British Muslim Forum

2006 – Sufi Muslim Council

Less influential than other groups

Not 'liberal' on all issues.




**Shi'ism**

Represented in diverse branches

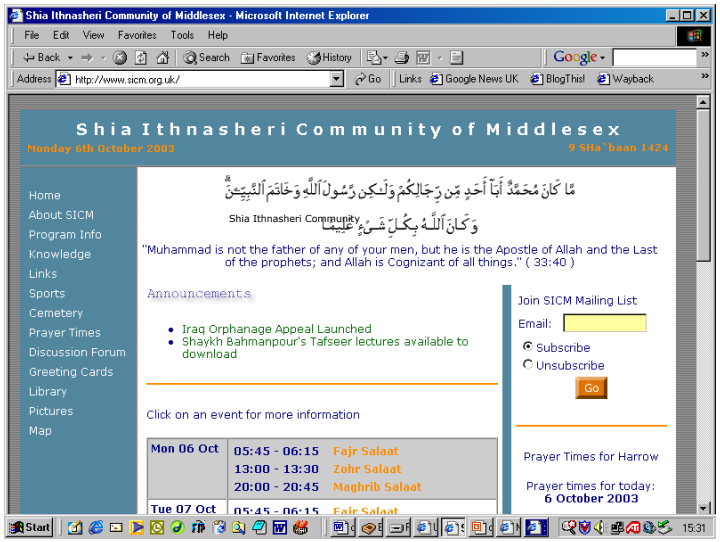
Significant in Muslim population centres, especially North London

Links to Arab Shi'a i.e. Iraq, Lebanon

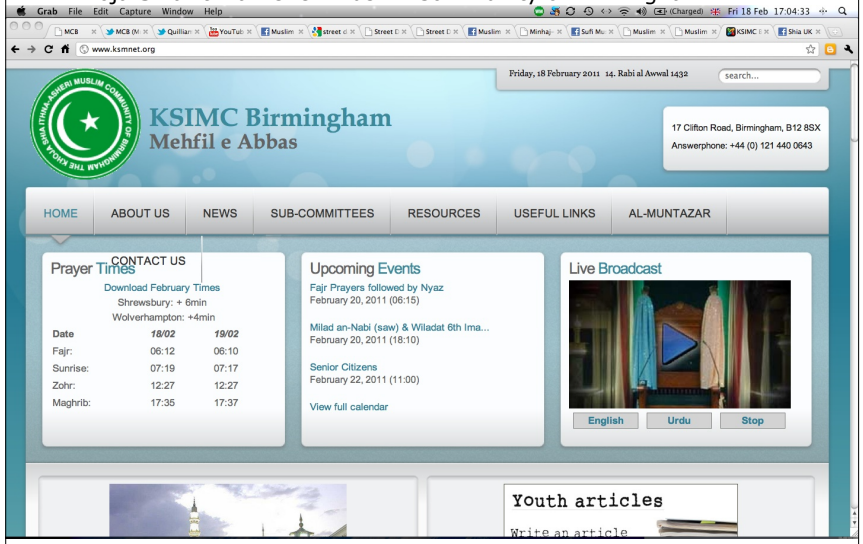
Also other regions/countries: Iran,, India, Central Asian Republic – many complex affiliations and organisations.

Ithna Ashari Twelvers

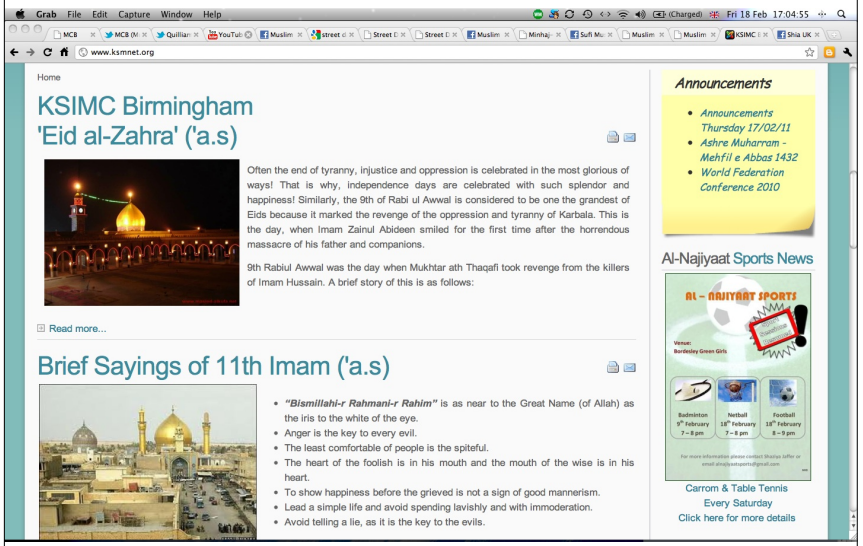
Ismailis: Dawoodi Bohras, Aga Khan followers



Khoja Shia Ithna-Asheri Muslim Community of Birmingham




Khoja Shia Ithna-Asheri Muslim Community of Birmingham




Khoja Shia Ithna-Asheri Muslim Community of Birmingham









# Mosques

"The earth is a mosque for you, so pray wherever you happen to be when prayer time comes" (Muslim, Ṣaḥīḥ, Masājid 1).

Mosques = reflections of communities, religious perspectives, political outlooks

"Masdjid." Encyclopaedia of Islam, Second Edition. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Brill Online, 2013. Reference. University of Wales Trinity Saint David. <http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/masdjid-COM_0694> - this is a comprehensive article, which also leads onto related articles associated with specific mosques. It is highly recommended that you read this article.

Campo, Juan Eduardo , Aptullah Kuran, Akbar S. Ahmed, Patrick D. Gaffney and Jacques Waardenburg. "Mosque." In *The Oxford Encyclopedia of the Modern Islamic World*. Ed. John L. Esposito. *Oxford Islamic Studies Online*. http://ezproxy.tsd.uwtsd.ac.uk:2112/article/opr/t236MIW/e0546 This detailed article provides insight into mosque issues associated with architecture, politics, society and education. It also highlights some issues of diversity relating to mosques.

These articles offer insight into the ritual aspects of mosques, and their complexity. There is consistency from the building of the first mosque during the lifetime of the Prophet Muhammad, through to the factors that we see within modern buildings today.

Archnet.org – this contains an excellent archive of images relating to a variety of buildings, including religious buildings, which can be located according to a specific search parameters. It is necessary to fill in a registration form to enter this site (there is no cost). A selection of mosques can be found here: http://archnet.org/library/images/sites.jsp?key=mosque&collection_id=-1&select=usage

Saudi Aramco World has an archive of images and articles, which include information on mosques and other religious buildings. The site includes virtual tours of the Alhambra, Suleymaniye Mosque, and Dome of the Rock/ al-Aqsa Mosque. It is also possible to subscribe to the magazine. http://www.saudiaramcoworld.com/issue/201304/

BBC Religion: Mosques http://www.bbc.co.uk/religion/religions/islam/prayer/mosque.shtml
This is an introductory resource, linking to some aspects of ritual practice.

Mosques in London are here: http://goo.gl/maps/Vo4d5
Mosques in Cardiff are here: http://goo.gl/maps/0dJmF

Mosques are a critical element within our understanding of the diversity of expression within Islam.

This diversity can be represented by the significant differences between mosque structures and buildings, which relate to historical, cultural, architectural and religious factors.

There are also financial elements, associated with the cost of establishing a place of prayer.

It may be a place for a small community, or a substantial urban conurbation.

Source: "Mosque." In *The Oxford Encyclopedia of the Modern Islamic World*



Jalal Mosque and Rumi Mausoleum, Konya

The building may contain traditional elements, and have a history that goes back centuries; it may also represent the latest in cutting edge architecture and design, including computer-controlled systems of lighting, transmission of sermons, and enhanced design and management.

Source: "Mosque." In *The Oxford Encyclopedia of the Modern Islamic World*



Imam Mosque, Isfahan

The word “mosque” is derived from the Arabic masjid “place for (ritual) prostration.”

Jāmiʿ is a designation for the congregational mosque dedicated to Friday communal prayer; in modern times it is used interchangeably with masjid.

The term musallā designates informal areas set aside for prayers and open–air spaces used for prayer on the major feast days, outside cities or in town squares.

Source: "Mosque." In *The Oxford Encyclopedia of the Modern Islamic World*



‘Pink Mosque’, Maguindanao, Phillippines

Mosques have served as the focal points for the religious and social life of the Muslim community throughout its history.

Depending on circumstances, as is the case for places of worship in other religions, they may serve both as shrines for contact with the sacred and as meeting places for the community.

Source: "Mosque." In *The Oxford Encyclopedia of the Modern Islamic World*



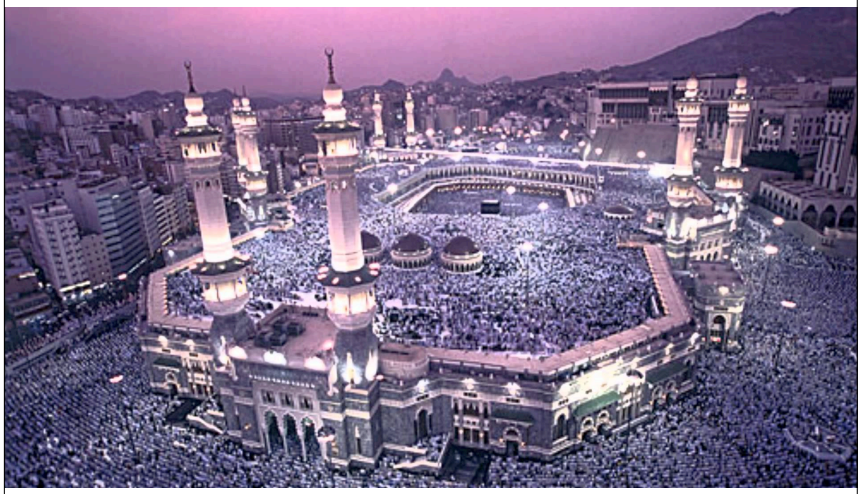
From the Qur'ān, we know that the Mecca mosque is God's "sacred house," a setting for ritual activity, and a "meeting place for the people" (2.125);

It is even declared to be "the first house founded for people" (3.96).

The founding of the prophet Muḥammad's house–mosque in Medina (622) was one of the first events connected with the establishment of an autonomous Islamic community.

Source: "Mosque." In *The Oxford Encyclopedia of the Modern Islar*





Later tradition would elevate the status of the Mecca and Medina mosques, together with that in Jerusalem, to cosmological proportions. Thus the Kaʿbah marked the spot where the earth was created and was an earthly image of the divine throne in heaven. Muslims are required to face toward it when they pray and to perform ḥajj rites there if they are able.



Al Masjid Al Aqsa (Bait Al Maqdis) - Aqsa Mosque Jerusalem

The Medina mosque became the Prophet's mausoleum, and ḥadīths instructed the faithful that this was one of the gardens of paradise; visiting it would win the Prophet's intercession on judgment day.

The Jerusalem al–Aqṣā mosque was identified as the site of the Prophet's miraculous night journey and ascent through the heavens.

A mosque exists ostensibly to serve as a place for formal worship in the daily and Friday prayers.

Men are supposed to be its chief patrons, but women are permitted also, preferably in the back, segregated by a screen, in a separate chamber, or up in a gallery.

According to some jurists, the preferred place for female prayers is at home, because of the distraction or ritual impurity women might otherwise bring. Because of the purity rules applying to prayer, most mosques have a spot set aside for performing ablutions away from the main prayer area.

Mosques are also the sites for the delivery of Friday sermons, homilies, and Qur'ānic recitation. Sūfīs

The khuṭbah is not necessarily an academic or structured discourse. It ranges from a high idealism that borrows from early Islam to a radical populism that appeals to the young.

The sermon in the mosque [acts] as the key indicator of social and political Muslim thinking, especially the Friday sermon.

A typical Friday sermon focuses on three areas:

mainstream Islamic thinking, with well–known historical events recounted, supported by anecdotes and stories;

national problems and crises, especially in the context of local politics;

international crises that link Muslims throughout the world.

In addition to being a place where preaching and worship take place and where the community assembles, the mosque has also been from the beginning a place of instruction in religion and its application in life. The Qur'ān speaks of religion as something that can be known and communicated with the help of reason. Muḥammad is said to have taught and answered questions in the mosque of Medina, and throughout Islamic history study of religion has been constantly encouraged.

The mosques that came into use after the Arab conquests were the natural places to learn about religion. On an elementary level this implied simply learning by heart verses from the Qur'ān and ḥādiths.

Already at an early stage children were encouraged to memorize verses and passages of the Qur'ān, as they are still today.

This tradition has spread to the kuttābs (Qur'ānic schools) everywhere in the Muslim world, which are found mostly in or beside mosques, even in regions where Arabic is not spoken. Equally, up to the present day selections of famous ḥadīths are' memorized and recited on numerous occasions.

On a less elementary level, mosques were also places of religious inquiry, discussion and debate, besides serving as places for communal worship and assembly, private study, and meditation.



# Mosques in the UK

# Mosques in the UK

Numbers of mosques?

850 > 1,500 mosques in the UK today?

Muslim Directory 08/09 – 849 mosques

Islam Channel – 1,500 mosques

# Mosques in the UK

Difficult to calculate:

Different buildings can be mosques

Houses to purpose built centres

# Mosques in the UK

First mosques

Liverpool Mosque and Institute (using existing building) – Abdullah Quilliam

Woking Mosque – 1889 (Shah Jahan, Begum of Bhopal sponsored the mosque

Designed by W.I. Chambers

Organised by Dr Gottlieb Leitner (ex Registrar, University of Punjab, founder of Oriental Institute

# Mosques in the UK



www.shahjahanmosque.org.uk

# Mosques in the UK



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# Mosques in the UK

Cardiff – mosque in Butetown, Cardiff established in 1936 –

'the Somali mosque' (site has now changed) – 'Noor al-Islam' Established by Shaykh al-Hakimi

Sufi oriented *zawiyah*

# Mosques in the UK

East London Mosque – founded 1910 (small room rented)

1940 – 3 houses purchased

1941 – mosque opened

Charitable institution, helping local Muslims

1975 – resited (compulsory purchase order)

1985 – new mosque built

1999 - extends

# Mosques in the UK

1999 - The East London Mosque, with huge local support, succeeds in its campaign to acquire adjoining land for development.

2001 - HRH Prince Charles and HR Prince Mohamed Al-Faisal launch the project to develop the London Muslim Centre.

2002 - Work begins on the new development.

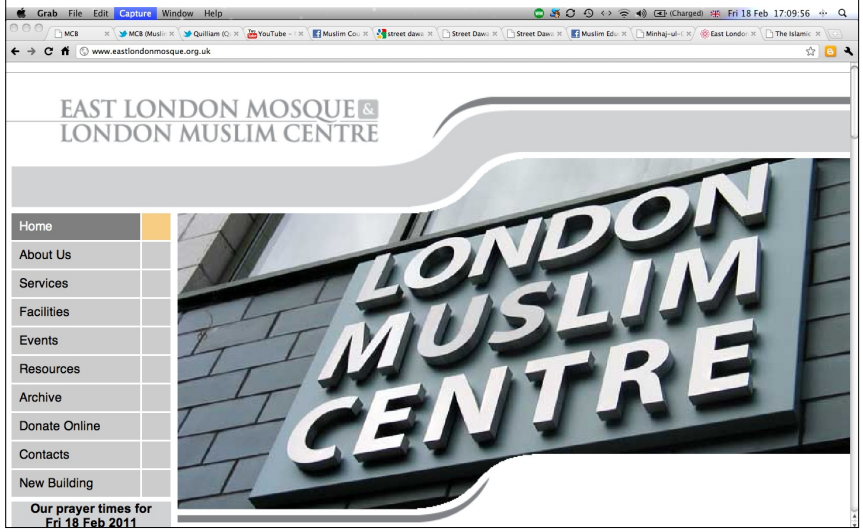
2004 - The new London Muslim Centre opens, adding over 8300m2 of usable space to the adjacent mosque. HRH Prince Charles returns to see the already thriving development.

2009 - Construction begins on the Maryam Centre; a dedicated space and building for women's services.

2013 - Opening of the Maryam Centre, making the East London Mosque the largest mosque in the UK.

Timeline: http://www.eastlondonmosque.org.uk/content/history
Documentary: https://www.youtube.com/watch?









Roles of Mosques

Luton Central Mosque Documentary created by University of Bedfo

**House mosques**

Not a long-term investment

Reflect establishment in 1950s (when people did not necessarily anticipate remaining in the UK) + limited resources

Internal walls may be removed

Shape was inappropriate i.e. given orientation for prayer, need for shoulder to shoulder prayers

Separate levels in houses had to be used

Often not separated according to specific beliefs/ethnic background (unlike contemporary contexts)







Over time, mosques became more indicative of their users' identities

As numbers of users increased, separate mosques emerged to reflect interests and identities i.e. ethnic, linguistic, religious, political

Emergence of several mosques in same district, reflecting different interests

Building use became increasingly regulated, and mosques had to registered.

Proximity to residential communities is a major issue (i.e. walking distance)

Inclusion of mosque schools for the study of Qur'an also became an issue

Mosques become social centres too:

'Cradle to grave' services

Crèche

Study circles

Counselling and advisory services

Sport

Marriage

Burial (body preparation)

Repurposing other buildings

Buildings from other religions

Factories

Cinemas

Warehouses

Some adaptations have (over time) seen the inclusion of Islamic motifs on  a building, such as a dome or a minaret.

This is symbolic, and a clear identity marker (although not an essential requirement in Islam).

It can be possible to distinguish between local mosques and central mosques.

The role of the mosque can differ from places of ancestral origins

Purpose built mosques may have professional staff (if they can afford it)

They form part of communities

They may have an educational role in communities

Mosques can be found:

In prisons

Universities

Football grounds

'prayer rooms' – airports, motorway service stations, shopping centres



Muslim prisoners praying in the mosque at Wandsworth prison




Mosque functions

Classes for teaching Qrabic

'Islamic studies' (Islamiyyat)

Development of identity, association

Often led by a committee (financial and political leadership), which may include paid and voluntary people

Finance is reliant on community donations (and external assistance)

There can be disputes regarding management

Mosques may also require interaction with wider communities, planning permissions, regulation, charitable status, security, police, etc.

Can be a cause for controversy

i.e. planning issues

Role in local community

Call to prayer

Traffic and other noise/disruption

Exclusion of women (or less favourable facilities)

Role of communities/mosques re. external issues i.e. radicalisation

Can be targeted for alleged association with external issues.

Table 8 Imams training and accreditation

| Should all Imams be educated and trained in Britain? | Imams | MC | All |
|---|---|---|---|
| Yes | 64% | 50% | 57% |
| No | 36% | 43% | 39% |
| Don't know | | 7% | 4% |
| **Should all Imams speak English?** | | | |
| Yes | 86% | 79% | 82% |
| No | 14% | 7% | 11% |
| **Should Imams be accredited by a national body?** | | | |
| Yes | 86% | 71% | 79% |
| No | 14% | 14% | 14% |
| **Who should this accreditation body be run by?** | | | |
| Government | 14% | | 7% |
| Existing Muslim organisation | 29% | 57% | 43% |
| New Independent body | 57% | 7% | 32% |

Source: MCB, Voices from the Minarets, 2006

| Mosque Facilities | % |
|---|---|
| Prayer Hall | 100% |
| Wudu Facilities | 100% |
| Funeral Service | 71% |
| Community Hall | 54% |
| Women's Prayer Hall | 57% |
| I.T services | 43% |
| Youth Facilities | 54% |
| Library | 54% |
| Retail | 36% |
| Recreational Facilities | 18% |
| Women's general space | 32% |
| Canteen | 14% |
| Other | 18% |

Table 12 Core finance

| Core Mosque Finance Source | % |
|---|---|
| Public donations | 100% |

Source: MCB, Voices from the Minarets, 2006

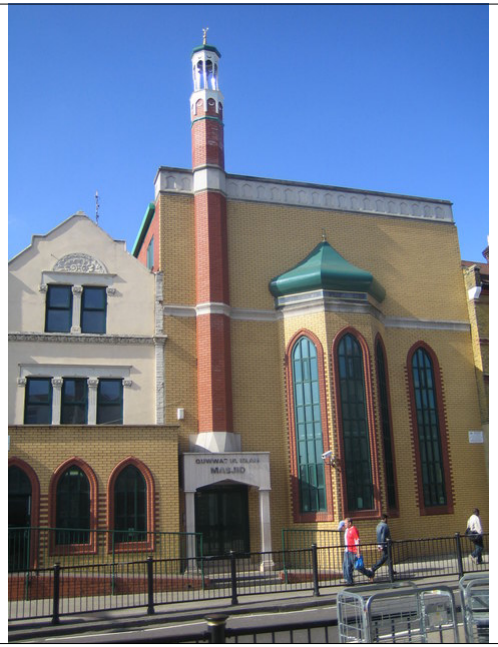
Table 14 Mosque Services

| Services Provided – (for Adults) | % |
|---|---|
| Daily Congregational Prayers | 100% |
| Jumuah Khutba and Prayers | 100% |
| Eid Prayers | 100% |
| Marriage – Nikah ceremony | 75% |
| Wedding Functions | 36% |
| Advice and Counselling by Imams/ Professionals | 79% |
| Social Activities | 43% |
| Islamic Education | 89% |
| Arabic Language Classes (not Quran reading) | 50% |
| ESOL Classes | 18% |
| Mother Tongue Classes | 29% |
| IT Training | 46% |
| Hajj Training | 36% |
| Health Advice / Support | 36% |
| Sports / Recreational Activities | 29% |
| Mother & Toddler Groups | 18% |
| Woman's Services | 43% |
| Azan / Mosque Radio | 7% |
| Other | 4% |
| **Services Provided – (for Children)** | |
| Evening / Weekend Madrassa – Quranic Reading | 93% |
| Evening / Weekend - Hifz (Memorisation) Classes | 75% |
| Full-time Madrassa/Islamic School – without National Curriculum | 25% |
| Full-time Madrassa/Islamic School – including National Curriculum | 21% |
| Weekend Islamic School – Islamic studies | 43% |
| Summer Schools | 25% |
| Arabic Language Classes (Not Quranic reading) | 32% |
| Mother Tongue Classes | 21% |
| Youth Activities | 32% |
| Summer Playscheme | 14% |
| Nursery – pre school services | 14% |
| Other | 21% |

Source: MCB, Voices from the Minarets, 2006




Upton Lane Mosque, Quwwat-ul-Islam Society, 62-66 Upton Lane, East Ham, December 1990
© Mehmood Naqshbandi, 2009, www.MuslimsInBritain.org





Brick Lane




established in 1743 as a Protestant chapel ("La Neuve Eglise") by London's French Huguenot community (escaping Catholic persecution).

In 1809 it became a Wesleyan chapel, bought by the "London Society for Promoting Christianity Amongst the Jews" (an organisation now known as the Church's Ministry Among Jewish People), but this phase of its history lasted only 10 years.

From 1819, the building became a Methodist Chapel.

In the late 19th century, the building at 59 Brick Lane was adopted by yet another community. It became the "Machzike Adass" or "Spitalfields Great Synagogue".

In 1976, it reopened as a mosque, known as the "London Jamme Masjid". Today, although it has been renamed, it still serves the Bangladeshi community as a mosque.

Brick Lane Mosque https://www.youtube.com/watch?v=GpZjHhsCpE4

http://www.bricklanejammemasjid.co.uk

**London Central Mosque**

Opened as London Islamic Centre, 1944

the London Central Mosque was established on the same Regent's Park site in 1977

http://www.iccuk.org

Call to Prayer video

London Central Mosque

**1940** The British Government is persuaded to present a site for a mosque in London for the Muslim community of Great Britain. On 24 October the Churchill War Cabinet authorizes allocation of £100,000 for acquisition of a mosque site in London (WAR CABINET: 276 (40). The intent was to enable Muslims in Britain to build a mosque and an Islamic Cultural Centre, so they could conduct affairs pertaining to their faith. The gift was also intended as a tribute to the thousands of Indian Muslim soldiers who died defending the British Empire.

**1944** A Mosque Committee comprising various prominent Muslim diplomats and Muslim residents in the United Kingdom accepted the gift and The Islamic Cultural Centre which includes the London Central Mosque, was established and officially opened in November by His Majesty King George VI.

**1977** Work was completed in July for the total cost of £6.5 million. The first Director of the Islamic Centre was Raja of Mahmudabad. A special fund paid for a new Educational & Administrative wing which was completed in 1994. This was donated by Saudi King Fahd bin Abdul Aziz.

