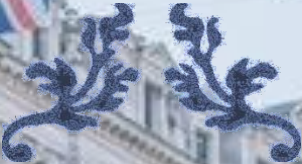


MAPS PUBLIC TRANSPORT RELIGIOUS SIGHTS OPENING HOURS

CARRIE GEALY



THE ABRAHAMIC FAITHS IN LONDON



JOHN WESLEY'S CHAPEL BEVIS MARKS SYNAGOGUE BAITUL FUTUH MOSQUE



Figure 2,3 & 4

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INTRODUCTION

London is the capital city of not only England, but of the United Kingdom, and is the largest city within the United Kingdom. London is home to some of the most significant locations in Britain. It is the seat of government, city of residence of the headquarters of the monarch, which is Buckingham Palace, a thriving city for businesses, a place of national landmarks for tourists, and is an excellent representation of diverse culture. This can be seen in the 2011 census of religions in London.¹

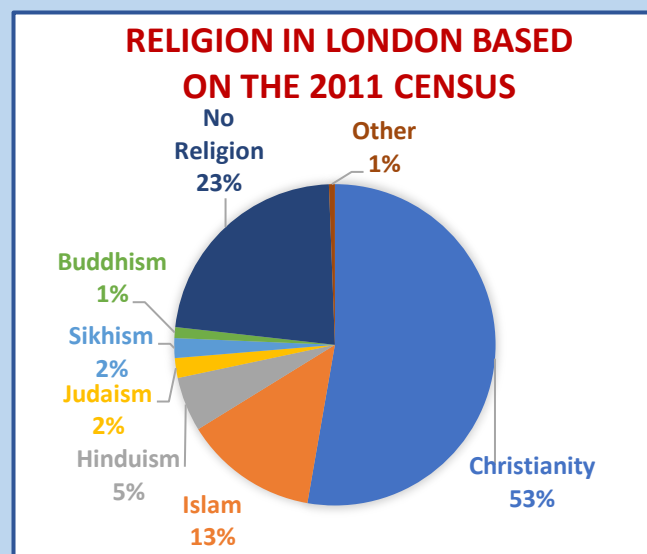


Figure 5

This Study Guide will focus on three religious' sights in London which represent specific communities of the Abrahamic faiths. The Abrahamic faiths include Judaism, Christianity, and Islam. This Study Guide will look at the Methodist Christian community, the Sephardic Jewish community, and the Ahmadiyya Muslim community. Undoubtedly, there are hundreds of sights to be found in London that represent each of the Abrahamic faiths differently, however, these sites in particular, offer a unique approach to the Abrahamic faiths through their particular sub-groups and communities.

This Study Guide will look at the history of these distinct communities with reference to their origins in London and the history of their religious site. This Guide will also look at the architecture of the buildings, the facilities available, practical information and finally the religious and cultural significance of these sites for their respective communities. This Guide aims to provide a historical overview of the communities and analyse their significance throughout history and within the 21st century, as well as provide practical and useful information.

¹ London Data Store, '2011 Census Snapshot: Religion' Census Information Scheme. (Greater London Authority: 2013) <<https://londondatastore-upload.s3.amazonaws.com/c0A%3D2011-census-snapshot-religion.pdf>> (Date Accessed: 15/05/19)

JOHN WESLEY'S CHAPEL

Close to the city centre of London is John Wesley's Chapel, built by John Wesley in 1778 at his London base. Today, Wesley's Chapel is considered by many as 'The Mother Church of World Methodism' and still represents a thriving and cosmopolitan congregation.² This chapel is undoubtedly significant to Methodist Christians all over the world as it represents the heart of a movement within the Church of England that subsequently gave birth to Methodism as a denomination of its own right.³

HISTORY OF METHODISM & THE CHAPEL

The Christian Methodist movement was founded by John and Charles Wesley in 1738. The primary purpose of the movement was to spread the Gospel, largely through itinerant preaching. By the time of John Wesley's death in 1791, there were approximately 300 full-time preachers, and over 400 by the year 1800 in Britain, and some 850 preachers in the United States.⁴ Essential to this movement was the formation of local societies which were divided for spiritual formation into classes, encouraging and regulating societies.⁵

Methodism began as a renewal movement within the Church of England. It began ultimately with the work of John and Charles Wesley, Anglican clergymen who were methodical in their religious life whilst students at Oxford University. As a result, people mockingly called them 'Methodists'.⁶ John Wesley belonged to a church which was established by the law of the realm, where the monarch was declared to be the Supreme Governor of the Church. While Wesley ignored the Church of England's legislations when it suited him, for the greater part of his career he did not repudiate the principle of establishment. However, he changed his

² Methodist Heritage, 'Wesley's Chapel & Leysian Mission, John Wesley's House & Tomb, & the Museum of Methodism' 2013. <<http://www.methodistheritage.org.uk/wesleyschapel.htm>> (Date Accessed: 15/05/19)

³ Alister E. McGrath, *Christianity, An Introduction*. Third Edition. (Wiley-Blackwell: West Sussex. 2015), p.209

⁴ Clive Murray Norris, *The Financing of John Wesley's Methodism c.1740-1800*. Oxford Scholarship Online: 2017. <https://www.oxfordscholarship-com.ezproxy.uwtsd.ac.uk/view/10.1093/acprof:oso/9780198796411.001.0001/acprof-9780198796411-chapter-5> (Date Accessed: 15/05/19)

⁵ John C. English, 'John Wesley, the establishment of religion and the separation of church and state' in *Journal of Church and State*, vol, 46, iss 1, 2004. - <https://web-a-ebSCOhost-com.ezproxy.uwtsd.ac.uk/ehost/pdfviewer/pdfviewer?vid=1&sid=19488db3-cadf-4784-b141-e70fa4708e3e%40sdc-v-sessmgr01> (Accessed: 15/05/19), p.90

⁶ Wesley's Chapel & Leysian Mission, 'Introduction' 2017. <<https://www.wesleyschapel.org.uk/introduction/>> (Date Accessed: 15/05/19)

mind towards the final years of his life.⁷ By 1738, both John and Charles Wesley were converted and established a foundery and begun speaking in the open air. Charles started putting Methodist theology and spirituality into the form of hymns, and Methodism was beginning to form.⁸ The teachings of John and Charles Wesley based significantly by practical action such as healthcare, microfinance, school, prison visiting and literacy.⁹ Once the lease of the foundery ran out, construction began on a new house of worship, and in 1778, Wesley's Chapel was opened. By this point, there were Methodist meeting houses across the whole of the United Kingdom. In 1791, John Wesley died, his brother Charles three years before him. By the end of the century, Methodism was a major force on the British social and religious scene, as well as a global presence.¹⁰

Figure 6 – Wesley's Chapel

After Wesley's death, the Chapel was transformed to commemorate him. Jasper pillars were donated from Methodist churches around the world to replace the original, and oak pews and stainless glass were also added.¹¹ In 1978, exactly 200 years after Wesley opened the Chapel, the building was reopened by Her Majesty Queen Elizabeth II, after undergoing five years of structural renovations.¹²



ARCHITECTURE

Wesley's Chapel was designed by architect George Dance the Younger. Wesley described his Chapel as "perfectly neat but not fine" and is a distinct example of Georgian architecture.¹³ The style of the main building is Roman Doric. The plan is a simple square with a short eastern apse of Portland stone and walls of brick. In the apse, there are mural monuments dedicated

⁷ John C. English, 'John Wesley, the establishment of religion and the separation of church and state', p.84

⁸ Wesley's Chapel & Leysian Mission, 'Introduction'

⁹ Encyclopaedia Britannica, 'John Wesley' <<https://www.britannica.com/biography/John-Wesley>> (Accessed: 15/05/19)

¹⁰ Wesley's Chapel & Leysian Mission, 'Introduction'

¹¹ Wesley's Chapel & Leysian Mission, 'Introduction'

¹² Wesley's Chapel & Leysian Mission, 'Introduction'

¹³ Wesley's Chapel & Leysian Mission, 'Introduction'

Figure 7- Wesley's Tomb



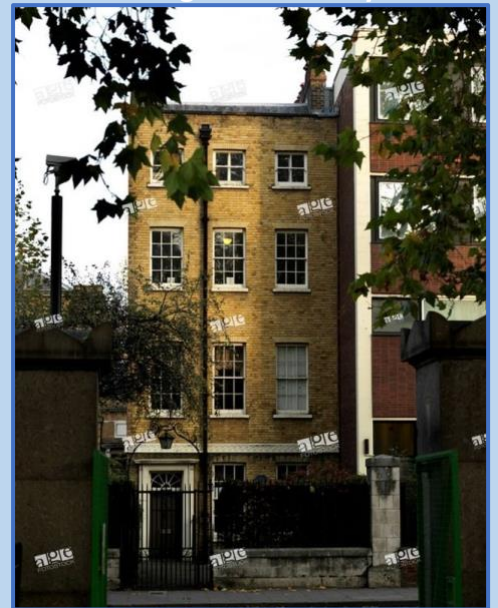
to John and Charles Wesley, and to other significant individuals such as John Fletcher, Dr Coke, Joseph Benson and the grandfather of the Archbishop of Canterbury. The ceiling of the apse, the spandrels and the soffit of the arch are of Roman mosaic and symbolises the Holy Trinity. The woodwork of the Chapel is made of unwaxed oak, and the bench ends are carved, which contain the arms of the Wesley Family. The brass chandeliers are of

8th-century design and is replicated from the original. The original tomb of John Wesley is retained.¹⁴

WESLEY'S HOUSE AND MUSEUM

Located on the grounds of Wesley's Chapel is Wesley's house, which is one of two built on the site a year after the chapel to house John Wesley himself and his servants, as well as visiting preachers and families. Wesley's house is a fine example of a Georgian townhouse and has been completely refurbished to show the exact living conditions of the time.¹⁵ This townhouse is significant to the Methodist community as it has been well preserved, and is surrounded by modern offices today, which tells an interesting story of the changes through history. Many of Wesley's belongings are on display to promote his interests and what he used in his ministry.¹⁶ His small Prayer Room is particularly significant to visitors as it is considered by Methodists all over the world to be the 'Power House of Methodism'.¹⁷ Located in the crypt under Wesley's Chapel is the Museum of Methodism, which tells an interesting story of Methodism from the 18th to

Figure 8- Wesley's House



¹⁴ The British Architect, 'John Wesley's Chapel' London: 13/11/1891. <https://search-proquest-com.ezproxy.uwtsd.ac.uk/docview/6886803?rfr_id=info%3Axi%2Fsid%3Aprimo> (Date Accessed: 15/05/19), p.371

¹⁵ Methodist Heritage, 'Wesley's Chapel & Leysian Mission

¹⁶ Methodist Heritage, 'Wesley's Chapel & Leysian Mission'

¹⁷ Wesley's Heritage, 'The Museum of Methodism & John Wesley's House'

<<https://www.wesleysheritage.org.uk/your-visit/john-wesleys-house/>> (Date Accessed: 15/05/19)

the 21st centuries and explores in depth the role of the Methodist movement in London and in Britain's social and political history.¹⁸ For visitors who may not be able to travel to visit Wesley's House & Chapel, there is a virtual tour available online, as well as an online gift shop.¹⁹

SIGNIFICANCE FOR THE METHODIST COMMUNITY

Today, Wesley's Chapel is thriving. It serves thousands of people from the Methodist community and other communities from every continent of the globe. Wesley's Chapel, also known as the 'Mother Church of World Methodism' is not only a place of religious and historical significance for the Methodist movement, but it is significant within the local contemporary community, as it has a working relationship with the parish church of St. Giles Cripplegate, and the local Roman Catholic and Quaker congregations. This shows the attempts by the contemporary Methodist church to practice the words of Wesley, who considered the whole world to be his parish.²⁰

PRACTICAL INFORMATION



Access for disabled visitors to Wesley's house is limited to ground floor.



Parking on-site is available for disabled badge holders only.



Toilets available including disabled and baby changing facilities.

Admission is FREE OF CHARGE for individuals however, donations are welcome



• Worship Services

Sunday – 11am Morning Worship.

Holy Communion on the 1st Sunday of the month

Wednesday – 12.45pm Holy Communion

Thursday – 12.45pm Lunchtime service

• Opening Times

Monday to Saturday – 10am – 4pm

CLOSED – Thursday between 12.45 & 1.30pm for service, public & Bank Holidays except for services

(Last admission to Wesley's house is 45 minutes before closing time)

¹⁸ Methodist Heritage, 'Wesley's Chapel & Leysian Mission

¹⁹ Methodist Heritage, 'Wesley's Chapel & Leysian Mission

²⁰ Wesley's Chapel & Leysian Mission, 'Introduction'

- **The Friends of Wesley's Chapel:**

Annual Membership: UK £20, overseas £30, Joint Annual membership: UK £40, overseas £50,
Life membership: UK £500, overseas £600

- **Group Bookings**

Guided tours are available for all visitors

Groups tours are available from 10:30am until 2:30pm. Groups of 6 people or more must book in advance, and there is a booking fee for groups for logistical and administrative reasons

- **Public Transport**



Nearest Underground Stations

Old Street (due to building works at Old Street, use Subway 3)

Moorgate (Northern, Circle and Metropolitan Lines)

Rail Stations – Old Street, Moorgate, Liverpool Street, City Thames Link

Buses - 21, 43, 55, 76, 141, 205, 214, 243, 271

- **Contact**

Wesley's Chapel and Leysian mission
49 City Road, London EC1Y 1AU
Tel +44 (0)20 7253 2262

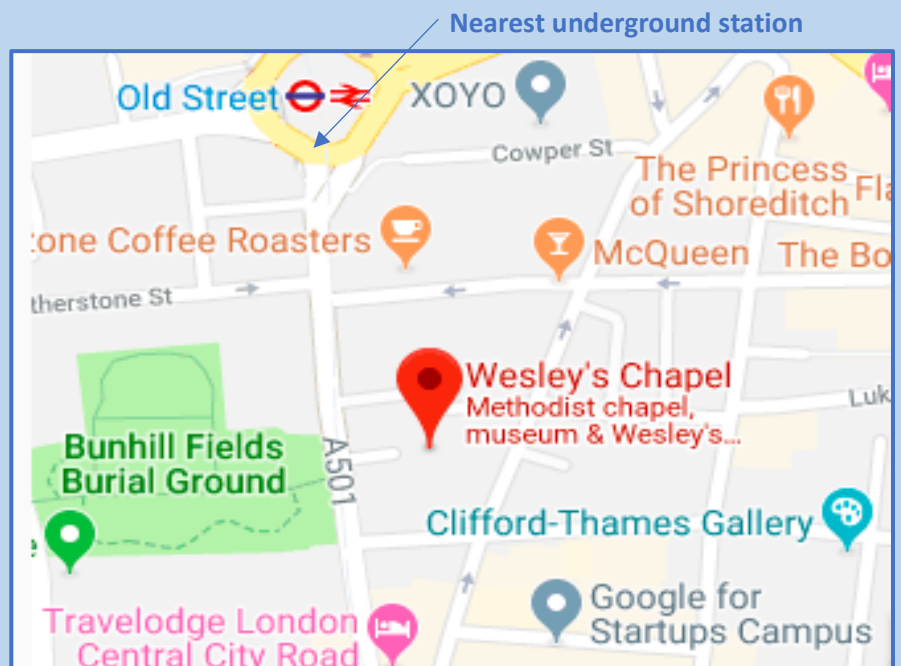


Figure 9 – Map

BEVIS MARKS SYNAGOGUE

The Bevis Marks Synagogue is the oldest Synagogue in Great Britain. It is named the 'Bevis Marks Synagogue' simply because of its placement just off the ancient thoroughfare of Bevis Marks. This Synagogue is of great importance to its distinct communities as it belongs to the Sephardic Jewish community, who are descendants of Jews who left Spain or Portugal after the 1492 expulsion.²¹

HISTORY OF THE SEPHARDIC JEWS & THE SYNAGOGUE

The Synagogue in Bevis Marks was built in 1701 to replace the Synagogue in Creechurch Lane, which was the first synagogue in England following the resettlement of Jews in Britain in 1656 and has since been demolished.²² This makes the Bevis Marks Synagogue the oldest extant Synagogue in Britain and the only Synagogue in Europe that has held regular services for over 300 years.²³

After the expulsion of Jews in Spain and Portugal after 1492, many founded communities in Venice, London, Bordeaux and Hamburg. The Sephardic Jewish communities continued to preserve their language which was a combination of Hebrew and Spanish, known as Ladino, and their customs. However, the Sephardic Jews that were exiled to Amsterdam, London and Italy were still in contact with Spain, which is why they continued to speak Castilian Spanish.²⁴ Although they continued speaking their ethnic language, many adopted to mainstream culture. Throughout the medieval period in Europe, the Sephardic Jews were treated as elites among Jews. Moving forward in time to World War II, Sephardim in Europe suffered the same fate as other Jews.²⁵

Sephardic Jews share the same tenants of Judaism as Ashkenazi Jews, although differences arise in customs and in liturgy. Sephardic liturgy uses the same basic prayers but adds

²¹ Rebecca Weiner, 'Judaism: Sephardim' Jewish Virtual Library.

<<https://www.jewishvirtuallibrary.org/sephardim>> (Date Accessed: 15/05/19)

²² David Shulman, 'Creechurch Lane Synagogue' Jewish Communities and Records UK. 2007

<https://www.jewishgen.org/jcr-uk/London/city_creechurch/index.htm> (Date Accessed: 15/05/19)

²³ Norman Solomon, *Judaism, A Very Short Introduction* (Oxford University Press: Oxford. 2014), p.72

²⁴ Rebecca Weiner, 'Judaism: Sephardim'

²⁵ Rebecca Weiner, 'Judaism: Sephardim'

different psalms and poems. All Sephardic synagogues are traditional, with women seated separately, typically in a balcony.²⁶

ARCHITECTURE

The Bevis Marks Synagogue stands in a secluded courtyard surrounded by modern buildings. Although the building is situated in a noisy and crowded part of the city, its enclosure helps to maintain that quiet and seclusion which are necessary for a house of prayer. Upon entering, there are large iron gates before the courtyard guarding the Synagogue.²⁷

Figure 10 – Entrance of the Synagogue



The Architecture of the Bevis Marks Synagogue reflects the non-conformist chapels that were built in the same period. This can be seen through the large, rounded windows.²⁸ The building is 80ft long and 50ft wide. It is externally plain, being devoid of all decoration.²⁹ In the stone portal, above the timber doors is the

inscription, 'A.M. 5461'. This is translated as '5461 years after the beginning of the world', which is the Hebrew year in which the Synagogue was constructed.³⁰ Also inscribed above the doors is, 'Kahal Kadosh Shaar Asamaim' meaning 'Holy Congregation The Gates of Heaven', which



Figure 11 – Interior

²⁶ Francis Montefiore, 'The Synagogue in Bevis Marks' in *Strand Magazine: an illustrated monthly*; London. Vol. 8. 1894. <https://search-proquest-com.ezproxy.uwtsd.ac.uk/docview/3979699?rfr_id=info%3Axri%2Fsid%3Aprimo> (Date Accessed: 15/05/19), p.715

²⁷ Francis Montefiore, 'The Synagogue in Bevis Marks', p.716

²⁸ The Sephardi Community, 'Bevis Marks: History & Design' <<https://sephardi-wp.mytimpani.co.uk/bevis-marks/history-design/>> (Accessed: 15/05/19)

²⁹ Francis Montefiore, 'The Synagogue in Bevis Marks', p.716

³⁰ The Sephardi Community, 'Bevis Marks: History & Design'

expresses gratitude for the safe refuge established by the first Sephardim in London.³¹

Inside the Synagogue is the wooden Ark which resembles a reredos in classical style. The doors of the Ark are of oak grained to look like mahogany, and the interior is lined with Spanish gilded leather. The rows of upright oak seats in the Synagogue reflect the Puritanism of 17th century England and are the original seats brought from Creechurch Lane.³² The simple ornament conceals a latent symbolism. The seven hanging many-branched candelabra represents the days of the week. The largest, in the centre, represents the Sabbath. Supporting the Ladies' Gallery are twelve pillars. These symbolically represent the twelve tribes of Israel.³³

SIGNIFICANCE FOR THE SEPHARDI COMMUNITY

The Bevis Marks Synagogue has been significant to the Jewish community in London for many years, as for years it was the only Synagogue in London and was used by all congregations.

And despite many members of the congregation moving away from their houses in the neighbourhood from the 19th century, the Synagogue has remained the chief Synagogue of the oldest community of the British Jews.³⁴ Throughout history, the Bevis Marks Synagogue has served its Sephardic Jewish community throughout generations, providing a secure and communal place for its members. Today, the descendants of the original Spanish and Portuguese Jewish families are few in numbers, but the services and traditions have been maintained for over 300 years. Bevis Marks Synagogue now serves not only as the oldest functioning Synagogue in Britain but as a tourist attraction, welcoming visitors at services and weekday tours.

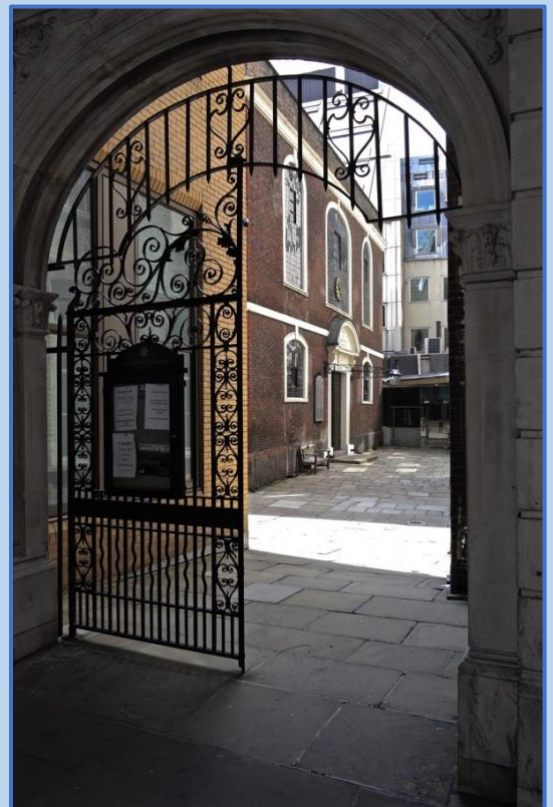


Figure 12 - Entrance

³¹ The Sephardi Community, 'Visit Bevis Marks' <<https://www.sephardi.org.uk/bevis-marks/visit-bevis-marks/>> (Date Accessed: 15/05/19)

³² The Sephardi Community, 'Bevis Marks: History & Design'

³³ The Sephardi Community, 'Bevis Marks: History & Design'

³⁴ Francis Montefiore, 'The Synagogue in Bevis Marks', p.719

PRACTICAL INFORMATION



Access for disabled visitors to the Synagogue is limited to ground floor.



Toilets available including disabled toilets.



**PHOTOGRAPHY IS NOT PERMITTED WITHIN
THE SYNAGOGUE**

- **Visiting Hours**

Monday, Wednesday, Thursday: 10.30am – 2.00pm

Tuesday, Friday: 10.30am – 1.00pm

Sunday: 10.30 – 12.30pm

CLOSED: Jewish Sabbath, Jewish Festivals, Tisha B'Ab and Bank Holidays

Admission Prices

Adults: £5.00

Senior Citizens: £4.00

Child: £2.50



- **Tours and Bookings**

Tours will take place at the Synagogue, pre-booking is not necessary

Sunday: 11.00am

Wednesday: 11.30am

Friday: 11.30am

Requests for tours at other times should be booked by appointment.

Tours are included in cost of admission.

- **Public Transport**

Nearest Underground Stations



Aldgate (4-minute walk)

Liverpool Street Station (7-minute walk)

Buses - 8, 11, 22a, 22b, 23, 26, 35, 42, 43, 47, 48, 78, 100, 133, 141, 149, 172, 173, 214, 243a, 271

- **Contact**

Maurice Bitton

Bevis Marks Synagogue,

EC3A 7LH

020 7621 1188

maurice@sephardi.org.uk

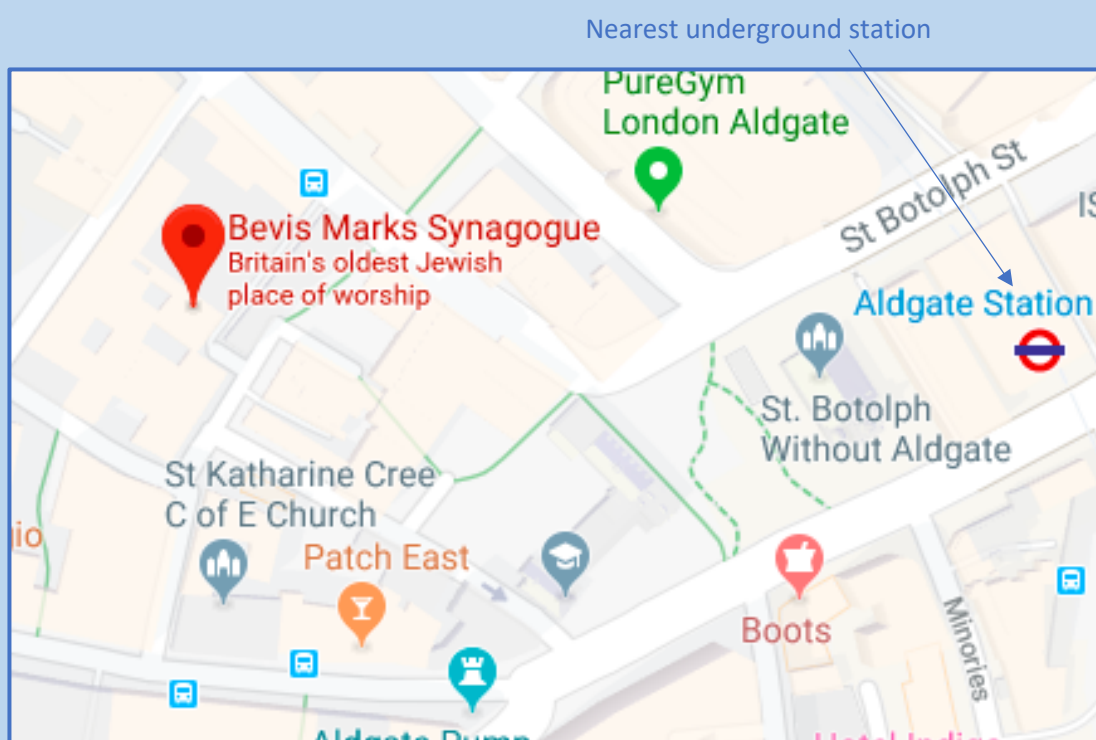


Figure 13 – map

BAITUL FUTUH MOSQUE

The Baitul Futuh Mosque in south London is the largest Mosque complex in western Europe, and it can hold up to 10,000 worshippers. The mosque was opened in 2003 in Modern and belongs to the Ahmadiyya Muslim Community, who categorise under the Sufi branch of Islam.³⁵ The Ahmadiyya Community has branches in countries all over the world and has peacefully co-existed in the UK for a century.

HISTORY OF THE AHMADIYYA MOVEMENT & THE MOSQUE

The Ahmadiyya Muslim Movement was founded in India and moved to Pakistan in the late 19th century by a charismatic leader, Mirza Ghulam Ahmad. In terms of doctrine, Ahmadiyya is not dissimilar from Sunni Islam. One of the major differentiating factors is that according to Ahmadi Muslims, Although Muhammad was the last legislative prophet, Mirza Ghulam Ahmad is the Messiah, sent to reform Islam.³⁶ Ghulam Ahmad's revelation of his messianic mission came at the end of the 1800s. From 1880, Ghulam Ahmad produced major works which clearly set forth the principles of Islam. Ghulam Ahmad's works were well received by the Muslims in India who felt oppressed by intense Christian and Hindu missionaries. After the death of Ghulam Ahmad in 1908, his movement continued to spread and grow heavily in numbers.³⁷

After the movement was seen as non-Islamic, and Ahmadi Muslims became persecuted in Pakistan for many years, the current Ahmadi Khalifa Mirza Masroor Ahmad was forced into exile from Pakistan following his election in 2003.³⁸ The Khalifa then moved to London, where there was already an established Ahmadi community from earlier missions dating back to 1913, and the first Ahmadiyya Mosque that was opened in London in 1926.³⁹ Despite its heavy

³⁵ The Guardian, 'Western Europe's largest mosque opens in Modern' 02/10/2003.

<<https://www.theguardian.com/uk/2003/oct/02/religion.world>> (Date Accessed: 15/05/19)

³⁶ Marzia Balzani., 'Dreaming, Islam and the Ahmadiyya Muslims in the UK' in *History and Anthropology*.

Vol.21, Iss. 4. (2010) <<https://web-b-ebSCOhost-com.ezproxy.uwtsd.ac.uk/ehost/pdfviewer/pdfviewer?vid=1&sid=a4479e3e-4050-4abc-be99-0fd8617cfa60%40pdc-v-sessmgr01>> (Date Accessed: 19/03/19), p.294

³⁷ Francis Robinson., 'Ahmad and the Ahmadiyya' in *History Today*. Vol, 40. (1990) <<https://web-b-ebSCOhost-com.ezproxy.uwtsd.ac.uk/ehost/pdfviewer/pdfviewer?vid=1&sid=f4f91194-d303-4847-85dc-458a6ac0d7b9%40sessionmgr102>> (Date Accessed: 15/05/19)

³⁸ Al Islam, 'Hazrat Mirza Masroor Ahmad' <<https://www.alislam.org/library/profile/hazrat-mirza-masroor-ahmad/>> (Date Accessed: 15/05/19)

³⁹ Baitul Futuh.org, 'The Baitul Futuh Mosque' <<http://www.baitulfutuh.org>> (Date Accessed: 15/05/19)

persecution in Muslim-majority countries and its contentious status among Sunni Muslims worldwide who claim that Ahmadi Muslims are not true Muslims, the Ahmadiyya Movement has continued to thrive and spread the message of peace on a global scale.⁴⁰

ARCHITECTURE

The Baitul Futuh Mosque situated in Modern, London faces Mecca and is described as a 'huge architectural landmark'.⁴¹ The construction of the Mosque was funded entirely by voluntary donations from members of the Ahmadiyya community in the UK and in Pakistan, which cost approximately £15 million.⁴²



Figure 14 – Baitul Futuh

Having only been built in 2003, the Mosque has a 21st-century feel, whilst also being traditional in style. The mosque is 2,500 m² and is adorned with a 15.5-meter dome that rises 8m above the roof. The dome of the mosque is the central focus of the complex.⁴³ The large purpose-built Mosque received some hostility with regards to the building of the Mosque, however planning permission was granted, and the late Hadrat Mirza Tahir Ahmad (the fourth Khalifa) laid the foundation stone back in 1999.⁴⁴

Architects Sutton, Griffin and Morgan were given the task of designing the structure, which was guided closely by the Mosque's construction committee. The Mosque's walls are clad in 2000 square meters of specifically formulated reconstituted Italian marble, which is designed to withstand British weather all year round, and to be self-cleaning. The entrance of the Mosque features large decorative glass panels. The design and construction of the Baitul Futuh Mosque paid close attention to being an environmentally-friendly construction. As a result, the building won a prestigious Green award.⁴⁵

⁴⁰ Baitul Futuh.org, 'The Baitul Futuh Mosque'

⁴¹ The Guardian, 'Western Europe's largest mosque opens in Modern'

⁴² Exploring Surrey's Past, 'Baitul Futuh Mosque, Modern' 2018

<<https://www.exploringsurreypast.org.uk/themes/subjects/diversity/amc/morden/>> (Date Accessed: 15/05/19)

⁴³ Archnet.org, 'Baitul Futuh Mosque' <<https://archnet.org/sites/17039>> (Date Accessed: 15/05/19)

⁴⁴ Exploring Surrey's Past, 'Baitul Futuh Mosque, Modern'

⁴⁵ Exploring Surrey's Past, 'Baitul Futuh Mosque, Modern'

Figure 15 – Inside the Men’s Prayer Hall



The most significant rooms within the Mosque is undoubtedly the prayer halls, which is a wonderful sense of peace and composure. The inside of the Men’s Prayer Hall is where the central dome is supported. The inside of the dome is decorated with silver calligraphy praising Allah. Although the Mosque is modern whilst also traditional to Islamic architecture, the inside of the mosque remains plain, with white walls and pale green carpets. The choice of green within the Mosque gives it a feel of tranquillity, with no overpowering colours. The colours and simplicity of the Mosque are what allows Muslim to focus solely on

prayer. The Ahmadiyya Mosque was recently voted one of the ‘Top 50 Buildings in the World’ by Spectator magazine.⁴⁶

FACILITIES

The facilities of this complex include offices, a library, an exhibition hall, multipurpose function rooms, athletic facilities, kitchen and dining facilities, washrooms, broadcast facilities for radio and television, and a bookshop.⁴⁷ The Mosque uses its array of function rooms for local schools to take exams, for police officers to meet, and for interfaith meetings.⁴⁸ Unfortunately, due to persecution from both Muslims and non-Muslims, the mosque also has a high level of security and body scanners on its busier days.⁴⁹

SIGNIFICANCE FOR THE AHMADI COMMUNITY

Undoubtedly, the Baitul Futuh Mosque is of great significance to the Ahmadi community residing in London, as it is at the heart of the Western Ahmadiyya society. On the opening of the Mosque, Rafiq Ahmed Hayat, the president of the Ahmadiyya UK community said,

⁴⁶ Ahmadiyya Times, ‘Beautiful Mosques: Ahmadiyya Muslim Bait’ul Futuh Mosque voted in the top 50 buildings in the world’ 31/08/19 <<https://ahmadiyyatimes.wordpress.com/2011/08/31/beautiful-mosques-ahmadiyya-muslim-baitul-futuh-mosque-voted-in-the-top-50-buildings-in-the-world/>> (Date Accessed: 15/05/19)

⁴⁷ Archnet.org, ‘Baitul Futuh Mosque’

⁴⁸ Amy Ashenden, ‘Inside Britain’s largest mosque, Baitul Futuh, in Modern’ The Standard: 07/03/19. <https://www.standard.co.uk/news/london/inside-britain-s-largest-mosque-baitul-futuh-in-morden-a3482946.html> (Date Accessed: 15/05/19)

⁴⁹ Amy Ashenden, ‘Inside Britain’s largest mosque, Baitul Futuh, in Modern’

“It’s a second historic occasion for the Ahmadi Muslims to add to the heritage of British culture and to the presence of the Muslim community in Britain”.⁵⁰ This quote accurately describes the importance of the presence of diversity within British society, and evidently, the Baitul Futuh Mosque has left its mark. Not only is the Baitul Futuh Mosque a significant part of Ahmadi lives, but it represents a community that strives for peace and stands for education, helping others and bringing communities together. This is seen through the community’s constant charity work and raising millions of pounds for British charities.⁵¹

The Baitul Futuh Mosque, along with the global Ahmadiyya community is not funded by any country, government or organisation, the Ahmadiyya Muslim community is entirely self-funding, which promotes their belief that good work requires sacrifices. This also means that all of the charity work and activities that the Ahmadiyya community carries out is run by volunteers.⁵² Not only is the Baitul Futuh Mosque significant to its respective community, but it is a vital part of London’s society, as it continues to spread the message of peace, love and tolerance, and is undeniably a magnificent landmark, and is a wonderful example of London’s diversity within (but certainly not limited to) the Abrahamic faiths.

PRACTICAL INFORMATION



Disabled access is available within the Baitul Futuh Mosque



Toilets available including disabled

• Opening Hours

The Baitul Futuh Mosque is open 24 hours a day, as it provides a constant place of worship for its Muslim community. This includes the five daily prayers which are led by the imam, and for other times of the day that members of the community may wish to visit to conduct personal prayer.

⁵⁰ The Guardian, ‘Western Europe’s largest mosque opens in Modern’

⁵¹ Ahmadiyya Muslim Community UK, ‘About Us’ <<http://www.loveforallhatredfornone.org/about-the-ahmadiyya-muslim-community/>> (Date Accessed: 15/05/19)

⁵² Ahmadiyya Muslim Community UK, ‘About Us’

Admission to the Mosque is FREE; however, donations are welcomed.



- **Tours and Bookings**

To arrange group meetings, contact the Mosque directly either through their website:

<http://www.baitulfutuh.org/contact/index.shtml>

or by email: info@baitulfutuh.org or telephone: 020 8687 7800

- **Public Transport**

Nearest Underground Stations

Modern (Northern Line)

Rail – Southern, Thameslink

Buses – 93

Car – London Road (A24)



Nearest underground station



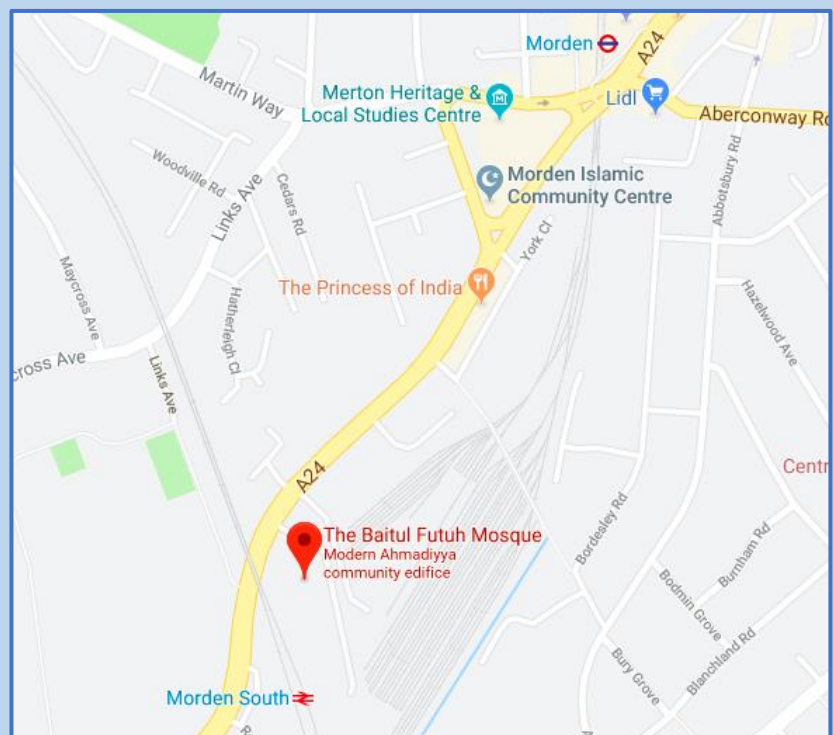
- **Contact**

Baitul Futuh

181 London Road

Modern, Surrey SM4 5AE

020 8687 7800



Tube map



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