Proceedings of Symposium on Mosque Architecture, Vol. 3B, pp133 - 148, College of Architecture & Planning, King Saud University (1419H-1999)

Growing Muslim Community, Islamic Identity and the Development of Mosques in a European Setting: A Case Study of Lancashire, UK

Tasleem Shakur

International Centre for Development & Environmental Studies

Edge Hill University College, Ormskirk,

Lancashire, United Kingdom

Abstract: This paper attempts to analyse the emerging perception, patronage and identity of Islam through a chronological documentation of mosque development in the northwest of UK. The purpose of this study is to examine the demographic changes within a minority Muslim community, rise of Islamic identity and the principles of design and construction methods in the building of mosques within the region. While presenting the diverse architectural characteristics of more than sixty mosques around Lancashire, attempts are made in categorising the emerging major groups (e.g. renovation of the terraced houses, conversion from major public buildings like Churches, purpose-built mosques etc.). It may be mentioned that the mosque architecture in the north of UK began in the 1960s gaining its momentum in the mid 1970s (essentially with the influx of increased Muslim immigrants from Asia and Africa). The paper documents and examines the process of design, types of building materials & construction methods and the functions of eight mosques in the region. A wide range of variability was observed in the initial study. For example the cost of these mosques ranged from £10,000 to £1.5 million with the funding coming almost entirely from the voluntary contribution of the local Muslim community. Time period from inception to the commissioning of the mosques also varied from a year to more than three years. The involvement of professional architects found to be rather rare, as local builders or designers/artists carried out most of the design works. Apart from prayers, a number of mosques offer Koranic classes for young students and some provide community facilities like catering for wedding ceremonies. At present these mosques cater from 100 to over 1000 people. Members of the mosque committees were found to be actively involved in the both design and construction process although lack of communication was observed between the members of the mosque committee and the designers/planning officials particularly in the process of planning permissions. Finally the functions and architecture of mosque development in Lancashire appears to provide a new vernacular, which although is inspired by the traditional Islamic mosque architecture but at the same time takes into consideration of the local (European) style, materials and the climate.

Introduction

The dynamics of Muslim Communities, their perception of Islam and the subsequent development of mosques in the Muslim countries (outside Europe) are reasonably well documented in the published literature. However, what is probably known are the complexities of such development in the minority Muslim communities, particularly living in the Western world. The small but growing literature since the mid-eighties on Muslim community in a hybrid multicultural European society seem to touch upon a wide variety of emerging issues, essentially attempting to conceptualize facets of plurality and multiculturalism. While a bulk of such literature tends to debate the issues of Muslim community and Islamic identity from Race and Ethnicity discourse[1], with the advent of Post-modern literature in the late eighties and the early nineties there appear to be increasing text from a more complex angle of 'multicultural hybridity.[2 - 4]

Under such settings, this paper attempts to analyze the changing Muslim perception, patronage and identity through an analysis of mosque development in Lancashire, England (Fig.1).

Muslim Communities and Islamic Identity In UK

As the religious identity variable was not included in the 1991 Census, it is difficult to provide an accurate figure of Muslim Communities in UK. A recent report[5,p4] suggests that there are about two million Muslims in Britain of which the majority are British-born with family origins from South Asia, in particular India, Pakistan and Bangladesh. The other significant numbers belonging to Arab, African, Cypriot and Turkish Muslims, together with more recently settled refugees from Afghanistan, Iran, Bosnia, Somalia and Albania. A small section of Muslims are also settled from Afro-Caribbean and European origin, As such the Muslims in Britain represent considerable variety of cultures and diversity of origins. For example, a micro case study of the Muslim Cultural Heritage Centre in North Kensington , London found as many as sixteen different nationalities are involved with the Muslim Cultural Centre project.[2, pp 1-2] While the presence of established Muslim Communities in various parts of the Continental Europe may go as far back as the eleventh century[7, p 1 & 39], immigration of Muslims in UK appear mainly during the nineteenth century escalating in the period after the Second World War. These were mainly through entry into Britain by citizens of British colonies and member countries of the Commonwealth.

A century-long presence of settled Muslim communities is marked by the first mosque, the Shah Jahan Mosque in Britain built in Woking, Surrey in 1900.[8] Today, Muslims are the second largest religious community and the fastest growing religion in UK. The 1995 figures show that there were 536,000 practicing Muslims, compared with 854,000 churchgoers within the Church of England. Also a study by a research charity shows that there will be 4,000 more regular worshippers of Islam than there are Christians attending Church of England services by the year 2002.[9] Since the 1980's decade, with the rise of second-generation migrant Muslim population in UK, combined with other socio-economic and political factors including racism and unemployment, Islam is practiced with increasing confidence. No wonder Ahmed Versi, editor of the weekly Muslim News suggested that the growth of Islam has been constant 'the younger generation of Muslims I have encountered is becoming more aware of its Muslim identity, and therefore practicing its faith with vigour' (op cit.). While the exact figures are not known, an unpublished paper in 1994 suggested has suggested that there are between one thousand to fifteen hundred mosques and centres of varying forms and sizes (Malik, Ayyub: 1994: p2). In the last few decades the British Mosque and Cultural Centre has emerged as a new building type to serve not only as a place of prayer for the Muslims but also to meet their evolving social, cultural and educational needs.

South Asian Muslims and the Development of Mosques in the Red Rose County Of Lancahsire.[10]

According to 1991 Census 61,100 people from the minority ethnic communities lived in Lancashire in the northwest of England representing 4.4% of the County's total population (Owen, D: 1994: p 170). However, based on a research carried out by Lancashire Social Services Department in 1987 suggested that 90% of the ethnic population originated from the South Asian countries of India, Pakistan and Bangladesh of which 80% being Muslims (Lancashire County Council: 1994). Based on this assumption the present Muslim population should be around 60,000. Although the majority of Muslim population is from the South Asian countries, a sizeable proportion is also coming from African countries and a small minority from Arab and European countries such as Bosnia. East Africans, particularly those from Uganda, migrated between 1968-72 while the South Asians have settled since the 1950's. The geographical concentration of South Asian ethnic origin had been mainly in Greater London and the historic Industrial and Textile Counties in the northeast and west of Britain. 'In northern England, concentrations of South Asian ethnic groups occur in much of Greater Manchester and West Yorkshire, together with south Lancashire (notably Blackburn), with an isolated concentration in Middlesbrough'.[11] Like elsewhere in UK, South Asian

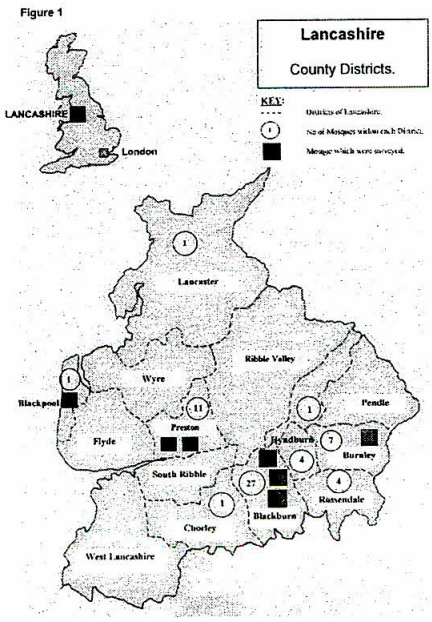


Fig. 1: Maps of Britain and Lancashire County Districts.

Muslim immigration in Lancashire is intrinsically linked with British Colonial links with the Commonwealth countries and the country's acute labour shortage after the Second World War.

However, the predominance of the historic Cotton mills and their later revival to Textile industries in Lancashire have resulted in large proportion of South Asian Muslim migrants, mainly from the state of Gujerat in India, and Azad Kashmir in Pakistan, Sylhet district of Bangladesh and East Africa.[12 p 32]. The African Muslims being mainly from Gujerat in India, settled in East Africa from the end of the nineteenth century, drawn there initially by the British East Africa company to construct the East Africa Railway (op cit., p34). Whereas the Indian Gujerati Muslims are also historically linked with Lancashire as Gujerat is the first point of Indian sub-continent contact with the East India Company as early as the mid sixteenth century. In a way during the Industrial Revolution, Lancashire Cotton Mills grew on the basis of cotton from the Indian State of Gujerat. Under such settings, the Muslim communities of Lancashire began to perform their religious functions, initially in their homes when their numbers were small in the early 1950's.[13 p 9] In the 1960's communal gathering places like dance halls were rented for Friday prayers. It was in the sixties that the Muslim Societies began to grow and made concerted efforts for permanent premises, which resulted in first purpose-built mosque being opened in Preston in 1970 (op cit., p-12,). Since the 1970's we see the development of mosques in Lancashire with a steady growth in the 1980's escalating in the 1990's. Today the Red Rose County has as many as sixty-four mosques mainly concentrated in the Muslim majority areas of Blackburn, Preston and Pendle

Summary of the Findings Based on a Sample Mosque Survey in Lancashire

In order to gain an updated insight on the development of mosque in Lancashire, particularly focussing on the design and construction process, eight mosques were chosen on the basis of 'purposive sampling method' representing five districts of the Council. While choosing the samples adequate considerations were given towards a fair representation of mosques using a set of criteria like age (old, new), style (traditional or modern) type (conversions, purpose-built), users (Gujerati, Pakistani or

Bangladeshi).[14 p 4-15] After a pilot survey of a number of mosques in the County eight mosques were finally chosen for a detailed study. The investigation was based on loosely structured interviews of the key personnel, often members of the Mosque committee and Architects/Designers, study of the design and construction process, mainly through discussions based on architectural drawings, photographs and actual physical characteristics of the mosques. The research design included a set of checklist criteria for the interviews. In all ten interviews were recorded, involving about a dozen key mosque representatives and four Architect/Designers/Structural Engineers. Most interviews were conducted inside the mosques concerned, while the designers were interviewed either at their consulting offices or at the sites of the proposed new mosques. The interviews were transcribed to text which was finally grouped into a number of response groups. The following findings are based on the response of the focussed interviews and observations of the physical characteristics of the mosques.

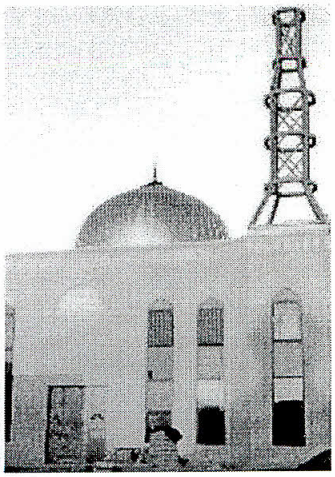
Age, Types and the Beliefs of the Mosques

As mentioned earlier, although the first purpose-built mosque was built in the early 1970's through the interviews it became apparent that as early as the early 1960's Muslims in Blackburn and Preston hired halls to pray Eid and Friday prayers. A spokesman for Masjid-e-Sajedeen suggested that in 1966 a terraced property was converted into a mosque. Gradually three terraced properties were bought at a price of around £1,000 to accommodate the increasing demand by the worshippers. Of eight mosques studied, three date back to the 1970's, one to the 1980's, two to the 1990's with two currently under construction. Mosques studied were found to have been converted from cinema hall, church, bed and breakfast hotel, showroom or warehouses (Table 1). Two of the mosques, one in Preston and the other in Blackburn, were found under construction. Jamme Mosque in Blackburn is an extension of an existing mosque whereas Noor Mosque in Preston is purpose-built (Fig.3). A concentration of worshippers from a particular region of South Asia was also found to be associated with a particular mosque. For example five out of eight mosques were found to be used by 'Gujeratis' Immigrants from the Northwest province of India including Gujerati settlers in East Africa, two of them subscribed by the Muslims of Pakistani and Bangladeshi origin; essentially settlers from Northwest district of Sylhet. The subscription of particular regional Muslim worshippers for particular mosques in Lancashire does reflect the regional concentration of the same kind.

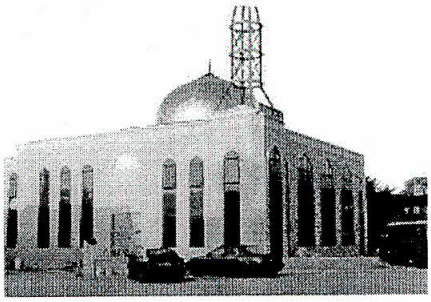
Mosque Committees and Their Design Concepts

A majority of the members of the mosque committees suggested that the main objectives of their mosques were to increase the numbers of worshippers in their respective localities and to provide a venue for the religious education, a madrasa or Islamic primary school, for the growing number of Muslim children. They consider that in western setting it is very important to educate Muslim children with Islamic knowledge and values, which they are currently deprived of in British Schools. Also they thought that the European mass media is a hindrance to the understanding and practice of the Islamic way of life. Under such conditions, Mosques, apart from offering a venue for prayers should also play a vital role in providing an Islamic education for the youngsters.

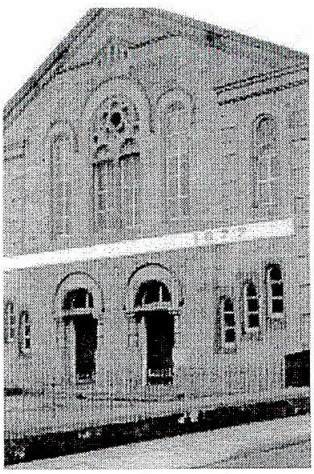
As regards mosque design, most committee members showed preference for Middle East mosques and thought arches, minarets and the domes should be the essential features of any mosque. Some



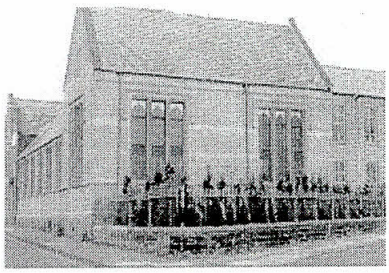
Noor Mosque - Preston



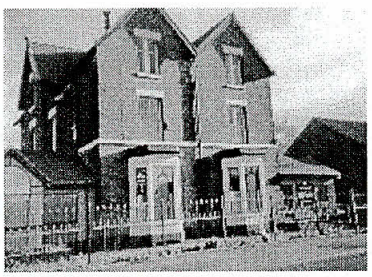
Noor Mosque - Preston



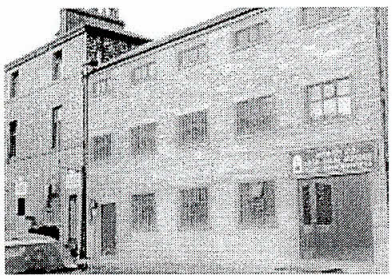
Faruk-E-Azam - Burnley



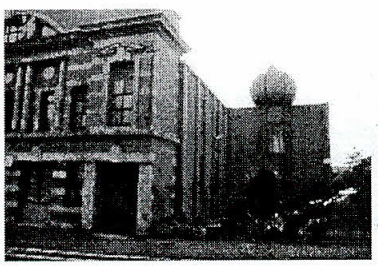
Faruk-E-Azam-Burnley



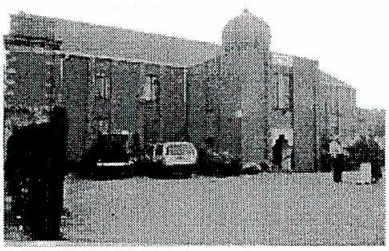
Salam Mosque - Preston



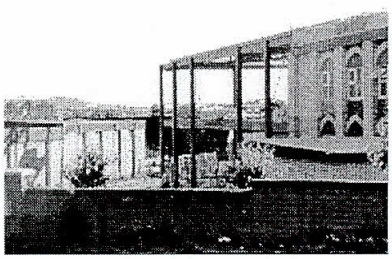
Shah-Jalal-Rawtenstall



Masjid-E-Sajedeen-Blackburn



Masjid-E-Sajedeen-Blackburn

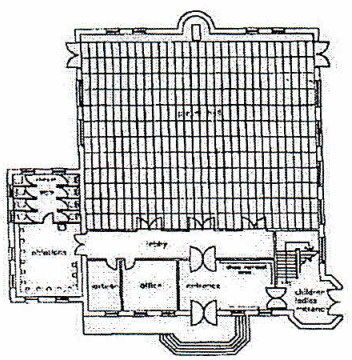


Jamme Mosque - Blackburn

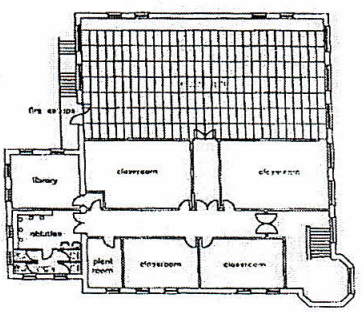
Fig. 2: Photographs showing the variety of Mosques in Lancashire.

Table 1: Mosques Surveyed in Lancashire

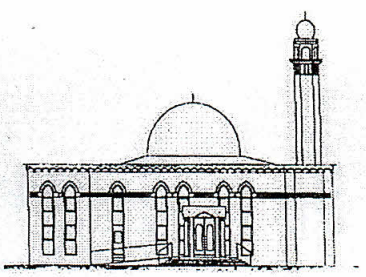
Mosque name	Town	Type	Year of Constn.	Ethnic Origin
Jamme Mosque	Blackburn	New/extension	1996	Gujerati
Nurul Islam	Blackburn	Terraced/con-verted from a warehouse	1972	Gujerati
Sajedeen	Blackburn	Converted from a cinema hall	1969	Gujerati
Blackpool Mosque	Blackpool	Converted from a commercial showroom	1990	Mixed
Noor Mosque	Preston	Purpose built	1998	Gujerati
Faruk-e-Azam	Burnley	Converted from a chapel	1985	Pakistani
Shah Jalal	Rawtenstall	Converted from a warehouse	1990	Bangladeshi
Salaam Mosque	Preston	Converted from a hotel	1997/98	Gujerati



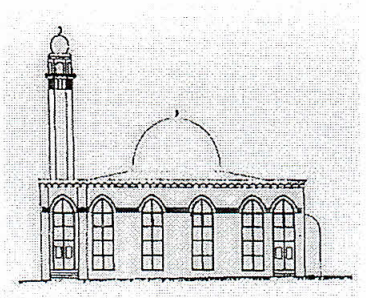
Ground floor plan



First floor plan



Front elevation



Rear elevation

Fig. 3: Noor Mosque, Preston, New.

thought the green colour of the dome, as Madinah mosque, signifies a genuine Islamic image (Fig. 4). There were also aspirations among some members of mosque committees to create golden domes like 'the dome of the rock' in Jerusalem, for example the copper domed Noor Mosque in Preston, (Fig. 2).

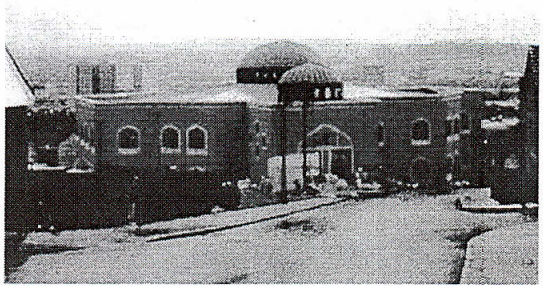
However, there had been some exceptions to this typical image, as Salaam Mosque in Preston (Figs. 5&2), which is converted from a bed and breakfast hotel, Shah Jalal Mosque at Rawtenstall being converted from a warehouse (Figs. 5&6), Blackpool mosque (Fig. 7), converted from a commercial show room. Their rationale for mosques was essentially to have large rooms uninterrupted by columns, to provide space for prayers. Although some of them had aspirations to build mosques like those in the Middle East but had to compromise to 'hybrid' designs due to local planning and building restrictions.

Designers' Perceptions Of The Mosques

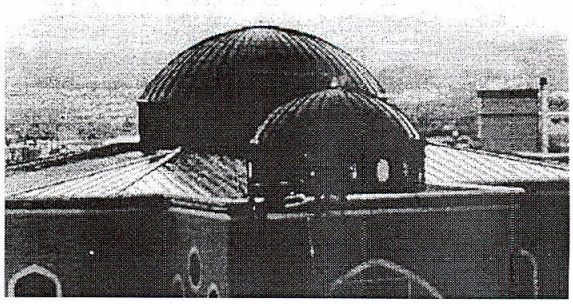
This response group is based on interviews with four Designers/Architects Engineers who either converted some of the public buildings to mosques or were engaged in the conversion, extension or design of purpose-built mosques. Although difficult to categorize their 'Schools of thoughts', but probably it will be fair to say that some of them brought their ethos from the developing Muslim world whereas the remaining designers/builders, although adhering to strong Muslim faith, were more or less brought up in England. Under such categories, certain design perceptions and attitudes were observed. For example, those coming from Muslim majority world preferred more traditional design approaches with their modern manifestations. For example Najeeb Gedal, An Arab –African architect settled in Manchester, design for Jamme Mosque at Blackburn and tried to embrace modernity through the use of glass and steel frame, approaching from strong Islamic geometric design (Figs. 8 & 4). Similarly Osdemir Keskin (An academic structural engineer from Turkey currently teaching at the University of Central Lancashire) attempted to introduce somewhat classical Turkish domes in his current design of Makki Mosque (not included in the survey) at Blackburn (Fig. 4). Keskin suggested that he is very much influenced by his uncle, who was a mason in Turkey, and the inspiration of the domes and half circles, came from Suleimanye mosque in Istanbul where he did his undergraduate studies. His concept of the actual praying hall is also very solemn and tranquil. To cut off the outside noise and bring more concentration to the worshippers he introduced double cavity walls. Whereas Ayub Bapu, of South Asian origin, brought up in Lancashire as a designer/builder, conceived his initial thoughts for the purpose-built Noor mosque at Preston from his family holiday's abroad looking at mosques in Turkey, Morocco, Saudi Arabia, India and Pakistan. Although he suggested that the Prophet's mosque in Madinah being his big influence, but very much in line with his previous industrial design work elsewhere in UK, kept 'low maintenance' as a high priority criteria (Fig. 2 & 3). Although restricted in design by virtue of conversion from a bed and breakfast hotel or a warehouse, similar perception was demonstrated by Ismail Rawat, another Lancashire raised south Asian, Architectural Design Services company owner based at Preston, in his conversion designs of Masjid-e-Salaam in Preston and Islamic Community Centre/Mosque in Blackpool (Fig. 5 & 2). Under the influence of European architecture and planning requirements Rawat did not feel that a dome was an essential element in the design of Salaam mosque in Preston. Perhaps he also believes that the use of dome in mosque design is not cost effective due to difficulties associated with the maintenance of the building. He states that one should not design the mosque simply to the price figure but stressed that considerations should also be given to maintenance. It may be mentioned that all four designers interviewed had ample experience of mosque designs in UK.

Problems Associated With The Planning Permissions

Almost all of the mosque studied experienced some difficulties in obtaining planning permission for either conversions or building a purpose-built mosque. When the premises were bought to convert a warehouse into a mosque (Masjid-e-Nurul Islam) at Blackburn there were many non-Muslim residents who raised strong objections.



Makki Mosque - Blackburn



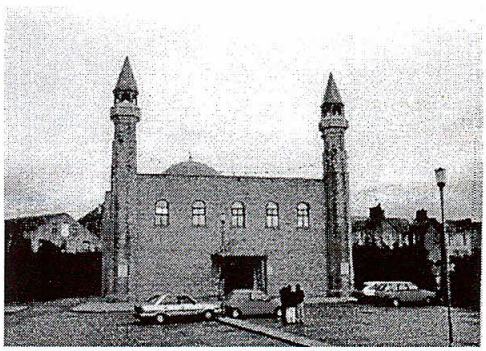
Makki Mosque - Blackburn



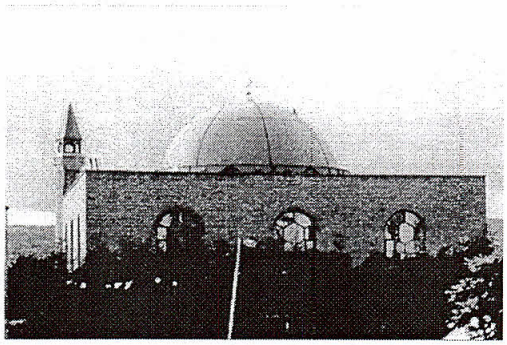
Raza Mosque - Blackburn



Merkazie Jamia Mosque - Burnley

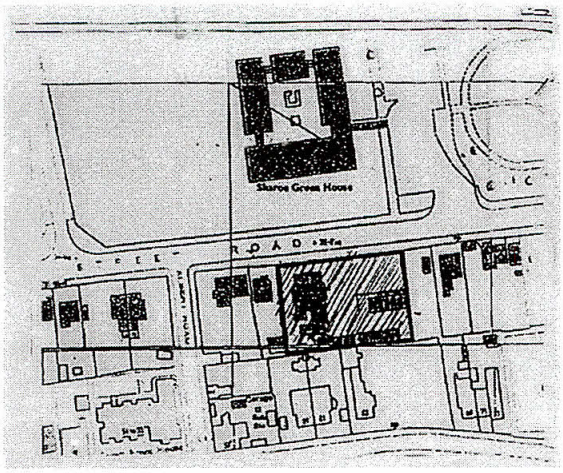


Jamia Ghosia - Nelson

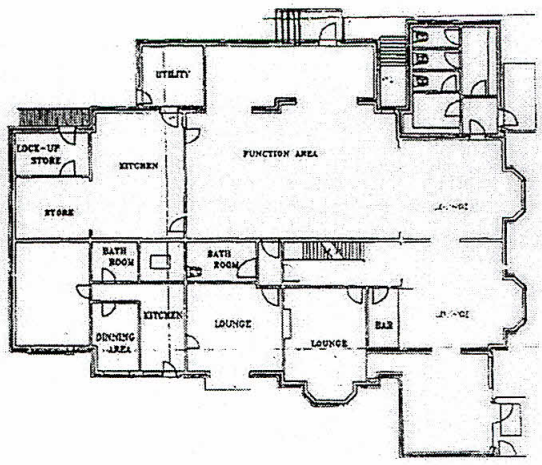


Jamia Ghosia - Nelson

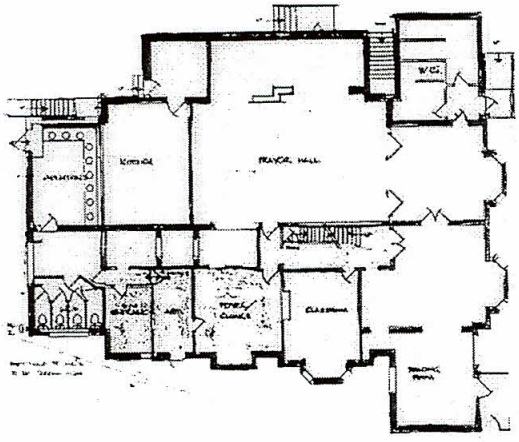
Fig. 4: Photographs showing the variety of Mosques in Lancashire.



Location plan



Existing ground floor

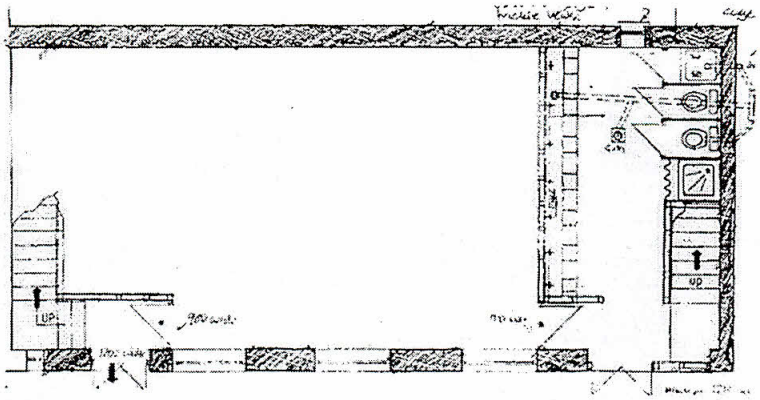


Plan

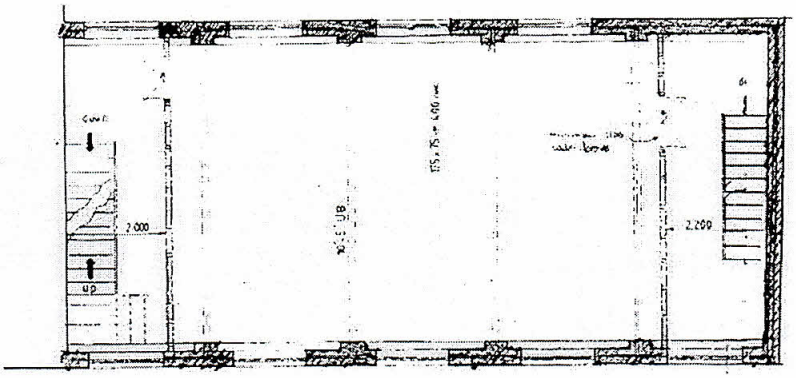


Existing ground floor

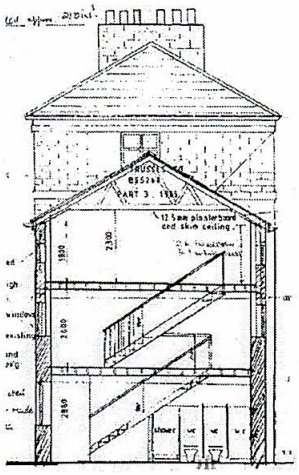
Fig. 5: Plans and Elevation of Mosques, Preston.



Ground floor plan

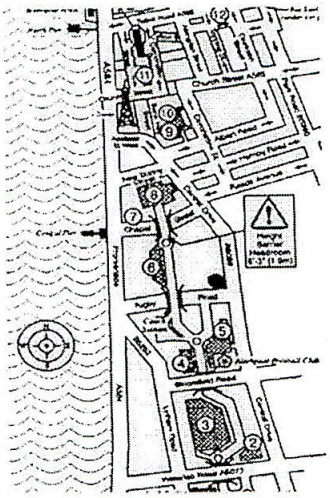


First floor plan

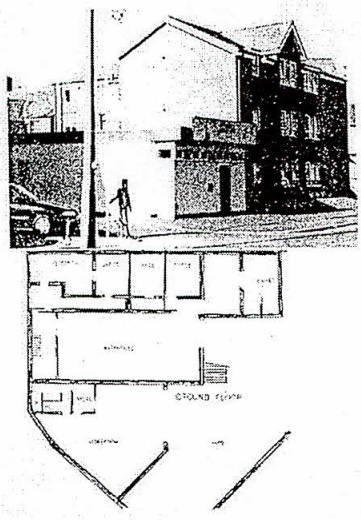


Section

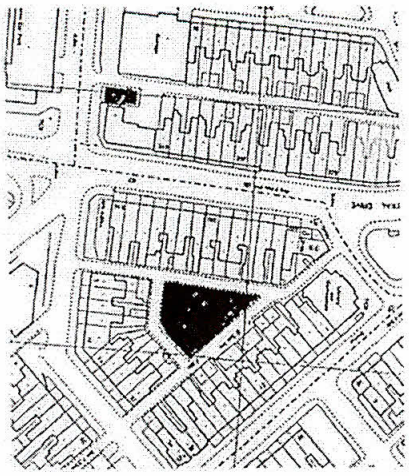
Fig. 6: Plan and Section of the Warehouse before Conversion.



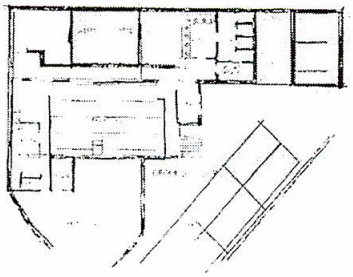
Location map of blackpool



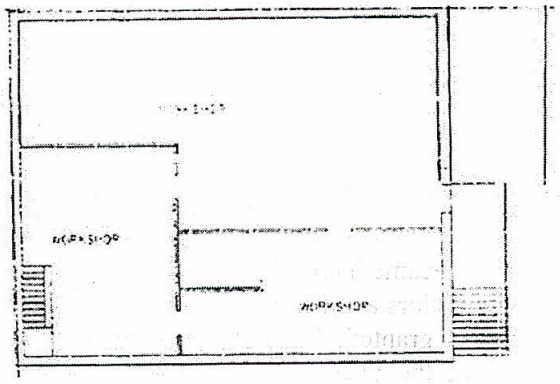
Existing ground floor plan



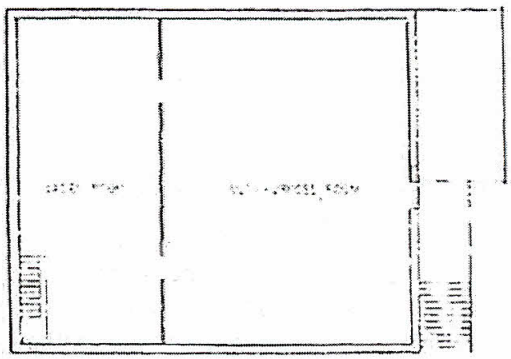
Location plan



Proposed ground floor plan

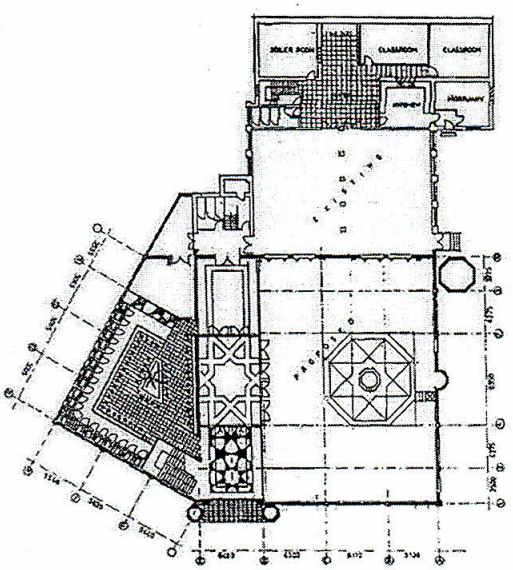


Existing first floor plan

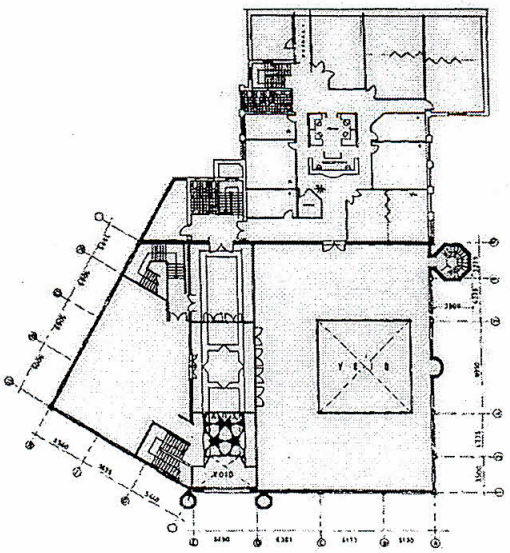


Proposed first floor plan

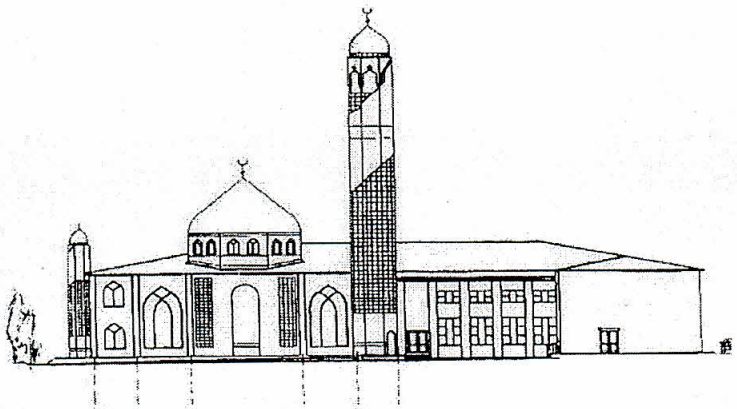
Fig. 7: Plans and Elevation of Blackpool Mosque.



Ground floor plan



First floor plan



Front elevation

Fig. 8: Plans and Elevation of Blackburn Mosque.

This was situated in an area were a fairly large number of Muslims were moving in from Africa and South Asia therefore the need for a mosque in the locality became increasingly apparent. The local community started lobbying with the local non-Muslim Councilors and the borough council who were sympathetic to the cause and eventually permission was granted. With the Jamme mosque in Blackburn there was a problem for the ablution area at the back of the existing mosque. At Rawtenstall, the Shah Jalal mosque faced some problems on the grounds of 'Conservation Area' when they wanted to build an outside stairs as an extension to another floor upstairs (Fig. 6). Planning permission for the extra floor did take about seven months after subsequent request to the local Member of Parliament. Interestingly, Masjid-e-Azam at Burnley did not face much of a problem when they bought a late Victorian Chapel in the mid 1970's (Fig. 2) . Since this was already a religious

building there were no major objections for planning. However, they could not make any changes to the façade, as it was a 'Listed Building'. At Preston there were apparently no problems with the permission for the Noor Mosque, but when the decision was made regarding the colour of the bricks and the height of the minaret, there were some objections from the Council. The Local Authority insisted that the red bricks should be used to blend in with the surroundings. The mosque committee contacted some of their neighbours showing them drawings of how it was going to look and then they withdrew their objections. Probably the strongest objections were raised for Masjid-e-Salaam and Islamic Community Centre/mosque at Preston and in Blackpool respectively. Being located in a conservative middle class Christian area in Preston, Masjid-e-Salaam faced a considerable opposition from the public. The mosque committee thinks this is because of the local population's lack of adequate knowledge about Muslims and racist attitude towards them in general. The local people probably thought that the mosque will generate lot of noise due to adhan (prayer call) and cars. In this case Ismail Rawat, who converted the bed and breakfast hotel into a mosque, had to sort out the planning permission through 'public meetings' in the area. Dr Abdul Rahim Khan, a retired Cardiac Surgeon of Victoria General Hospital in Blackpool who has been the Chairperson from the inception of the Islamic Community Centre/Mosque in Blackpool narrated their massive struggle in establishing their first mosque at the major holiday resort of England. He said that at first everyone, including the media, had disagreements over the issue. The main reasons they thought were the blatant racist attitude towards the Muslim community as Blackpool is seen as the major head quarters of the extreme right-wing group, the National Front. Dr Khan responded to everything that was written against Islam in the press. He invited the press as well as reporters who started publishing Dr Khan's statements. Ultimately through the press, Dr Khan convinced the civic leaders of Blackpool , which resulted in the granting of permission some eight years ago. However, very recently their proposal for a new mosque on a larger property they bought nearby to the existing one was once again rejected (Fig. 7).

Design and Construction Process

For the eight mosques studied, the design and construction time varied between one to three years. More or less all of them engaged a designer or a structural engineer to do the necessary design work. However, very few of them commissioned qualified architects for either conversions or purpose-built mosques. The commissioning of the designers/architects, who are overwhelmingly South Asian Muslim males, were mostly carried out informally, mainly through the personal contacts of the members of the mosque committees or through references from members of the Muslim community living in Lancashire. In many cases the proposed designs had to go through rigorous decision making process of the committees which at times caused delays and conflicts between parties concerned. This was particularly found applicable for the new designs like Noor Mosque and Jamme Mosque in Preston and Blackburn. For Jamme Mosque, the Architect provided a set of large coloured mounted drawings for the viewing of the worshippers within the existing mosque. The dome of Masjid-e-Sajedeen at Blackburn was designed by a local Muslim who is interested in fine and graphic art (Fig. 2). In almost all cases the designers/Architects were found to be very closely associated with the process of construction often spending a huge amount of extra time in consultation with their designs or site supervisions. With the exception of a few mosques the local builders mainly carried out the construction work. Due to lack of regular cash flow, the construction work was carried out in phases. For example the jamme mosque in Blackburn where one task was complete, another task was in place and then the pressure to find the funds to complete that particular section. The conversion works included demolishing of internal walls, creation of ablution places and lavatories, rooms for religious education, building domes, installing heating systems, construction of internal staircases, changing doors and windows etc. The work varied enormously from one mosque to the other depending upon the nature of the purchased properties. For example the bed and breakfast hotel converted to a mosque

at Preston, Masjid-e-Salaam, required comparatively lesser work as there were no new floor boards put up as the existing boards were simply polished. The hotel's dance floor changed its function to a prayer hall and did not require any extra work (Fig. 5). Also the exclusion of a dome reduced additional construction work. Similarly at Masjid-e-Sajedeen in Blackburn and Faruk-e-Azam in Burnley, the cinema auditorium space and the chapel's main worship area changed their functions to prayer halls for the respective mosques. However, for Masjid-e-Sajedeen a green fibre glass dome was constructed and was obliged to build a secondary wall under the instruction of the local Council in order to buffer the noise level (Fig. 2). Also the windows had been improvised to give an Islamic image. Here the carpets were imported from Belgium with the shape of the prayer mat imprinted on it. Whereas at Faruk-e-Azam the members of the mosque disposed the whole interior of the chapel which included artifacts depicting Christianity. They spent hundreds of pounds on destroying the artifacts, as they would not sell antiques that depicted Christianity. However, they faced some problems when in 1991 the outside lavatories were constructed and the local Council issued a court order threatening to bulldoze the new construction. A local architect happened to hear the problems and he drew up plans as well as liasing with the Council. The action was revoked. At Rawtenstall, Shah Jalal mosque, where a Warehouse was converted to a mosque underwent some external and internal changes including changing of windows. The committee knew a local builder who carried out the necessary changes, the changes were overseen by the Council to ensure that the regulations were adequately met. They had a close relationship with the council as they paid them a fee to oversee the work. As for Islamic Community Centre/Mosque at Blackpool which was converted from a showroom they had to take the large glass window out and build foundations for a new wall. The mosque is a constant target for local vandals and therefore the committee had to undertake extra safety and security precautions. For example a specially constructed letterbox to withstand fire attacks had to be installed. Efforts were made by various mosques to provide high quality finishes. In the newly built mosques high quality, specially prepared, coloured bricks, stones and marbles were used. In some cases like in Burnley's Faruk-e-Azam mosque stones were procured locally to blend with the listed Chapel. This was done at the insistence of the local residents.

Conclusions

One of the most significant aspects of mosque development in Lancashire is that most of these were built entirely from funds raised by the local Muslim communities. In some cases resources were mobilised from donations outside Lancashire and only in very few cases from abroad, mainly from the middle- east countries like Saudi Arabia, United Arab Emirates and Kuwait. The cost of Mosque construction in Lancashire was found to be between £10,000 to around £1.5 million. Capacity of the Mosques studied varied from 100 to over 1000 people. Difficulties in obtaining planning permissions and irregular cash-flow were found to be the major reasons for the relatively longer period of construction. Also, there appears to be a lack of communication between the 'Mosque Committees' and the new generation Asian Muslim professionals that may be due to 'cultural lag' between the two generations. Similar misunderstandings were also observed between the 'Mosque Committee' and the relevant personnel of the 'Local Authority Planning officers' during the process of obtaining planning permissions. However, in this context, high enthusiasm, morale and dedication of the Mosque committee was found to be another remarkable feature of the mosque development in the region. In almost all cases the members of the committee were found to be actively involved in the process of both design and construction. In some cases the members were even found to be physically involved in the construction process voluntarily. The other interesting feature of diverse activities which are currently undertaken or planned to be carried out in the mosques include a strong emphasis on religious education for young children in the region. All the mosques studied were found to run religious studies, mainly Koranic studies, after School which last upto three hours a day. Other activities include marriage services (Nikkah), catering facilities, provisions for funerals, residential

accommodation for travelling religious leaders and ethnic language classes, particularly Urdu. Another feature includes religious teaching for adults for both men and women which in some mosques the teachings are being transmitted through transmitters and received by a number of people from the adjacent areas. It should be mentioned that the call for prayers is still not widely permitted in UK and therefore reliance on personal transmitters has become increasingly popular. With an increase in the number of mosques in the seventies, the townscape of Lancashire is punctuated with domes and minarets in both residential and commercial areas. Unlike the major Muslim countries of the world, the functions and architecture of Mosques in Lancashire provides a new 'vernacular', which although inspired by the traditional Islamic architecture of the mosques at the same time takes into consideration the European style, materials and the climate. This may eventually lead to a 'hybrid architecture'— a curious mixture of the East and the West. However, one of the major revelations of this study was to find the sheer determination of the Muslim communities and their compassion for a new Islamic identity through the struggle to establish mosques in a European setting of Lancashire.

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المجتمع الإسلامي الجديد، الهوية الإسلامية و تطوير المساجد في البيئة الأوروبية : حالة دراسية لمدينة لانكشير في المملكة المتحدة

تسليم شكور

المركز الدولي للتطوير و الدراسات البيئية
كلية الجامعة ادج هيل, أومسكيرك، لانكشير
لانكشير، المملكة المتحدة

ملخص البحث: هذا البحث يحلل تطور عمارة المساجد في مدينة لانكشير بالمملكة المتحدة من خلال رصد التسلسل التاريخي لبناء المساجد في هذه المدينة . البحث يربط بين حداثة دخول الإسلام الى هذه المنطقة في أوروبا و أساليب بناء و تصميم المساجد. يستعرض البحث ستين مسجدا في مدينة لانكشير و يقسم إلى مجموعات حسب نوعية المبنى و وظائفه واستخدامه في السابق .
البحث يوثق و يحلل أساليب التصميم ونوعية المواد المستخدمة و أساليب التشييد و وظائف ثمانية مساجد تم اختيارها في المدينة. ركز في البحث على عدة عوامل اهمها تكلفة البناء والتمويل و الوقت الذي صرف لاستخلاص رخص البناء و مدى مشاركة المعماريين. كذلك قام البحث يرصد الوظائف والأنشطة التي يقوم بها المصلون في المدينة مثل إقامة الصلاة تدريس القران الكريم بالإضافة الى صالات الاحتفالات العامة. وجد الباحث أن القائمين على هذه المساجد كان لهم دور أساسي في التصميم و تشييد المساجد ولكن عدم قدرتهم على التعامل مع الجهات المخصصة عطل مرحلة الحصول على تراخيص البناء . وقد أخذت وظائف وتصميم المساجد الجديدة في مدينة لانكشير اتجاها مختلفا في تصميم المساجد التقليدية يلائم محددات المشروع والمناخ والمواد المستخدمة.