

The Mosque in Britain: British Heritage?



Image: 'Where The Two Oceans Meet' by British Muslim Artist Ahmed Moustafa.

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Abstract

This thesis is primarily dedicated to evaluating British mosques and their standing within British Heritage; past, present and their potential in the future. I am arguing that the Mosque in Britain is misunderstood, under-studied, under-valued and under-threat. This situation is contrary to that of any building typology celebrated as British Heritage.

Further aims are to demonstrate and discuss:

- Historical roots and developments of mosques in Britain.
- Mosque architecture as a question. To be answered from the Islamic point of view that no mosque, regardless of its location would be considered to be 'Islamic' unless it is fully integrated with its surroundings both in time and loci. Therefore, in this case, no mosque is Islamic unless it is considered to be truly British.
- The opportunities of the Mosque in Britain, not only in contributing to British Heritage, but rethinking mosque architecture worldwide.

My aims are achieved through:

Presenting a brief account of Islam as a religion, its civilization, and main architectural principles. The principal sources for this account, are the writings of prominent scholars of Islamic studies, in addition to my life-long research as a practicing Muslim architect.

Presenting a brief history of British Muslims and the establishment of their mosques, their different types, and development in writing and pictures; achieved through a literature search.

Presenting three case studies of mosques in Britain, examining their setting, history, architecture, and conservation. This was achieved through literature search and field inspections of all three cases. The inspections involved examining the fabric and comparing my findings with the available data in documents, old drawings and photos. It also involved a full site analysis; measurements, identifying materials and photographic documentation of the exteriors and interiors.

The study chapters that follow prove that the original hypotheses stated are generally accurate. The conclusion contains recommendations, which I believe should improve the situation for the Mosque in Britain, as well as that of British Heritage at large.

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Introduction

Importance of the topic:

The scarcity of scholarly work on mosques in Britain, the most important communal building for British Muslims comprising the second largest religious group in Britain, is unjustified. The mosque has been a component of the British architectural environment since the late 19th century; however, it has not been given proper attention in studies of architecture and conservation. Heritage is a live document, ever expanding, reflecting changes in value and significance. A heritage-less citizen or group of citizens is less likely to belong and contribute to their culture and society. The British society is a multi-cultural one, thus British Heritage must acknowledge and include multiple narratives and allow a more inclusive and wholesome British Heritage to flourish, not out of political correctness, rather in hopes of reaping fruits that can be borne by a less-selective and more complete British collective memory.

Scope:

This thesis intends to briefly cover the tenets, history and meaning, of Islam, especially within a British context, with a focus on its most important physical manifestation: the mosque. In doing so, I hope to highlight the values, which particularly establish, in their total sum the significance for mosques in Britain. I also hope to comment on the implications of my findings on mosque conservation practices and aims in the past, present and the future. My study focuses on buildings, which are considered to be, indisputably, mosques. It should be noted that there are several buildings of architectural significance that have been omitted from this study. This is due to the nature of establishment and practice of these buildings and their 'claim' to be mosques which sit outside the beliefs of Islam.

I intend to revisit the notion of **Significance** in light of the findings contained within this research and its consequent implications on both designation and conservation practices concerning British Muslim buildings in general and the mosque in particular. This attempt intends to place British Islam and its most important public and physical expression within a wider context of the British religious and historical architectural landscape along side conservation theories and practices.

I am aiming to demonstrate that mosques were and should continue to be an integral component of British Heritage, along with other British religious buildings, contributing to the diversity, multi-cultural, tolerance and forward thinking Britain needs to sustain.

Methodology:

The aims of this thesis, as laid out in the scope, are to be achieved through a research methodology combining the following:

- a) Literature search
- b) Field inspection
- c) Case studies

Chapter I: Islam: Religion, Civilization and Architecture

I.1 Religion

Many people think that Islam is the religion, which first appeared in the town of Mecca¹ (Fig. 1.) in the Arabian Peninsula, when the first verse of the Holy Qur'an was revealed to Prophet Muhammad (August, 610 C.E. / Ramadan, 13 B.H). This is not entirely accurate.

It is true only, if by Islam, we mean the last chapter of a single and consistent message of monotheism. The word Islam in Arabic means submission. True submission is surrendering one's will to the All-Knowing, Omnipotent and Omnipresent Will, transcendent above and beyond time and space, the One God: *Allah*.

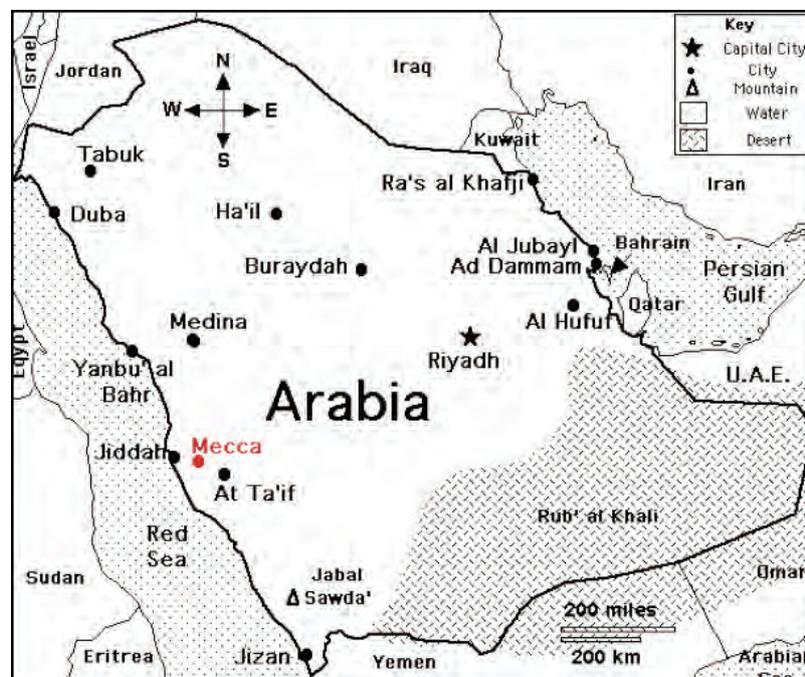


Fig. 1 - Map of Saudi Arabia, highlighting 'Mecca'.

Islam, in the wider sense, yet the less known and less common definition for the non-Muslims, is but the closing and completing chapter of this primordial religion. It was revealed by God to His last Messenger the Prophet Muhammad² (May peace and blessings be upon him: PBUH³) through the process of revelation *Wahi*, which is the transmission of the verses of the Holy Qur'an to the Prophet (PBUH). The initiation of this process started when he was at the age of forty and continued over another 23 years. The consistency of the monotheistic continuum is clearly stated in Islam's prime and most authoritative sacred text, the Holy Qur'an (Fig. 2.):

1. Mecca is a town in Hejaz in the Arab peninsula. It is the centre for Muslim devotion worldwide because it hosts the Kaa'ba, Islam's most important holy shrine.

2. Muhammad, born in Mecca 570, died in Medina 632. He is a direct descendant of the Patriarch Abraham through prophet Ishmael.

3. Peace be upon him (PBUH) is a phrase every Muslim loves to utter when Prophet Muhammad PBUH is mentioned.



Fig. 2 - Two pages of the Qur'an. Source Fe-noon Ahmed Moustafa Uk Ltd

“Behold, the only [true] religion in the sight of God is [man’s] self-surrender unto Him”⁴

The second body of sacred texts, known as Hadith⁵ (Fig. 3) or holy sayings, also referred to as prophetic traditions, repeatedly emphasize the fact that every prophet before Muhammad (PBUH), from Adam (PBUH) to Jesus (PBUH) has been entrusted with the exact same monotheistic message; *Tawhid* or Divine Unity: There is No God but God.



Fig. 3 - Example of an Andalusian manuscript containing Hadith

4. Qur'an 3:19

5. Abu Huraira reported Allah's Messenger (PBUH) as saying: "The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (PBUH) said: And I am that final brick." English translation from <http://sunnah.com/muslim/43/23>

“Islam does not regard itself as a new religion but as the oldest religion – indeed, as the eternal religion of God, of Adam in Paradise and on the earth, of Noah and his progeny [...] of Abraham and his descendants, of all the prophets God had sent to the Hebrews as well as to other peoples, and of Jesus, the son of Mary.”⁶

The first of the five pillars of Islam is to utter, without compulsion and with an understanding and complete sincerity, seven words which hold the totality of the essence of Islam.

“A Muslim [...] is anyone who is able to make the confession of faith in sincerity; to say [...] and to mean [...] *La ilaha illa ‘Llah; Muhammadun rasulu’ Llah*: ‘There is no divinity but (or ‘if not’) Allah: Muhammad is the messenger of Allah’.”⁷

This means that all the true followers of previous prophets and messengers of God, before Muhammad (PBUH), are considered true adherents of Islam.

To witness that there is no God but God, is to attribute everything and anything to Him and Him alone. God is Truth, His Unity is but the Unity of all sources of Truth; revelatory, sensory, or rational. The Holy Qur’an and the Hadith together form the first source of Truth in Islam’s world view; *Kitab Allah al-Massttur*, The Revealed ‘Written’ Book, as opposed to the second source of Truth, which is *Kitab Allah al-Mandhur*, The Created ‘Sensed’ Book; the Cosmos. The third source is *al-‘Aql*, Reason. All three sources of Truth, are of God’s making, hence no conflict, inconsistency or contradiction is possible. Each one of these sources corresponds to a human component. The revelatory interacts with man’s Spirit *Ruh*, the sensory with man’s body, *Jism*, and Reason with man’s rationale, ‘*aql*’.

The religion of Islam, or the *Deen*⁸ *Al-Islam* as it is called in Arabic; *deen* meaning way of life, revolves around four main axes:

1. *Islam* or Creed of Submission
2. *Iman* or Doctrine
3. *Ihsan* or Spiritual Esoteric Excellence
4. *Matta Taqoum al-Sa’ah* or Eschatology

6. Al-Faruqi (1986, p. 60)

7. Eaton (1985, p. 6)

8. ‘Umar bin Al-Khattab (May Allah be pleased with them) said:

Once we were sitting in the company of Messenger of Allah (PBUH) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (PBUH) leaning his knees against the knees of the Prophet (PBUH) and placing both of his palms over his two thighs and said, “O Muhammad (PBUH)! Tell me about Islam”. He (PBUH) replied, “Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (PBUH) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it.” He replied: “You have spoken the truth.” We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: “Tell me about Iman.” He (PBUH) said: “It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences.” He said, “You have spoken the truth.” He then enquired: “Tell me about Ihsan.” He (PBUH) said, “It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you.” He enquired: “Inform me about the Hour (i.e., the Day of Resurrection).” He (PBUH) replied, “I have no more knowledge thereof than you”. He said, “Inform me about some of its signs.” He (PBUH) said, “They are - that a bondswoman gives birth to her own master; and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings.” Then he departed. The Messenger of Allah kept silent for a while then he said to me, “O ‘Umar! Do you know who the questioner was?” I replied, “Allah and His Messenger know better.” The Prophet (PBUH) said, “He was Jibril (Gabriel); he came to you to teach you your religion.” English translation from <http://sunnah.com/riyadussaliheen/1/60>

Islam in this particular context refers to the meaningful duties, responsible for maintaining the Muslim in a state of perpetual remembrance of the first pillar, which is the essential creed of Islam.

They are as follows:

1. *Shahadah* or the Declaration of Faith
2. *Salah*⁹ or Ritual Prayers
3. *Zakat*¹⁰ or charity
4. *Saum*¹¹ or fasting during the holy month of Ramadan
5. *Hajj*¹² or the pilgrimage to the (House) in Mecca, for those capable.

Iman or Doctrine is the belief in six articles:

1. Oneness of God¹³
2. Angels¹⁴ of God
3. Revelations¹⁵ (Books) of God
4. Prophets¹⁶ of God
5. Resurrection¹⁷ after Death and Day of Judgment
6. Preordainment¹⁸

Ihsan or the science and practice of spiritual esoteric excellence is concerned with the inward, the *Tariqah* or the Way of the purification of the heart, which is also referred to as *Tassawuf*¹⁹. This concept is of utmost importance:

9. Not to be confused with saying a prayer, which is *duaa*! *Salah* includes standing up, reciting Qur'an genuflection, prostration and sitting in a certain order and repeating it for a specific number of times assigned for each one of the five. Each prayer can be as short as a few minutes or as long as the worshipper may like it to be. It is seen as a direct link, with no intermediaries between the worshipper and God. Prayers strengthen and enliven the belief in Allah and inspire man to a higher morality. They purify the heart and prevent temptation towards wrongdoing and evil.

10. The literal and simple meaning of *Zakat* is purity. It is the duty of purifying one's entrusted wealth by paying a specified percentage of it to people in need. In addition to obligatory *Zakat*, the Muslim may give as much as he/she pleases in the form voluntary charity, *Sadaqah*.

11. *Saum* or fasting is abstaining from food, drink, sexual intercourse from dawn to sunset, as well as, immoral behaviour at all times. Fasting teaches love, sincerity and devotion. It develops a sound social conscience, patience, unselfishness and will power. Fasting is only obligatory for healthy and physically capable adults only during the holy month of Ramadan.

12. *Hajj* means pilgrimage. It is a once in a lifetime obligation for those who are physically and financially capable. The Ka'bah, which is in the city of Mecca, is the first house of worship appointed for mankind and was built by Abraham and his son Ishmael (Peace Be Upon Them).

13. There is One God, Supreme and Eternal, Creator and Provider, Who is Merciful and Compassionate. God has neither father nor mother, and no sons or daughters. God has never fathered anyone, nor was He fathered. God has no equals. He is God of all humankind, not of a special tribe, race, or group of people. He is the God of all races and colours, of believers and unbelievers alike. God is Mighty and Supreme. He is also very near to pious, thoughtful believers, answering their prayers and helping them. God advises us to know Him, to love Him, and to follow His Law, for our own benefit and salvation.

14. Angels are pure and spiritually beings. They're absolutely obedient to God in fulfilling His commands and worshiping Him tirelessly.

15. Muslims believe in the Revelations sent by Almighty God to His Prophets and Messengers including the Qur'an, the Torah, the Bible, the Scrolls of Abraham, the Psalms of David and any book revealed to any of his

16. All Messengers and Prophets of God such as Noah, Moses, Solomon, Jesus and Muhammad are viewed as mortal human beings endowed with Divine Revelations and appointed by God to teach humankind how to submit to His will and obey His Laws.

17. After the world ends, Muslims believe that all people who have died will be resurrected, to stand before God on the Day of Judgment. Muslims believe in an appointed Day of Judgment and in Heaven and Hell.

18. Muslims believe that Almighty God has knowledge of, and control over, everything that exists in all time and space.

19. Less preferably and more controversially Sufism, often presented by people ignorant of the obvious realities of Islam, both Muslim and non-Muslim, as a 'sect', 'creed' or even religion independent of and sometimes contrary to Islam! A deviation from the 'Orthodoxy', a heresy altogether! Such people limit and reduce Islam to its outward, or exoteric component known as *Shari'ah*; concerned with Divine Law and man's outwardly behaviour. They are completely unaware of the indisputable originality, authenticity, and fundamentality of this essential constituent, supported by unshakeable authority in one of the most, if not the most, authentic Hadith of the prophet Muhammad (PBUH) -see footnote 7- Those of them who cannot trespass beyond the authority of the aforementioned Hadith, take the convoluted route of merely confusing the purely Islamic concept and practice of Sufism with the concepts and practices of certain so-called Sufi groups who often claim the title falsely and in negation of the well-established principles of *Ihsan*.

“[...] it is the gnostic aspect of Islam, the Way (*Tariqah*), in which are found the principles which govern Islamic art, especially architecture”.²⁰

***Matta Taqoum al-Sa’ah* or Eschatology in Islam tells us that life as we know it in this world or *Dunya* is but a preparation for what is to come: *Akhirah* or the Hereafter.**

“...akhira, the hereafter, is ‘better and more lasting’, and this suggests that it is more real than any ‘reality’ we experience here [...] our experience in the *dunya*, the world, is qualitatively less real than our ‘experience’ in the *akhira* [...] limitless possibilities which are open to the spirit when it has passed through the gateway of physical death”.²¹

This is concerned with the next life, which is a complex matter imbued with notions like Heaven and Hell, as incentives for Muslims to work towards their salvation. This concept has direct implications on Muslims’ behaviour in *Dunya*, giving their existence in this physical world, a transcendental teleological dimension.

“The Muslim, on the whole, remains intensely aware of what is to come. [...] Faith in God cannot be separated from the conviction that we shall one day ‘stand’ before Him, and this conviction virtually guarantees salvation.”²²

Muhammad (PBUH) was an Arab, the Holy book was revealed to him in the Arabic language, and the Arabian Peninsula was the first crucible for Islam. However, unlike all prophets who came before him, he was commanded to preach to all people, in fact to all of creation. “We sent thee not, but as a Mercy for all creatures”²³ (Fig. 4).

“Muhammad was an Arab and the Qur’an is quintessentially an Arabic scripture, expressed in a language which contains within its own structure an implicit view of reality. From this point of view every Muslim is in a certain sense ‘Arabized’, but although this has created a recognizable pattern in the various textures of Islamic civilization, it has not extinguished a rich cultural diversity shaped by racial and historical differences. The principles of the religion and of the law derived from it are simple, but no limit can be set to the variety of their applications”.²⁴



Fig. 4 - Interior detail of Hagia Sophia, Istanbul.

20. Ardalan (1973, p. 3)

21. Eaton (1985, p. 212)

22. Eaton (1985, p. 213)

23. Qur'an 21:107

24. Eaton (1985, p. 8)

Humanity went through different phases. In the most ancient of times, human beings existed in relatively small groups and tribes, with very little communication, separated by the hard facts of geography and topography. Messengers along with their messages were sent by God, the All-Knowing, in congruence with each phase, finally culminating in His last word for the last phase, which was the beginning of a historically unprecedented age of universality.

Since the 7th C, boundaries of all kinds have been washing away. Human communication and interaction increased manifolds. If a truly and divinely revealed religion, Islam had to be imbued with an integral quality of universality, especially because it presents itself, as the last message from God to His creation. Such a quality is impossible to exist without the essence of Islam being transcendent above and beyond ethnicities and other human affiliations that come with the change in time and space. God in Islam speaks not exclusively to one people or one tribe, not to mention favouring any above others based on anything, which they have no hand in choosing. Islam makes it clear that the only criterion for excellence in the eyes of God is piety in thought and action.

“O men! Behold, we have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware”.²⁵

25. Qur'an, 49:13

1.2 Civilization

“Say: “Behold, my prayer, and [all] my acts of worship, and my living and my dying are for God [alone], the Sustainer of all the worlds, in whose divinity none has a share: for thus have I been bidden-and I shall [always] be foremost among those who surrender themselves unto Him.”²⁶

God teaches *Tawhid*, Unity to Prophet Abraham (PBUH) the great grandfather of Prophet Muhammad (PBUH) as well as all the Semitic prophets. This primordial affirmation of the ultimate essence guides every activity undertaken by Muslim and renders all of his permissible activities an act of devotion to the One. The seemingly natural compartmentalization of man’s prayer, rites, livelihood and the meaning of his death, into sacred and profane, sublime and mundane, spiritual and bodily, proves to be simply unnatural and illogical. ‘Living for God alone’ and in the context of this Qur’anic verse, clearly means that building a civilization here and now is a sacred duty, which all Muslims should be taking seriously, in the same manner they take their prayers, and acts of worship seriously. Bodily desires and functions, scientific research, intellectual inquiry, artistic expression, social interaction, trade, pleasure, play, spiritual quest and any human activity, are all nothing but multiple facets of a single indivisible essence of civilization in Islam; *Tawhid* (Fig. 5).

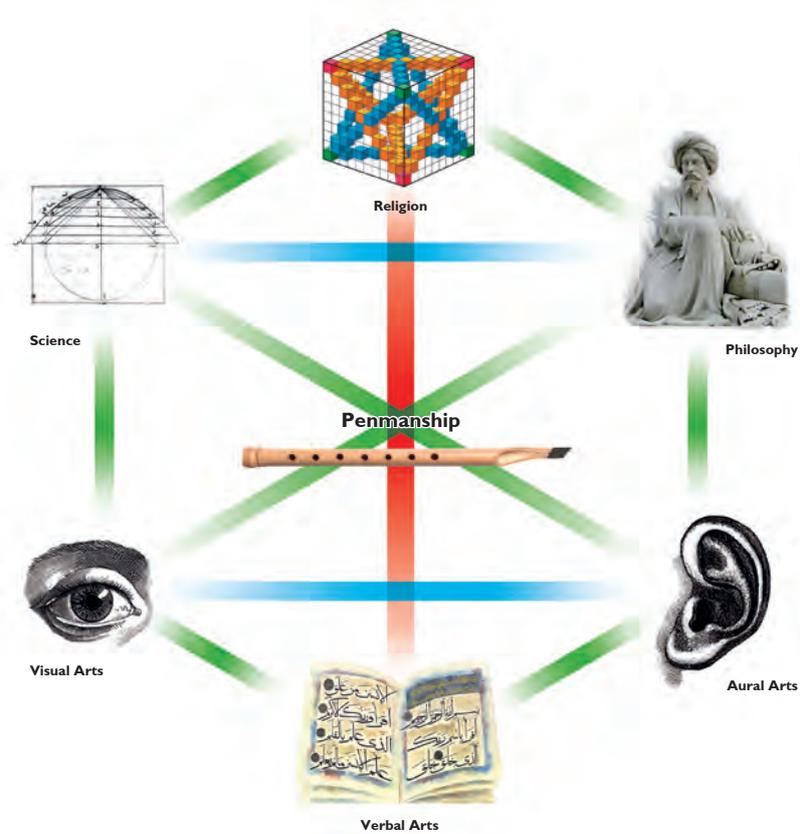


Fig. 5 - Diagram illustrating the concept of *Tawhid*

26. Qur'an 6:162-3

Muslim civilization(s) is born to *Taklif*, Divine Trust, accepted by man as God's vicegerent on earth. Its essence is *Tawhid*; the fountainhead from which sprouts its metaphysics, ethics, axiology, sociology, aesthetics and teleology.

A central idea to civilization in Islam is that the Cosmos and all of its resources are not owned by man; rather entrusted to man as its steward, to develop it for his own good, as well as the good of all creation, which is of the making of God and hence must be treated with utmost respect and only in the way of God.

The synergy between these immutable principles, and the variable conditions of space and time, has begotten and is capable of still begetting limitless and diverse civilizations, each with their outwardly unique civilizational products, yet essentially inwardly united. In less than 100 years after the Prophet established the first Muslim state, a large number of civilizations came to flourish within the geography between China in the east and Iberia in the west, the African Sahara in the south to the borders of Russia in the north (Fig. 6.).

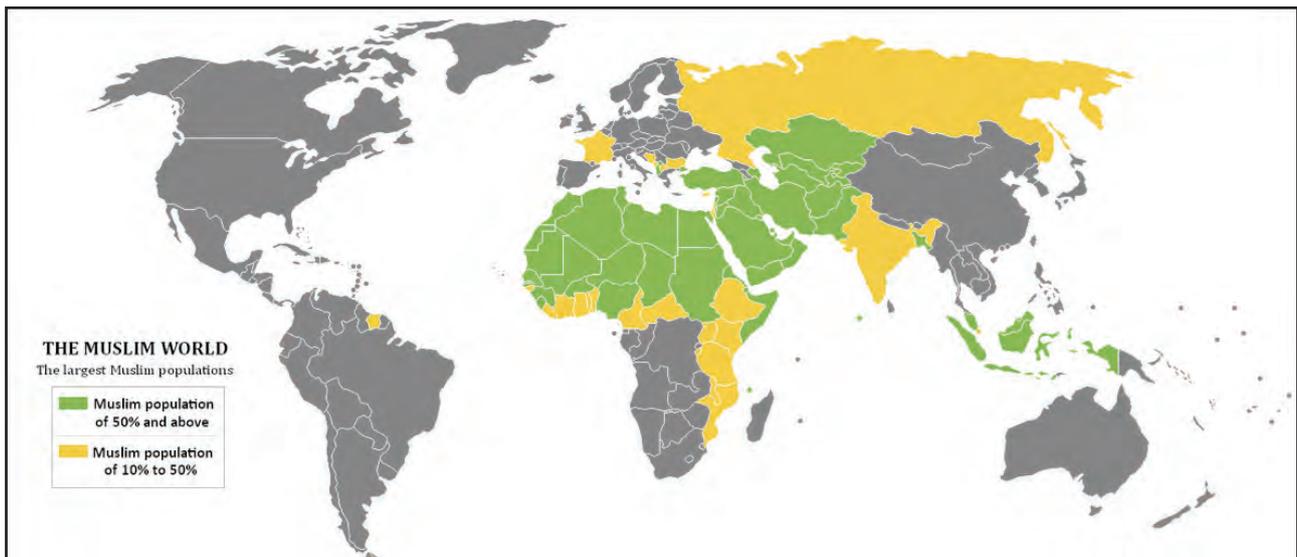


Fig. 6 - Muslim World Map

1.3 Architecture

The renowned Muslim scholar of the 11th c. C.E, Abu Hamid Al-Ghazzali states in his opus magnum *Ihya' Ulum Al-Deen*:

“The visible world was made to correspond to the world invisible and there is nothing in this world but a symbol of something in that other world”.²⁷

This statement claims that everything visible is created to correspond and to be a symbol of the invisible celestial meanings and concepts. The Muslim architect's role, as part of man's total role as vicegerent, is to maintain this connection through his conscious design and visual decisions. An architect essentially reorders, and rearranges matter to accommodate and encourage specific functions, neither in contradiction of their earthly form, nor in conflict with their correspondent celestial meaning.

The Architecture of Islam is essentially based on *Tawhid*. There is no room for dichotomies of whether form follows function, or vice versa. There is no need to debate if less was more or bore! There, is no border between sacred or profane. Everything and every act is sacred. Every design decision stems from a coherent united vision, without having to contradict the diversity or the multiplicity of the situations encountered.

Islam abhors ethnocentrism, and preaches the exercising of what may be called 'phenomenological epoché'.²⁸ The Holy Qur'an, which is the fountainhead for any civilizational product relating to Islam, clearly states:

“And among his wonders is the creation of the heavens and the earth, and the diversity of your tongues and colours: for in this, behold, there are messages indeed for all who are possessed of [innate] knowledge!”.²⁹

Islam and its architecture believe and teach that climatic, generational, ethnic and cultural differences are generators of civilization and awe-inspiring signs pointing us to find the inherent messages waiting to be discovered. That is if we were amongst those who possess or are interested in possessing, celebrating and sharing the 'innate knowledge' with all of God's creation. (Fig. 7)



Fig. 7 - Hall of the Ambassadors *Muqarnas* ceiling, Alhambra, Nasrid Palace, Granada, Spain.

27. Ardalan (1973, p.3)

28. Suspension of all preconceptions, prejudices, and biases in interpreting the date of another religion or culture and distilling their meaning.

29. Qur'an 30:22

Chapter 2: The Mosque

2.1 Meaning and essence

The word 'mosque' is the Anglicized version of other Europeanized versions of the original Arabic word 'Masjid' from the Arabic trilateral root S-J-D meaning to prostrate. Thus, a mosque is a place of prostration; the most significant bodily gesture required in Islamic ritualistic prayer. A Muslim seeks to make his every deed, as worldly as it may seem to others, an act of prostration. It is in this sense, that we can understand the saying of the Prophet (PBUH): "The earth was placed for me as a mosque and purifier". (Fig. 8)

The inclusiveness of the mosque proposed in this saying, which extends the notion of 'mosque-ness' to the world in its entirety, does not negate the need for a particular architectural space, chiefly dedicated to the performance of the five ritualistic prayers, along many other functions.

Muslims are in a state of worship in helping the helpless, carrying out social obligations, perfecting a job, smiling to others, eating properly etc. This is all permissible worship *mubah*, as opposed to, obligatory rituals *fardd*; a more organized and strictly prescribed form of

worship, which must fulfill specific conditions. Ritualistic prayers *Salah*, can be fulfilled only if one has acquired ritualistic purity *taharah*, through performing ablution *wudu*, facing the direction of the Kaa'ba in Mecca, *istiqbal al-Qiblah*, making the intention, and finally carrying out the prayer gestures, while reciting any number of verses in direct communication with God, all done in Divinely designated intervals³⁰ every day.

The ritualistic prayers, as designated acts of worship and communication with God, emphasizing the fact that all other acts performed by Muslims are also acts of worship and communication with God, is paralleled in the mosque's relationship with the physical world and its existing and endlessly possible spaces. The similitude lies in the fact that any place can be a mosque. Muslims can perform their ritualistic prayers almost anywhere. This flexibility and openness should not be mistaken as a statement against the dedication of some of the infinitely possible spaces to become a mosque and nothing but a mosque. Such dedication, which with reservation may be called



Fig. 8 - Illustration of ritualistic prayer positions (Salah)

30. Five times a day, in the periods between dawn and sunrise: fajr, noon and high noon: tuhr, high noon and sunset: 'asr, sunset and night: maghreb and finally between the beginning of the night and midnight: 'isha

consecration, is not void of symbolic functions needed to help humans overcome their perpetual forgetfulness. The mosque is an unmistakable spatial symbol and abode, fully dedicated at all times to spiritual repose, sacredness and nothing but sacredness.

“IN THE HOUSES [of worship] which God has allowed to be raised so that His name be remembered in them, there [are such as] extol His limitless glory at morn and evening”.³¹
(Fig. 9-10)



Fig. 9 - Women praying, Sultan Hassan Mosque, Cairo, Egypt



Fig. 10 - Main Hall, Sultan Ahmed Mosque, Istanbul

A mosque is also referred to, as *Baitu'Llah* 'The House of God'. Nonetheless, this is meant in a completely different way to the common perception held of a church in Christianity:

“[...] Christians in particular may suppose that the Mosque is the Islamic analogue of the Church, the mystical body of Christ. But the Mosque has no similar connotations for Muslims” as stated by William C. Chittick, in his forward to a book entitled “The Mosque (The Heart of Submission)”.³²

The House of God, houses His will. It encompasses both His guidance on how Muslims can perfect their relationship with The Creator, as well as with the created. It houses His justice and inclusiveness, for it is the one place where His creation in their limitless diversity, stand together equally facing their One Originator, a rich diversity within a single unity.

“The world is a house in which Peace reveals itself, in which the Lord receives his servants”.³³

31. Qur'an 24:36

32. Mahmut Mehajir, (2006, p. X).

33. Mahmut Mehajir, (2006, p. 28).

By the same token the mosque is a house, a world in which Peace reveals Himself and receives His servants. (Fig. 11-12)



Fig. 11 - Contemplation, Yemen



Fig. 12 - Contemplation, Istanbul

The mosque is a symbol of Man's covenant with the Divine; a material embodiment of submission and commitment to His definition of peace and beauty, be it audial, visual, verbal, intellectual or spiritual beauty. (Fig. 5)

"The sacred architecture of Islam par excellence is the mosque which is itself but the 'recreation' and 'recapitulation' of the harmony, order, and peace of nature which God chose as the Muslims' enduring house of worship".³⁴

"O CHILDREN of Adam! Beautify yourselves for every act of worship, and eat and drink [freely], but do not waste: verily, He does not love the wasteful!".³⁵

The mosque is a building typology, particular and consistent with regards to a handful of points, while extremely flexible in considering all other issues. This explains why any space, aesthetic, material, or form, which is successful in adhering to the immutable consistencies will be celebrated as a mosque.

34. Nasr, (1987, p.37)

35. Qur'an 7:31

2.2 Function and Architectural Program

The main function of the mosque is hosting and facilitating all forms of Muslim worship, primarily the five daily prayers, which can be performed individually and/or communally. In addition to this, a mosque which hosts the Friday prayers preceded by the Friday sermon *Khuttba*, is referred to as a Central mosque, *Al-Masjid al-Jami'*, usually shortened to *Al-Jami'*, literally the collective. (Fig. 13)

The mosque functions as a central institution, offering religious guidance, learning of all types, a social hub where weddings, funerals, celebrations and other social occasions may be organized, and even disputes resolved.

All functions of the mosque require no fixed spatial organization or program, as long

as any given architectural solution adheres to the general and permitting principles required in any type of architecture seeking to be recognized as 'Islamic', with the exception of the chief function; the ritualistic prayers. The form of the five daily prayers, is determined by a set of elaborately detailed Divine instructions, stated in the Holy Qur'an, exemplified by the practice of the Prophet (PBUH) himself, and scrupulously taught to his companions,³⁶ who transmitted these instructions to the next generation of Muslims via strongly documented prophetic traditions; the actual physical practice of this is preformed today as it was revealed fourteen centuries ago. The undisputed prescription of the minutest gesture, the requirements and conditions of prayer, has definitely informed the consistent elements and essential requisites in every mosque's architectural program, in any given place or time. (Fig. 14, 15, 16, 17, 18, 19, 20, 21)

A prayer hall, *musalla* orientated towards the canonical direction *qibla*, set by God in the Qur'an - interestingly the first house of worship on earth - to be the Kaa'ba in Mecca, is the only consistent and definitive requisite in accepting any space as a mosque. No matter how consistently other elements may appear in mosque architecture, they cannot be considered essentially definitive as



Fig. 13 - Friday Prayer and *Khuttba* in Sultan Hassan Mosque, Cairo, Egypt

36. More than 100,000 of them.

the orientation of a *musalla* is. Other elements and considerations may be of great importance, but only in increasing the level of adequacy and appropriateness for a given space to fulfill what is expected of a mosque. None other than orientation towards the *qibla* is an obligation, *wajib*. The earliest elements can all be traced back to the direct requirements of the actual ritualistic daily and congregational prayers.

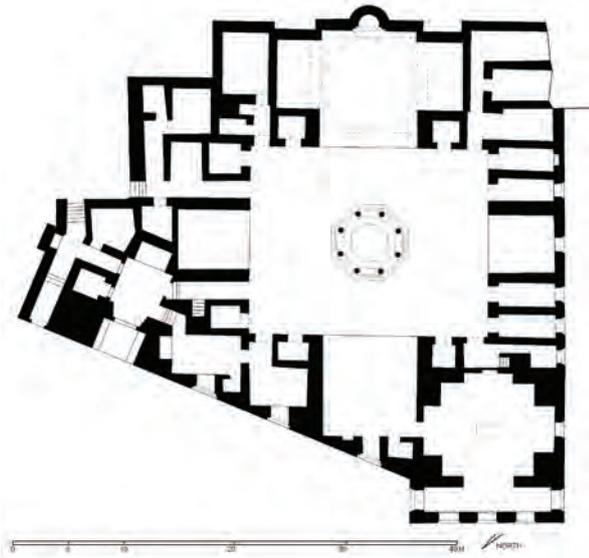


Fig. 14 - Sarghalmish Mosque Plan, Cairo, Egypt

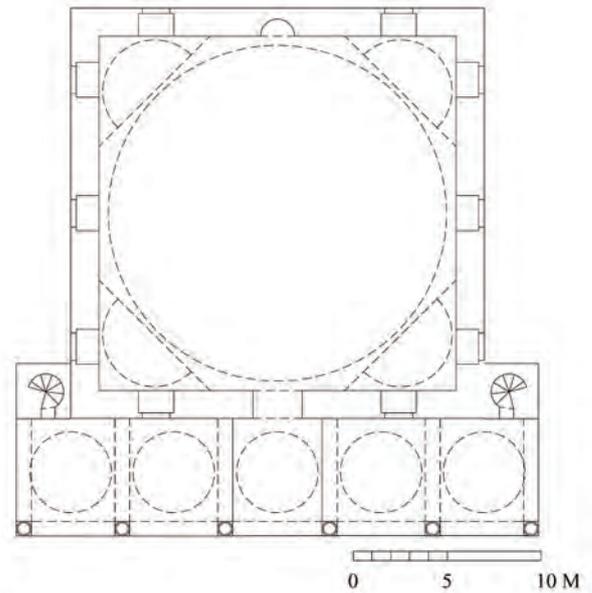


Fig. 15 - Sveti Sedmochislenitsi Mosque Plan

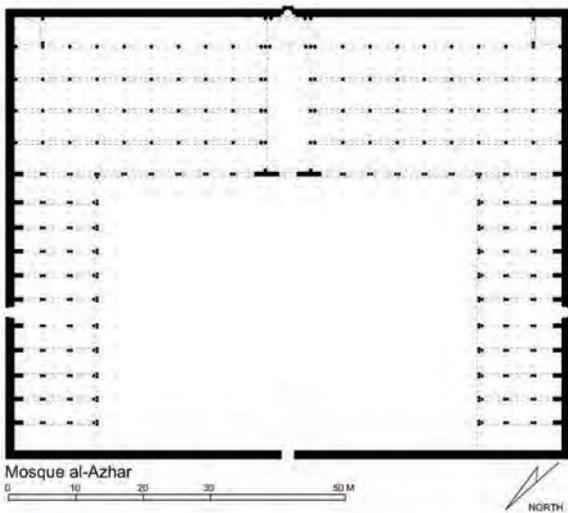


Fig. 16 - Jami' al-Azhar, Cairo, Egypt

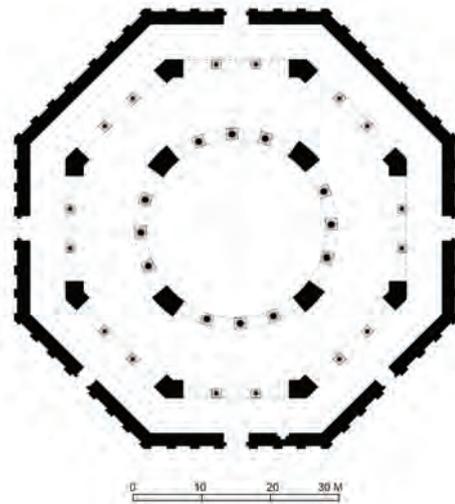


Fig. 17 - Qubbat al-Sakhra, Jerusalem

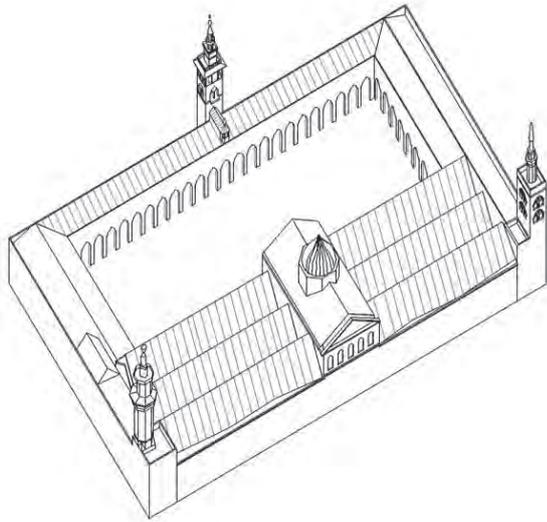


Fig. 18 - Jami' al-Umawi al-Kabir

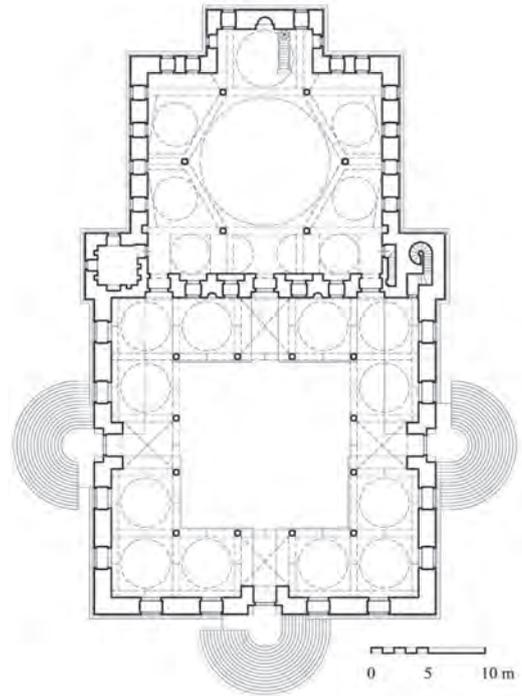


Fig. 19 - Masjid al-Malika, Safiyya

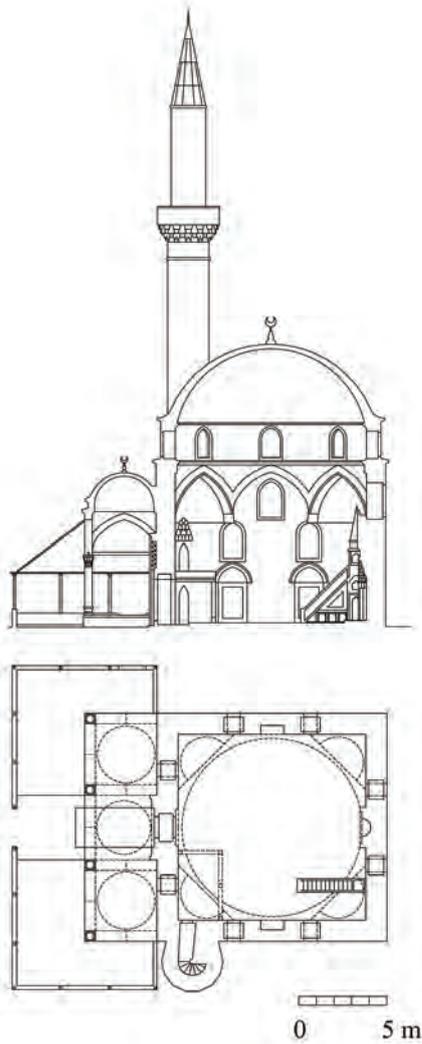


Fig. 20 - Karadjoz Beg Mosque, Mostar, Bosnia & Herzegovina

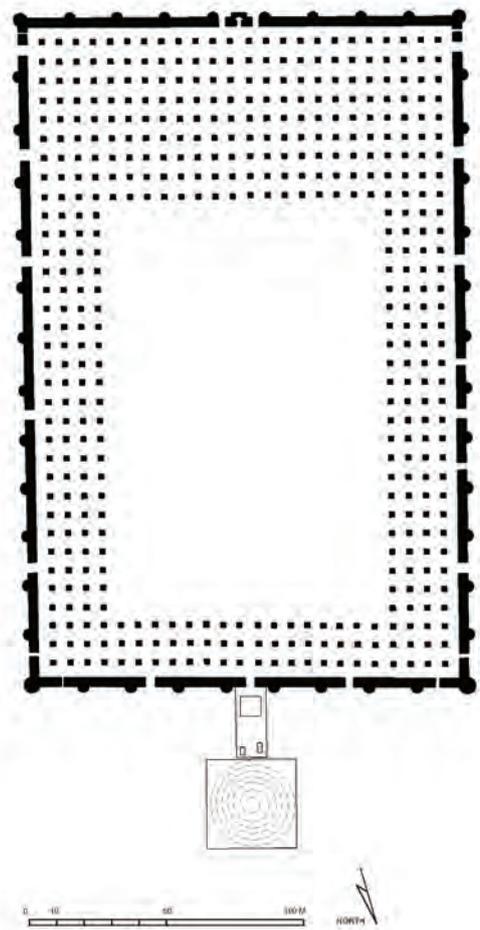


Fig. 21 - Jami' Abu Dulaf

The orientated prayer hall, *musalla* responds to the need for a group of people, standing (or sitting for the unable) in the longest possible lines, facing the *qibla*, to recite verses from the Qur'an, and then bowing, *ruku'* and then prostrating, *sujud* and then sitting to recite the final Abrahamic prayer known as *tashahud*. This requires an area of roughly 80 *120 cm per person. (Fig. 22, 23)



Fig. 22 - Interior Prayer Hall, *musalla*, Sultan Ahmed Mosque



Fig. 23 - Prayer Hall, *musalla*, Sultan Hassan Mosque

The prayer niche, *mihrab* is the physical marker of the direction of the *qibla*. The *mihrab* could be an extremely subtle and under - designed indicator of direction, such as an arrow on the floor, a crude piece of stone, or a difference in the material, colour or texture in the *qibla* wall. *Mihrab(s)* can also be incredibly elaborate, sublime and grand alcoves, and everything in-between. (Fig. 24, 25, 26, 27, 28, 29, 30, 31)



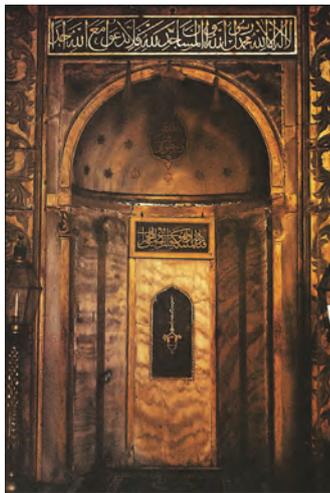
Fig. 24 - *Mihrab*, Wilaya Mosque, Kuala Lumpur, Malaysia



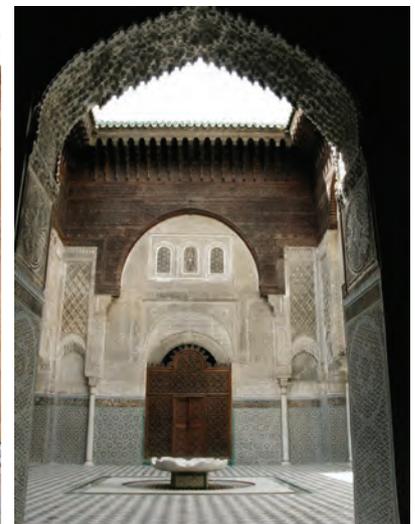
Fig. 25 - *Mihrab*, Ribat Say'oun, Yemen



Fig. 26 - *Mihrab*, Ribat Say'oun, Yemen

Fig. 27 - *Mihrab, Cairo*Fig. 28 - *Mihrab, Morocco*Fig. 29 - *Mihrab, Sultan Ahmed, Istanbul*Fig. 30 - *Mihrab, Sultan Hassan*Fig. 31 - *Hagia Sophia Mihrab*

The ablution fountain/space corresponds to the obligatory condition of having ritualistic purity, *taharah* of the worshiper's body, clothes and any attachments. It is primarily a source of fresh running water, usually set under a canopy, carried on eight pillars in many cases, for symbolic reasons rather than functional ones. However, this form like most architectural and furnishing elements of mosques is non-restricting. (Fig. 32, 33)

Fig. 32 - *Ablution fountain, Sultan Hassan Mosque*Fig. 33 - *Ablution fountain in Fez, Morocco*

The pulpit, *minbar*³⁷ is a mosque furnishing, which helps the *Imam* or *Khattib*, the person delivering a sermon, to be seen and heard, by means of vertical prominence. The first *minbar* was that of the Prophet (PBUH) in his mosque in Medina. It was simply a palm-tree trunk. But as congregations and mosques receiving them became larger, the *minbar* became more elaborate and higher with many steep steps, covered with ornate canopies and later having their own portals. (Fig. 34, 35, 36)



Fig. 34 - Sultan Ahmed *minbar*



Fig. 35 - *Minbar*, Qalawun Mosque, Cairo



Fig. 36 - *Minbar*, Grand Paris Mosque

The minaret, *manarah* or *mi'dhanah* is the vertical element, similar to a tower, devised to alert the community for the time and place of prayer, through the *Mu'adhen's* call for prayers five times a day known as the *Adhan*. It serves as visual landmark; helping sojourners find their way to the mosque in a new town, as well as increasing the urban legibility for the locals. The first *mi'dhanah* was simply the highest rooftop available around the Prophet's mosque (PBUH) in Medina. It is believed that the first tower-like structure used as a *mi'dhanah* was a tower of a pagan temple in Syria, the example of which the first purpose-built *mi'dhanah* was inspired by. Although the *mi'dhanah* has become one of the most significant elements indicating the existence of a mosque, it is not an obligatory element. Many an Islamic scholar of jurisprudence, rule that *Adhan* is not obligatory in predominantly non-Muslim communities. (Fig. 37, 38, 39, 40, 41, 42, 43)



Fig. 37 - Al-Mehdar mosque, tallest mud-brick minaret in Hadramawt, Yemen

37. *Minbar* and *mimbar* are one and the same, the first alludes to how it is spelled in Arabic and the latter alludes to how it is pronounced.



Fig. 38 - Terim, Hadramawt, Yemen



Fig. 39 - Minaret of Qani Bay al-Rammah, Cairo



Fig. 40 - Minaret of Ribat Say'oun, Yemen

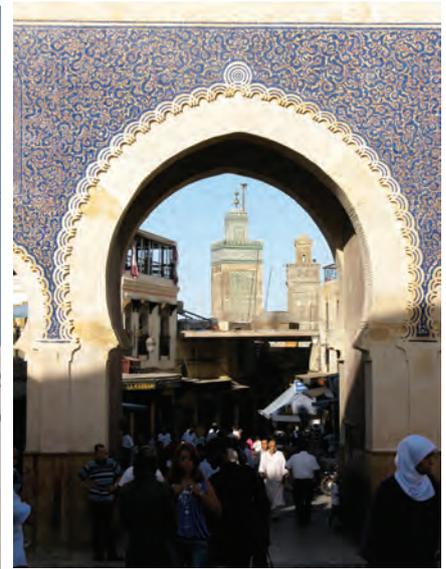


Fig. 41 - Al-Qarawiyyin Minaret seen through the Bab el Jenoud, Fez, Morocco



Fig. 42 - Minarets of Al-Azhar Mosque, Cairo, Egypt



Fig. 43 - Minaret of Bayazid Mosque, Istanbul

Countless elements and furnishings may appear or disappear in the mosque according to place-specifics; environmental, contextual and technological parameters.

“In the history of Islam, the idea of the mosque has developed from being an open space at the very centre of communal life to being a building incorporated into it, from an initially neutral humble space (open or closed) to a monumental structure in the grand-scale construction of imperial cities”³⁸. (Fig. 44, 45, 46)



Fig. 44 - Al-Haram al-Sharif, The Holy Shrine of Mecca, Saudi Arabia



Fig. 45 - Masjid Negara, Kuala Lumpur, Malaysia



Fig. 46 - Small mosque in Terim, Yemen

38. Khaghani, (2011, p. 44)

2.3 Origin and development

The first mosque is the Kaa'ba, a simple cube of masonry in Mecca. Muslims believe that Adam (PBUH) built the Kaa'ba. (Fig. 47)

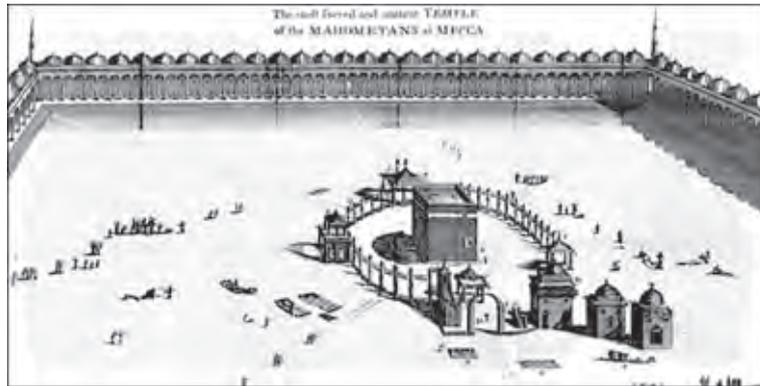


Fig. 47 - Illustration of the Kaa'ba, Mecca 1686

It was forgotten for centuries and later restored by Abraham and his son Ismail (PBUT).

“The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings”.³⁹

The second mosque was built forty years later, in the holy city of Jerusalem, Al-Quds literally the holy spot. This mosque is known as the Further Mosque, Al-Masjid Al-Aqsa. (Fig 52)

These two holy shrines have been both used as canonical directions of prayers for Muslims, thus they are the most venerated mosques on earth, along with the first mosque built by the Prophet Muhammad (PBUH), known as the Prophetic Mosque, Al-Masjid An-Nabawwi in Medina, where he is also buried.

Every mosque orientates itself towards the Kaa'ba and many are inspired by the layout of Al-Masjid An-Nabawwi. The diversity seen in (Fig. 48, 49, 50, 51, 52, 53, 54) proves that the mosque is a typology, which has developed over 14 centuries, yet is still developing and is increasingly becoming the centre of intersection of many types of discourse.

“[...] the masjid is a system of temporal spatial coordinates; it carries no preconceived order with the exception of the required physical qiblah orientation of the congregational prayer space (musalla) towards Makkah [...] no established design standards exist for a mosque [...] no a priori style or form dictating it beyond its basic use”.⁴⁰

39. Qur'an 3:96

40. Kahera, Abdulmalik, Anz, (2009, p. vii)



Fig. 48 - Ibn Tulun Mosque, Cairo



Fig. 49 - Ulugh Beg Complex, Samarkand, Uzbekistan



Fig. 50 - Djenne Mosque, Mali



Fig. 51 - Sultan Ahmed Mosque, Istanbul



Fig. 52 - Al-Aqsa and dome of the rock complex, Jerusalem



Fig. 53 - The Citadel of Cairo, Mohamed Ali Mosque

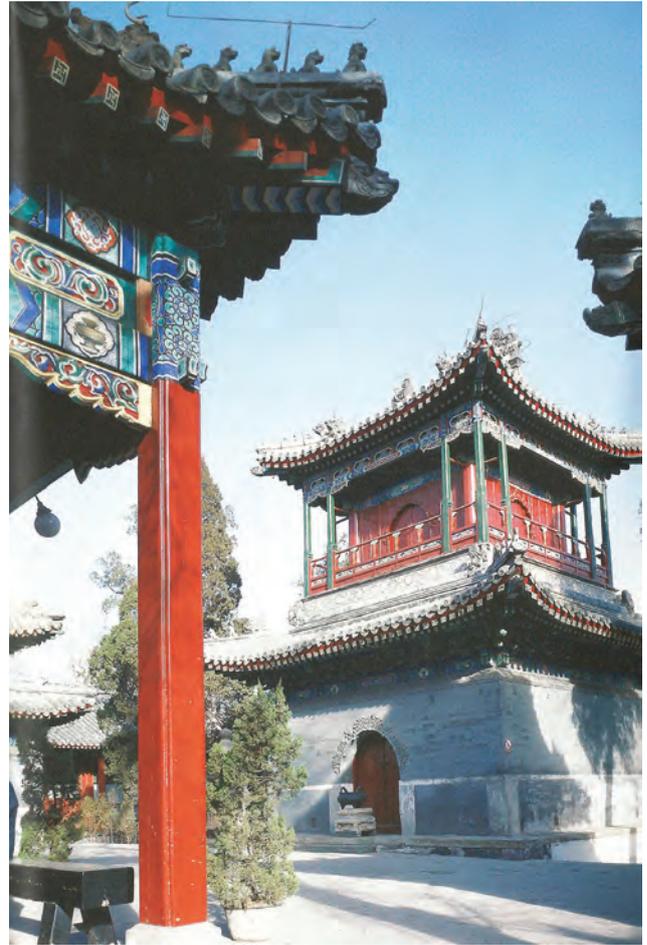


Fig. 54 - The Bangke tower of the Niujie Mosque, Beijing, China

The development of the mosque could be seen as the physical and material equivalent, of the development of Islamic thought *fiqh*.⁴¹ Mosque development is a single question with limitless correct answers, varying according to time, space, location, community, patrons, architect, and economy, yet fixed around an immutable essence and direction; a *qibla* so to speak.

41. Not to be reduced or limited to Islamic jurisprudence, but the wider notion of the perpetual pursuit of understanding, the strictly consistent Qur'an and Sunnah, juxtaposed with the ever-changing worldly realities.

Chapter 3: Islam and Muslims in Britain

3.1 History

The majority of research considering the relationship between Islam and Muslims on one hand and Britain on the other hand does not exceed 300 years. Nevertheless, a few scholars like Rosser-Owen suggest a start 11 centuries earlier:

“ever since Egypt and Palestine came under Muslim control in the seventh century, Celts of Western Britain came into contact with Muslims through trade [...] Selbach mac Fherchair Fota, High King of Dal Riada⁴² in the early 700s [...] was a Muslim, as were some of his subjects.”⁴³

The earliest British historical record of Muslims is in Bede's⁴⁴ book 'Ecclesiastical History of the English People' from the 8th C. Arabs/Saracens/Muslims appear six times in Bede's book; always as aggressors:

“At this time a terrible plague of Saracens ravaged Gaul with cruel bloodshed and not long afterwards they received the due reward of their treachery in the same kingdom.”⁴⁵

Britain appears in Muslim cartography, as early as 817 “Muhammad bin Musa al-Khwarizimi in his Surat al-ard [where] he mentions a number of British regions”⁴⁶ namely in the well known Idrisi map made for the Norman King Roger of Sicily 12th C.

“He described Britain as bathed on the West by the sea of Darkness, there come continually from that direction mists and rain, and the sky is always overcast, particularly on the coast [...] The principal sailors of this sea are those who are called the English (al-Inklisn), or inhabitants of England (Inkirtarah), a large island, which contains many towns and inhabited places, fertile field and rivers”⁴⁷

Archeological evidence such as King Offa's coin with the Islamic profession of Faith “*La ilah ila Allah*” 775, and later in the 9th C the Ballycotton cross with the *Basmallah*⁴⁸ inscription, strengthen Rosser-Owen's suggestion about the early relations as having been initiated in trade; on British native soil and abroad, peaceful and mutually beneficial.

42. “A territory encompassing parts of northern Ireland and western Scotland” Helleyer, (2009, p. 145)

43. Helleyer, (2009, p. 145)

44. Bede, 673-735, probably born in Bernicia. He was a priest at St Peter at Wearmouth. St Jerome (342-420), a pre-Islamic authority on the 'Orient', who had very negative views of Arabs, is believed to be of great influence on Bede's writing, accused of judging Arabs after Islam according to Jerome's assessment of them before Islam.

45. Bede, (2009, p. 288)

46. Helleyer, (2009, p. 145)

47. Sakr, (2010, p.4)

48. Bismillah ar-Rahman ar-Rahim, Arabic for “In the name of Allah the most merciful the most gracious”

The 12th C. witnessed the first fair attempt to understand Islam and consequently Muslims through the serious study and understanding of Islam's actual texts; namely the Qur'an. In 1143 "[...] the first translation was made under the direction of Peter the Venerable, Abbot of Cluny."⁴⁹ Better known as, 'Lex Mahumet pseudoprophete'.

The 13th C. saw King John I asking for the King of Morocco al-Sharif Muhammad al-Nasir's daughter in marriage. John was "[...] willing to embrace Islam in order to be a suitable husband".⁵⁰ The Sharif rejected the conversion and marriage, both seen as an attempt to rally military support against Pope Innocent III and in the first war of Barons:

"Islam forbids taking undue advantage of helpless people, and had King John really wanted to embrace the Faith, he need not have to send any kind of statement to the Emir for converting himself."⁵¹

Friendly relations encouraged British students to seek knowledge in the universities of Muslim Spain. Three centuries later, in 1603, the King of Morocco al-Sharif Ahmad al-Mansur, already considered a source of military and diplomatic assistance mostly against their common enemy Spain, proposed to Queen Elizabeth I. The latter had already enjoyed a defence treaty with the Ottomans since 1587. Even if these two royal proposals did not end in marriage, at least they show a level of friendliness not only among the heads of states but also amongst their peoples:

"Intermarriage and conversions also took place [...] to the point that they might be described as somewhat scandalous".⁵²

This also indicates a degree of settlement on the isles. Such was also the case of military alliance:

"From 1575 to 1588, immigrants were repeatedly made to join in national defence, and in 1596, it was reported by the Fugger spy that the English fleet that attacked Cadiz had been accompanied by "five galleys from Barbary".⁵³

The improving relationships with the Spanish under King James in 1604 saw a change of heart towards Muslims.

"A period of warm relations between the British and the Muslims had ended, but not without lasting influence and effect".⁵⁴

Political alliances may have changed, as they do, but cultural influences continued, "[...] the Cambridge Professor of Mathematics Isaac Barrow, concurred that the mastery of Arabic was necessary for the advancement of learning".⁵⁵

49. Hourani, (1991, pp. 8, 9)

50. Helleyer, (2009, p. 145)

51. ibid

52. Helleyer, (2009, p. 147)

53. Matar, (1999b, p. 20)

54. Helleyer, (2009, p. 147)

A number of British converts appear in different studies of this period like the “Roman Catholic English priest Master de London [...] Captain John Ward of Kent, and those who were martyred during the Inquisition in Spain as well as those who were persecuted in Britain by the Church. [...] John Nelson in the sixteenth century who was a ‘son of a yeoman of our Queen’s guard [...]’⁵⁶ (Fig. 55)

The British saw the Muslim powers they came in contact with as superior, so no aggression was

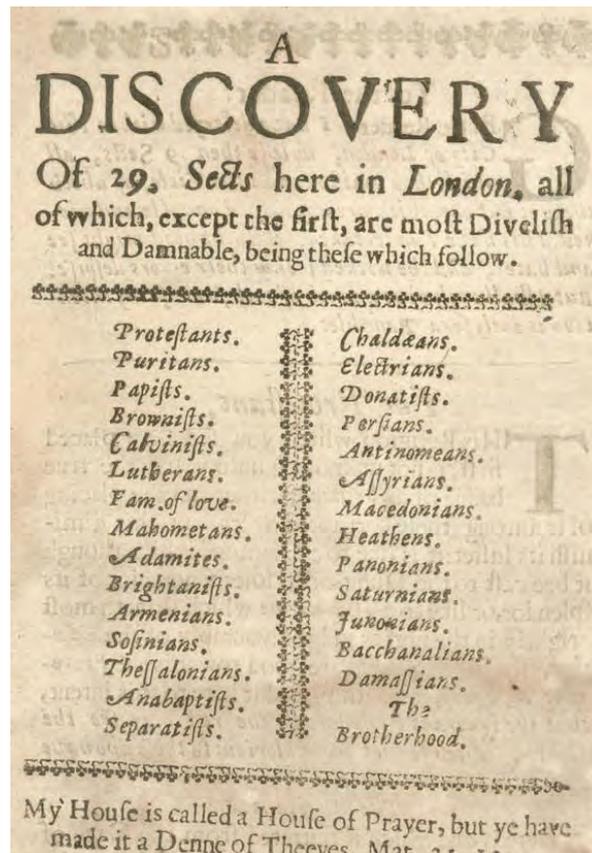


Fig. 55 - List of Muslim community in London, 1614.

considered, but generally little intrigue was expressed. By contrast, there was steadily growing interest amongst scholarly circles; evident in the establishment of the Cambridge Professorship of Arabic in 1632. It was funded by Sir Thomas Adams, with Abraham Wheelocke as its first professor, followed by Oxford’s Laudian Professor of Arabic chair in 1636, by William Laud,⁵⁷ with Edward Pococke⁵⁸ as its first professor.

“Archbishop Laud was forced to devise a special ceremony for the penance of apostate to Islam, [...] in part, [this was] the initial impetus behind the academic study of Islam”⁵⁹

55. Matar, (1998a, p. 85)

56. Hellyer, (2009, p. 147)

57. Chancellor of the University of Oxford and Archbishop of Canterbury.

58. First Laudian professor for Arabic at Oxford University, interestingly he translated many works from Arabic some by al-Razi and Avicenna on the health benefits of coffee drinking.

59. Awan, (2011, p. 30)

Alexander Ross's translation of the Qur'an in 1649 was another important step, although not directly translated from Arabic, rather the French translation accomplished by Andrew du Ryer in 1647. (Fig. 56, 57)

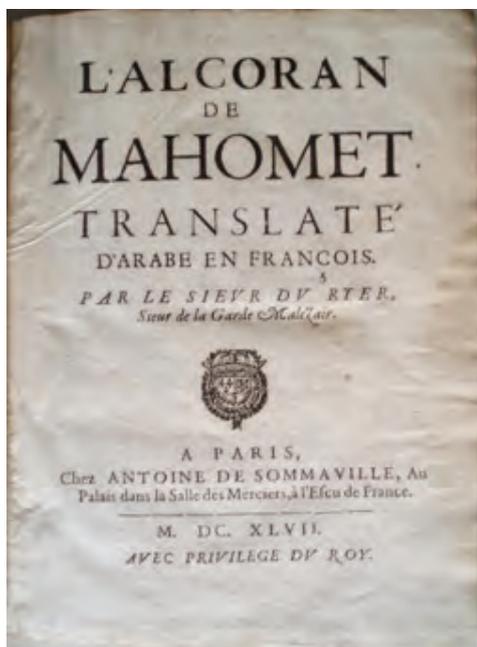


Fig. 56 - First Qur'an in English, Alexander Ross 1649

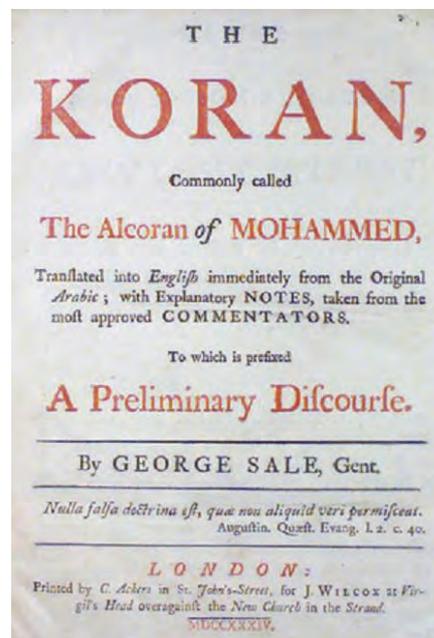


Fig. 57 - George Sale's Koran

In the 18th C. Dr. Samuel Johnson⁶⁰ exclaimed:

“There are two objects of curiosity, the Christian world and the Mahometan world. All the rest may be considered as barbarous”.⁶¹

Newly established coffeehouses offered the new drink, referred to as “Mahometan berry”. Some held the drink responsible for making easier the conversion of the unsuspecting drinker, while others saw it as “[...] the drink of the Protestant work ethic”.⁶² Turkish bathhouses were also another cultural product viewed with both admiration and suspicion. (Fig. 58)

In 1813 the Parliament passed The Doctrine of the Trinity Act 1813, amending the 1697 Blasphemy Act, granting toleration to Unitarian worship, which meant all forms of worship were now tolerated. Embracing Islam was legally acceptable for the first time.



Fig. 58 - Mahomed's Vapour Baths were popular with Georgian high society, (1826).

60. Dr Samuel Johnson

61. Hourani, (1991, p. 11)

62. Sakr, (2010, p. 6)

The 18th C. also saw the formation of Muslim communities in Britain in a more crystallised manner. The East India Company, the Levant Company, and the Turkey Company recruited Indian lascars and other Muslim sailors. (Fig. 59)

Later Yemeni and Somali sailors flocked through the newly dug Suez Canal 1869 resulting in Yemeni boarding houses⁶³ being founded in Britain. Soon these sailors took on British wives, many of whom converted to Islam establishing communities as old as the one in Tyneside, South Shields, which still exists today.



Fig. 59 - Mahometan in England: The Mohrrum Festival at the docks

The 19th C. witnessed major changes in the balances of power, knowledge, and consequently in national confidence. The remote and harmless lack of intrigue was replaced with aggressive competitiveness and outright demonization. “Salisbury [...] once described the [Ottoman] Sultan as ‘sickly, sensual, terrified and fickle’”.⁶⁴

However, with the increasing success of British imperial endeavours, often at the expense of Muslim countries, the relationship took on a new form.

63. Thomas Clarkson (b.1760 - d. 1846), well-known anti-slavery campaigner investigated and documented the hardships these sailors faced because of the time they had to spend without proper shelter or providence in Britain (usually 6 weeks) between the arrival and departure journey. His efforts helped establish permanent boarding houses for them. Nielsen, (1999, p. 3)

64. Ansari, (2004, p. 82)

“With the decline of the once powerful Middle East and the rise of a more aggressive British imperialist policy and discourse, Enlightenment fear and, to a lesser extent, loathing of Islam and Muslims, was replaced with a fascination for the exotic”.⁶⁵

This fascination could be seen through the exceeding numbers of British travellers, who attempted to explore the lands of Islam such as Johann Ludwig Burckhardt 1784 to 1817 “who’s thirst for adventure and Arab culture grew in from England to Aleppo in 1809. He eventually arrived at Jidda, the principal gateway to Islam’s holiest city, Mecca, from where he undertook the hajj [...] in 1814”.⁶⁶ Others like Lady Hester Stanhope 1776-1839, Jane Digby el-Mesreb 1807-8, and David Urquhart 1805–77 a Presbyterian and Calvinist diplomat and writer who wrote ‘The Spirit of the East’ in 1838, have not converted, however they contributed in their own ways to establishing a more positive view about Islam. Sir Richard Francis Burton travelled and lived extensively in Muslim land in Asia and Africa. He performed hajj,⁶⁷ in disguise, perhaps out of curiosity rather than belief.

British colonial activities and the establishing of the Empire, ruled over more Muslim subjects than any other entity in the world including the Ottoman Caliphate itself. This induced the numbers and diversity of Muslim immigrants to Britain substantially.

“More permanent communities emerged in the form of Yemenis in Wales, Indians, Cypriotes, Iraqis and Egyptians in Liverpool, London and Woking, who arrived over the last quarter of the nineteenth century and first four decades of the twentieth century, respectively. Two characteristics linked these ethnically and nationally disparate communities, first their appearance as a product of the British colonial legacy in the states from which their members originated. Second, they were minuscule in terms of proportion in Britain’s population, numbering less than 50,000 collectively at the start of World War II”.⁶⁸

Some were Muslim soldiers demobilized from British military service, some were ‘ayahs’ and servants brought back with British families. Immigration to Britain increased Muslim numbers, however it was conversions of emigrants and natives, which brought increased attention, study and reaction.

“Murad Rais (formerly Peter Lyle, the admiral of the Tripolitanian Corsair Fleet during Nelson’s Battle of the Nile in the nineteenth century), John Lewis Burkhardt (a British orientalist of Swiss origin) and Muhammad Ali Green, who settled in Labuan in the Malaysian peninsula. [...] Hajj Abdullah Fadhil az-Zubayr, born William Williamson in 1872 in Bristol. [...] William Quilliam⁶⁹ [...] Lord Stanley of Alderley, Lord Headley [...] Lady Khalida Hamilton-Buchanan and Muhammad Marmaduke Pickthall [...]”.⁷⁰

65. Gilham, (2014, p. 20)

66. *ibid*

67. Muslim pilgrimage to Mecca

68. Robert J. Pauly, (2004, p. 98)

69. See chapter 5 for more about William Quilliam

70. Helleyer, (2009, p. 148)

As we approach the 20th C. Muslim presence is further consolidated, taking on more organized forms. In 1936 Sheikh Abdullah Ali- al-Hakimi, a spiritual master of the Alawi order, arrived in South Shields and established the Zaouia Islamia Allawouia Religious Society of the United Kingdom. This is an important development and as it ushers us into a new century it ushers British Muslims into the reality they live today.

“Islam is part of our past and our present, in all fields of human endeavour. It has helped to create modern Europe. It is part of our own inheritance, not a thing apart”.⁷¹ (Fig. 60, 61, 62)



Fig. 60 - Muslim contribution to World War I 1914 - 1918

71. H.R.H The Prince of Wales, (1993)



Fig. 61 - Muslim contribution to World War II 1939-1945



Fig. 62 - Noor Inayat Khan 1940

3.2 Today

The increase of Muslim numbers in Britain through immigration slowed down when the 1962 Commonwealth Emigration Control rules were introduced, with the exception of African Asian immigrants resulting from Kenya and Uganda, as well as asylum seekers and political refugees especially Iranian's after the 1979 Iranian Revolution. (Fig. 63)



Fig. 63 - Asians arrive at London Airport having being forced to flee Kenya due to Africanisation policy of its government, (1968).

“The Muslim community in Britain is particularly diverse. It is claimed that the Muslim community has 56 nationalities, speaks 70 languages and prays in more than 1,200 mosques. Furthermore, there are about 7,000 Muslim organisations in Britain”.⁷²

Today studies estimate the numbers of British Muslims to be approximately 2 million, with a diverse ethnic, economic, educational and cultural backgrounds (Appendix 1). However, they are more or less challenged by the same problems related to education, Islamophobia, racial issues, assimilation versus integration, economic issues, the rise of extremism, political apathy, and the resulting under-representation, and sectarianism.

Islam and Muslims in Europe but especially in Britain should no longer be thought of, or think of themselves as if they were in transit. There is no ‘going home’. Britain is home, and the

72. Open Society Foundations, (2015, pp. 318–9)

diasporic mind sets, attitudes and cultural expressions are the only things, which must leave this island. Understanding one's reality should not be thought of as a danger to one's faith or cultural preferences. In fact it opens up new possibilities of understanding a faith held by those who believe in it, not just as good for all times and places, but bringing goodness to all times and places. Muslims from immigrant roots must learn from 'natives' who converted to Islam without feeling that they are caught between two worlds.

"As a British Muslim, I regard my 'multiple identity' not as a source of conflict between values, but as a precious gift. In identifying with virtues such as decency, fairness, moderation, civility, and stoicism (that very British unflappability and equanimity, keeping calm and carrying on, the 'stiff upper lip'), I do not of course suggest that any such values are uniquely Islamic or British. They are of course first and foremost human values, but every community gives particular emphasis to a set of values which in some way distills its identity and this is exactly what is meant by those beautiful verses in the Qur'an which sanction diversity as a positive human condition that has been divinely ordained".⁷³

The mind set expressed in these words is the way to finalizing the transition from being Muslims in Britain to becoming British Muslims.

73. Henzel-Thomas, (2011, p. 33)

Chapter 4: The Mosque in Britain

4.1 Overview

The first mosques in Britain must've been simple places, not fully dedicated for worship. They were probably bedrooms in humble shelters, where Muslim seamen took temporary residence in seaports like Cardiff and Liverpool in the 18th C. The mosque at 2 Glynrhondda Street, Cardiff was thought to be the earliest registered Muslim Prayer site in the UK, established 1860. However, this has been disputed,⁷⁴ leaving its status to W. H. Quilliam's Muslim Institute, Liverpool. The latter was established in 1887 at Mount Vernon Street, and even its second establishment in 1889 on West Derby Street, remains indisputably the first registered mosque in Britain. Nonetheless, the fact that the Muslim Institute was a residential terrace converted into a mosque, entitles the Shah Jehan mosque, Woking 1889 to celebrate the fact it is the first registered purpose-built mosque in Britain. London, Britain's capital, is not left out of the title league, thanks to the London Central Mosque in Regent's Park; the first 'Cathedral' mosque in Britain 1977.

Muslim traders, 'Orientalists' and Muslim scholars were the patrons of the first mosques in Britain. The growth in the number of mosques in Britain corresponds to the growth in the numbers of British Muslims, as well as a change in their demographics, in terms of their belonging, education, economic status and understanding of Islam. Early temporary immigrants were slowly giving way to second, third and fourth generations of British born Muslims, as well as, permanent settlers and native converts.

"In 1963, there was a total of thirteen mosques registered [...]. By June 1985, a total of 314 [...], a figure which by 1990 had reached 452".⁷⁵

The link between mosque building and Muslim settlement is best expressed in the words of Gilliat-Ray, (2010, p. 187):

"The relatively recent emergence of custom-built mosques reflects a new confidence about the long-term and established place for Muslims".

For exact figures see (Appendix 2)

In the Muslim world, often we find two groups of mosques; self-built mosques, constructed through a community based initiative, and official or state mosques. Given the nature of state in Britain, official mosques are out of question, unless we accept in this category, mosques sponsored

74. 2 Glynrhondda Street, Cathays, Cardiff - is frequently reported to be the earliest registered Muslim Prayer site in the UK, established 1860. However, this date has been questioned and is proved to have been a 'myth'. Dr. Sophie Gilliat-Ray, Direct of the Centre for the Study of Islam in the UK, Cardiff University, has a forthcoming journal article entitled "The first registered mosque in the UK, Cardiff, 1860: The evolution of a myth". The 'myth' is the consequence of an error in transcribing the records. Once this error got into academic sources, it was widely repeated across the Internet. IBS looks forward to reading Dr Gilliat-Ray's article in full once it is published and we would like to thank Yahya Birt for making us aware of it. http://www.islaminbritishstone.co.uk/index.php?option=com_content&view=article&id=78&Itemid=50

75. Nielsen, (1992, pp. 45-6)

by foreign states in liaison with the British government, such as London Central Mosque, Jame Masjid in Birmingham, formerly Saddam Hussein.⁷⁶ It's worth mentioning that no matter how hard it is for the local communities to compete with the financial and diplomatic capabilities, available in abundance in such projects, only mosques rooted in community based efforts can offer the sense of ownership, belonging, achievement, pride and more importantly an independence and transcendence above world politics counter to the mosque's essential role as a spiritual repose.

Demographic realities, arguably influenced the forms and roles performed by mosques. Early mosques, with few exceptions, hardly offered more than a space for performing the ritualistic daily five prayers, and the weekly communal Friday prayer. It has taken so much time, effort and organization to gear mosques towards a more institutionalized role. Most mosques built in and after the 1970s offer more than just a space for prayers and are increasingly assuming their holistic role as centres for learning, social activities like weddings, and spiritual and social guidance. This necessarily reflects on mosque architecture in terms of program, scale, aesthetics and position within the built environment in Britain.

The oil-related economic boom, in some Muslim countries in the 1970s, has also contributed to the growth of quantity and quality in mosque building, not necessarily positively. The same line of change could be seen concerning who was approached to design and/or build mosques, at first it was local surveyors, engineers, and draughtsmen but today architects are becoming more involved.

76. Former Iraqi president and dictator.

4.2 Figures and facts

The fact that many mosques in Britain are not registered makes any statistical attempt relatively inaccurate. However, different sources agree that the figure does not exceed 1500 mosques to date. According to Saleem,⁷⁷ in a lecture he delivered in the University of Westminster about his forthcoming publication, house mosques represent 45% of all mosques, conversions make up to 39% and purpose built represent the remaining 16%. (Appendix 2)

The mosque typology in Britain, both registered or unregistered, falls in one of the following four categories:

1. Converted buildings: originally churches, synagogues, cinemas, warehouses, factories, but mostly houses; which is why many researchers categorize them separately as 'House' Mosques.
2. Purpose-built community mosques.
3. Islamic Centres or what some like to call 'Cathedral' mosques.
4. Service mosques, like mosques in prisons,⁷⁸ airports,⁷⁹ entertainment and shopping spaces like the mosque in the Millennium dome, sports facilities like the Ewood Park Football stadium, the M6's Hilton Park Services and the Bicester Village shopping outlet.

Finally, there is no universal governing body or organization responsible for mosques. The Muslim Council of Britain (MCB) is the closest attempt to establishing such a unified entity. The MCB succeeded in bringing together most groups representing British Muslims, with the exception of Shiites and Brelwi groups.

⁷⁷. Shahed Saleem is an architect, researcher and lecturer living and working in East London. He has authored a monograph entitled, 'The British Mosque, a social and architectural history', due to be published by English Heritage in 2015. It is the first comprehensive account of Muslim architecture in Britain.

⁷⁸. HMP Pentonville, Feltham YOI, and HMP Wandsworth

⁷⁹. They are not exclusively Muslim prayer rooms, rather multi-faith rooms, capable of accommodating worshippers of different faiths. They're equipped with ablution facilities, qibla orientation and a copy of the Holy Qur'an as well as other holy books, religious aids, arrangements and sometimes chaplains to help other religious groups perform their form of worship.

4.3 Examples of Mosques in Britain



Fig. 64 - Medina Mosque



Fig. 68 - Suleymanie Mosque



Fig. 73 - Aziziye Mosque



Fig. 74 - Leeds Grand Mosque



Fig. 65 - Didsbury Mosque



Fig. 69 - Birmingham Central Mosque



Fig. 75 - Edinburgh Central Mosque



Fig. 66 - Green Lane Mosque



Fig. 70 - East London Mosque



Fig. 76 - al-Rahma Mosque, Liverpool



Fig. 71 - Chesham Mosque



Fig. 77 - Al-Mahdi Mosque



Fig. 67 - Baitul Futuh Mosque



Fig. 72 - Darul Barakat Mosque



Fig. 78 - Bristol Jami Mosque

4.4 Challenges and opportunities

The mosque in Britain is faced by a number of challenges from within the local Muslim and non-Muslim communities.

The mosque is challenged in terms of allowing it to exist in the first place, be it through new builds or conversions. Objections include practical concerns of local neighbours of a possible mosque, relating to parking facilities, traffic congestion and potential decrease in property value. There are cultural concerns, relating to architectural heritage, urban conservation and the image of the city. However, the most fundamental concerns, in and of themselves, and as factors which blows any other concerns out of proportion is the view of mosque building as a 'symbolic appropriation of territory' by a religion that is not British.

“ While reasons of the first kind may be (but are often not) empirically based, and as such may be constructed discursively, those of the second kind serve only to justify a Kulturkampf whose objective is no longer the mosque as such – which becomes a symbol to be targeted – but Islam itself, as a different and foreign religion, 'alien' and incompatible with democracy, the West, Liberalism, Christianity or 'our traditions', according to the context”.⁸⁰

The Abbey Mills mosque, Newham, East London never saw the light because of growing objections from the non-Muslim community, expressed by some in the following statement:

“We the Christian population of this great country England would like to see the proposed plan to build a Mega Mosque in East London scrapped. This will only cause terrible violence and suffering and more money should go to the NHS”.⁸¹

The perception of Islam is seldom free from post-colonial polemics and Huntington-ian views of an inevitable 'Clash of Civilizations'. Influenced by such ideas, many Muslims and non-Muslims, take mosque architecture as one of their multi-frontier battlefields.

“[...] the construction of a mosque appears as an “occupation and settlements of territory”, an impression reinforced by the rash and sometimes provocative use of language on the part of the mosque-builders, choosing names like “Conqueror Mosque” (Fatih-Camii)”.⁸²

Some see mosque architecture, as their last resort to 'defending' their existence within a community, they think is hostile at worst, or apathetic at best. “Muslim space has similar dangers. It suggests a singular diasporic response to the postcolonial situation”.⁸³ The defensive diasporic response naturally resorts to what is visibly 'Islamic', even if it were nothing but a misinformed

80. Allievi, ed. (2010, p. 27)

81. Allievi, ed. (2010, p. 147)

82. Dechau, ed. (2009, p. 10)

83. Bealieu and Roberts, ed. (2002, p. 81)

historicism. The defensiveness, moreover the defiance, blocks any possibility to rediscover a new potential of a time-honoured typology, on the basis of such attempts being “too ‘modern’ and not properly Islamic”.⁸⁴

Ironically this process contradicts the essence of Islam, the history of mosque architecture and the mosque-ness of any credible mosque.

“[...] no specific style could be described as being more or less ‘Islamic’ than any other; this is an example of the phenomenon of diversity in unity, or in a unity in diversity, and proves indirectly that Islam is not a synthesis invented by man”.⁸⁵

The conscious differentiation between what’s immutable and what’s variable in mosque architecture, is what unites all mosques admired, respected and seen as exemplary by Muslims and non-Muslims alike. This is the common thread which unites in excellence and beauty the Sultan Hassan mosque in Egypt, Sinan’s masterpieces and their likes in status and significance in Mali, China, Indonesia, Yemen or Spain. Such great mosques, be they stately edifices or humble *Zawiyas* are treasured because they have preserved the immutable, and capitalized on the variable, seeing it as a fresh opportunity, rather than a threat to authenticity.

They are a living testimony that Muslim immigrants, settlers and new converts to Islam in any host country, were never accused of producing mosque architecture in opposition of the existent local architectural heritage. Unlike European and British mosque architecture, the most of which in my opinion deserves to be dubbed as ‘homesickness mosques’.

“[...] contextualization does not necessarily represent disconnection from previous stages of the history of the mosque, it is a process in which the final result might form a completely different image from the original point. For example, a Timurid mosque in Samarqand or one of Sinan’s mosques, is pure innovation, although curiosity always searches for traces of an original layout common to them”.⁸⁶

Challenges can become opportunities, but to achieve this, we must look deeper into the Mosque in Britain, its meaning, its history, its value, and its current state.

84. Saleem, (forthcoming, p. 196)

85. Burckhardt, (1976, p. 117)

86. Nasr, (1987, p.46) *Islamic Art and Spirituality*.

Case Studies

The selection criteria is as follows:

Chronology

Listed or worthy of being listed

Representation of all categories of mosques in Britain

Diversity of architectural style and scale

Chapter 5: Conversion:

Inspection day: 15th March 2015

The Muslim Institute, “Quilliam”, 1889

8 – 10 Brougham Terrace, West Derby Road, Liverpool, L6 1 AE

‘The Little Mosque’87 where Ringo Starr got married! (Fig. 79)



Fig. 79 - Front elevation

Setting

Liverpool was established thanks to its location in the northwest of England, endowed with natural capabilities for providing safe mooring for shipping. The ‘Pool’ an inlet of the River Mersey, gave Britain another port to wage war and make fortunes. (Fig. 80)



Fig. 80 - Liverpool in 1680

87. “Ringo Starr married Maureen Cox in the Registry Office at Brougham Terrace on 11 February 1965” (http://www.bbc.co.uk/legacies/heritage/england/liverpool/article_2.shtml, accessed 21st, April, 2015) The Registry Office was referred to as the Little Mosque indicating its previous history as the first registered mosque in Britain.

In 1207 King John declared Liverpool a borough. The new entity was defined by a castle governing the new port based on the Pool and River Mersey, as well as, the network on land made of seven streets (Fig. 81)



Fig. 81 - Original 7 streets of Liverpool

The population grew steadily reaching a little less than 1000 people by the turn of the 14th C. Ships sailed out beyond Ireland, to the America(s) laden with exports and imports; sugarcane in and African 'slaves'⁸⁸ out. In 1700 the population was 7,000 people. Liverpool sent people off, mostly to the USA and Canada, and received other people with different religious and racial backgrounds; the Irish especially in 1847 due to the Potato Famine, Indian lascars, Somali and Yemeni sailors working on British coal ships, especially after the opening of the Suez Canal. Seafaring sojourners soon turned into permanent residents. In 1856 Liverpool's population counted at 376,000, an 80% increase from 1700, with £ 55 million in trade being handled in Liverpool, which was about 50% of Great Britain exports. Liverpool was perfect capitalist melting pot, raging with class differences, sectarian strife, wealth, poverty, and alcohol abuse. 700 years passed before the newly declared borough of less than 500 people, emerged into the 2nd City of the Empire.

⁸⁸. Free men and women kidnapped from their villages in Africa and sold as slaves.

Location

National Grid Reference: SJ 36254 91249

8 -10 Brougham Terrace sits on a plot with a NW façade overlooking West Derby Road, Liverpool close to Grant Gardens. The trip from Liverpool Lime Street Station opposite St. George's Hall is not too far. It takes 8 minutes by car or 20 minutes walking towards the northeast. However, at the time it was constructed it was "more towards the outskirts of Liverpool".⁸⁹ Across the street from the building NW is a large longitudinal car park. (Fig. 82)

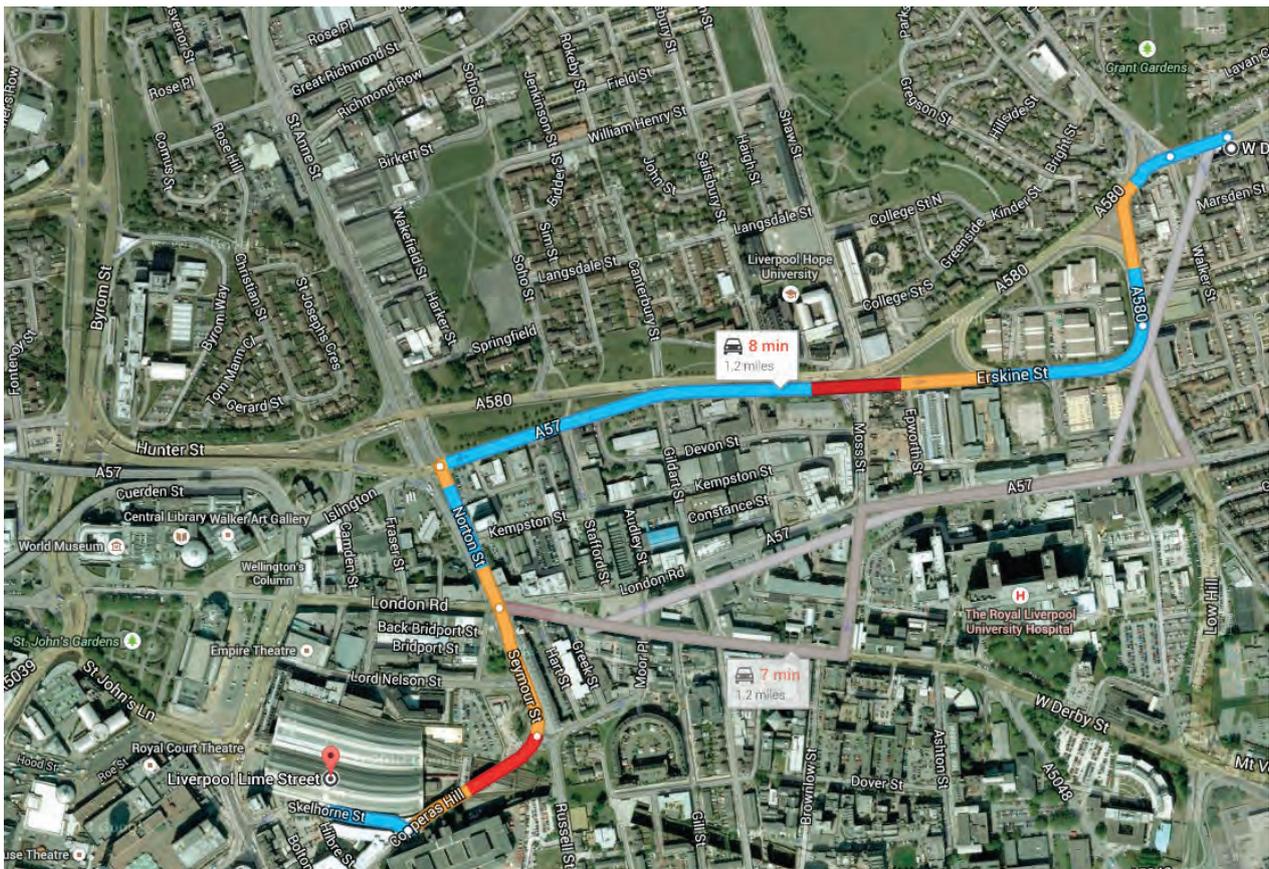


Fig. 82 - Google map image of route from Liverpool main train station

89. Wolfe, ed. (1997, 248)

History

William Henry Quilliam was born on the 10th of April, 1856 at 22 Eliot Street, Liverpool; a city of 375,000 inhabitants bustling with trade and seafaring sojourners. He was born to a family⁹⁰ of 'Liverpool Manx Worthies'.⁹¹ His father Robert Quilliam was a commercial traveller who then inherited his father's successful watchmaking business. His mother Harriet Quilliam was the daughter of John Burrows a Liverpoolian physician and lay preacher. Both parents were Wesleyan Methodists. W.H Quilliam spent his early childhood on the Isle of Man where the family owned a permanent residence; however, he attended school at the Liverpool Institute. He was a bright student with an exceptional academic record, nevertheless, incredibly socially active. He campaigned against alcohol as a young boy, demanding its abolition. Quilliam took an oath, at the age of 7 "[...] promising never to take any intoxicating liquor as a beverage, a promise, I thank God, that I have never yet broken".⁹² At the age of 17 he worked for William Radcliffe, a Liverpoolian lawyer. He also took on other jobs and activities along his study of law, mostly writing and editing publications like the Liverpool Albion and the Good Templar, and the satirical magazine The Porcupine. At the age of 22, he was accepted as a solicitor, and immediately established his own law firm at 28 Church Street, Liverpool. It is obvious Quilliam had a sense of social responsibility and a blazing passion for any cause he saw just.

"He was a passionate supporter of the campaign against capital punishment [...] the ill-treatment of 'Negroes' in the USA [...] he condemned the mainstream churches for their support of slavery in the previous century [...] he was a notable advocate of the rights of the working man and was indeed a leader of various trade unions in the city of Liverpool".⁹³ (Fig. 83)

However, all of his pro bono work did not slow his professional career as a solicitor and advocate who took on and succeeded in many high profile cases earning the title 'Unofficial Attorney-General of Liverpool' as per The Liverpool Weekly Courier. He was also described "[...] in the words of the late John Mortimer, he [Quilliam] represented 'the great criminal defender who keeps all our liberties alive [...]'".⁹⁴



Fig. 83 - William Henry Abdullah Quilliam 1856-1932

90. The honourable record of the Quilliam family is too large to be recounted here, however, the fact that "His [Abdullah Quilliam's] ancestor, John Quilliam, steered HMS Victory at the Battle of Trafalgar and was a pall-bearer at Nelson's funeral" Wolffe, ed. (1997, p.246) must be mentioned as one of many.

91. Geaves, (2010, p. 25)

92. Geaves, (2010, p. 26)

93. Geaves, (2010, p. 28-9)

94. Geaves, (2010, p. 33)

In 1879, Quilliam married Hannah Johnstone with which he had Robert, Elizabeth, Harriet and William Henry. After Hannah's death in 1909 he married Mary Lyons, who gave birth to his son Muhammad Henry, and four daughters Fatima, Ayesha, Miriam and Habeebah.

Quilliam embraced Islam in 1887 at the age of 31, after his stay and study in Morocco "[...] for a period of three months in 1882".⁹⁵ The exact moment of conversion is documented in Quilliam's own words, as stated in the 1928 Cairo Speech:

"I read the translated Holy Qur'an and the book of Hero's written by Carlyle and many other books. When I left Tangiers I was obedient to Islam and surrendered to its power and confessed it was the true religion." (Appendix 4)

He was attracted by "The rationality of Islam [...] a paramount reason for his conversion".⁹⁶ In September 1887, he established The Liverpool Muslim Institute (LMI) and British Muslim Association in a small rented room in Temperance Hall, Mount Vernon Street. He changed his name to Abdullah, making his conversion formal in 1888. (Fig. 84)

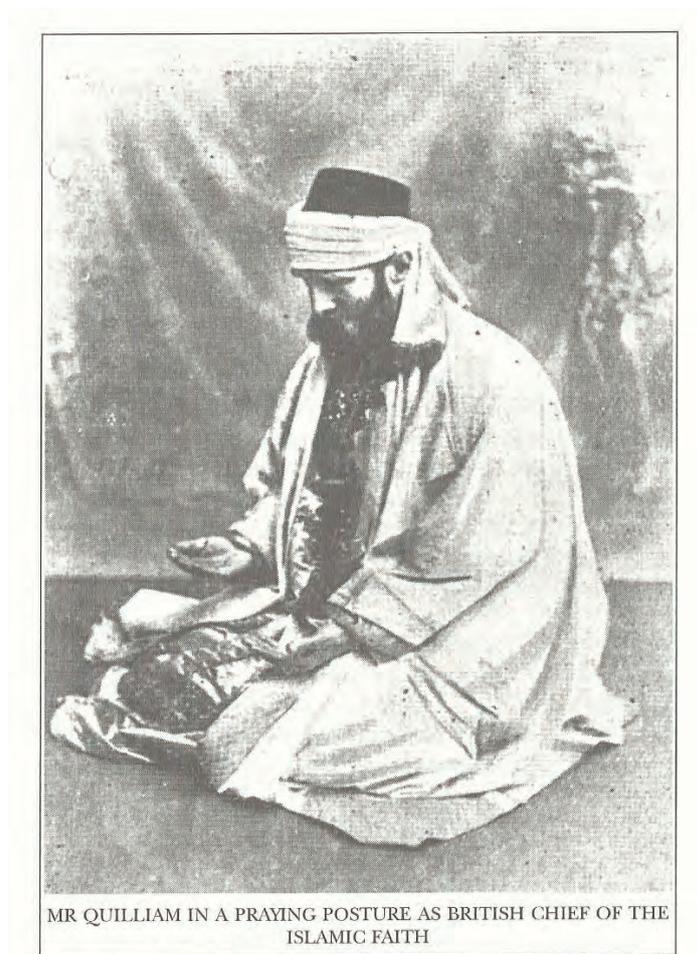


Fig. 84 - Abdullah Quilliam in a praying posture as British chief of the Islamic Faith.

95. Wolffe, ed. (1997, p. 246)

96. Geaves, (2010, p. 39)

In 1889 an angry mob attacked the Muslim congregation at Mount Vernon, and the “[...] landlord, ‘would not have any persons occupying the premises who did not believe and preach the saving efficacy of Christ Jesus’ blood”⁹⁷. This resulted in the eviction of Quilliam and his congregation. (Fig. 85)

The LMI relocated at 8 Brougham Terrace, as the first and only mosque established by a ‘native’ Englishman. Yet despite of the relocation, many still acted in a hostile manner “Calling for prayer from the balcony in Brougham Terrace led to demonstrations by local residents and to the muezzin being stoned”. The justification given by the Liverpool Review was not disturbance, rather “[...] against the ‘public advertisement of him [Muhammad]’ (Liverpool Review, 28 November 1891, p.14). Fireworks and missiles were thrown at the mosque. The Liverpool Review [...] judged the public ‘advertisement’ of Muslim practice in Liverpool to be ‘most incongruous, unusual, silly and unwelcome’ (ibid). It did not state explicitly of that the call to prayer had been a source of inconvenience to local residents because of its timing or volume, rather it served as a reminder of the ‘Eastern humbug’ which was detested by ‘Western folk’ (ibid)”⁹⁸ (Fig. 86)

Such physical attacks, added to the mockery and verbal attacks in the local newspapers, did not faze Quilliam at all. He responded in a fashion congruent with his beliefs; documented in his notebooks and poems (See Appendix 4) especially in his poem *Maxims for Muslims*, where he quotes an English translation of verse 125 of Chapter 16, an-Nahl or *The Bee*:

“CALL THOU (all mankind] unto thy Sustainer’s path with wisdom and goodly exhortation, and argue with them in the most kindly manner- for, behold, thy Sustainer knows best as to who strays from His path, and best knows He as to who are the right-guided”.



Fig. 85 - A caricature of Abdullah Quilliam published in *The Porcupine*, a satirical newspaper in Liverpool, during the time of the Macedonian Crisis.



Fig 86 - An illustrated portrait of Quilliam published in *The Porcupine*, a satirical newspaper in Liverpool

97. Gilham, (2014 p. 63)

98. Wolfe, ed. (1997, p. 253)

The poem manifests his understanding of the verse and explains his calm leadership in the face of actively aggressive bigotry. (Fig. 87)

Maxims for Muslims

by Abdullah Quilliam

"Invite men unto the way of thy Lord, by wisdom and mild exhortation; and dispute with them in the most condescending manner: for thy Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed." Sura 16, "The Bee", Koran

Be not hasty in opinion;
 Slowly judge your fellow man;
 haste may hide good dominion
 Acts of folly have outran;
 What if he has erred often,
 Should we not remember still
 Gentle admonitions soften
 And attract the stubborn will?
 Language harsh and wanting feeling
 Bows the spirit for a time,
 Rankles where the wound was healing,
 And perhaps excites to crime.
 Are you free from human errors?
 Are your faults so few to scan,
 That you wield a sword of terrors
 O'er your weaker fellow man?
 Lift the veil from that proud spirit,
 Ask if you remember aught
 Where loud censure you did merit
 Had you then been fairly caught?
 Every man should guard his station,
 And his failings fairly scan,
 And remember that temptation
 Comes to all his fellow man.

Originally published in *The Crescent*, March 27th, 1895

Fig. 87 - Maxims for Muslims Poem

The poem reveals the compassionate and even tender essence of Islam, which accompanied yet never weakened Quilliam's moral practicality. In 1890 Quilliam published two small books *The Faith of Islam* (Fig. 88) and *Fanatics and Fanaticism* (Fig. 89)

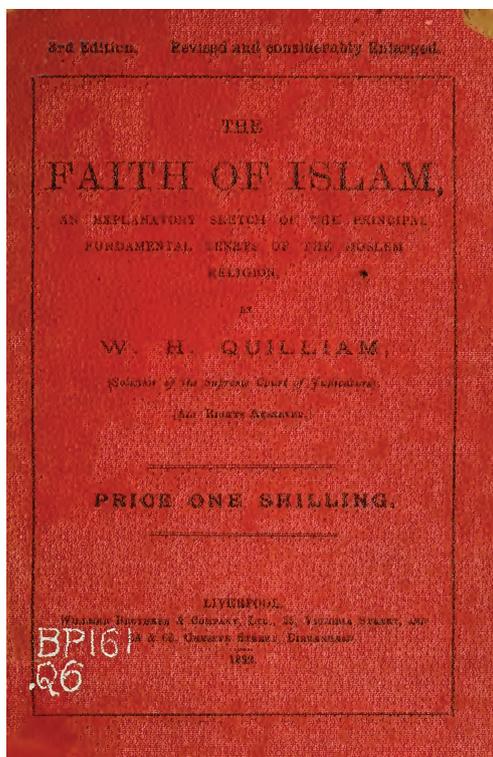


Fig. 88 - Cover of *The Faith of Islam*

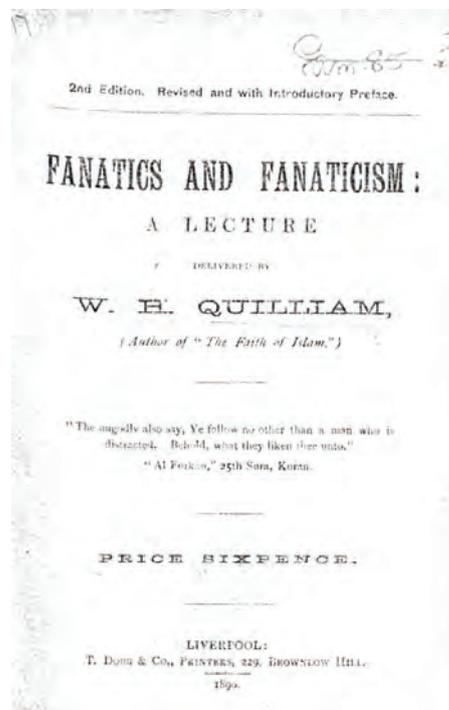


Fig. 89 - Cover page of *Fanatics and Fanaticism*

He decided the Muslim community needed a voice; the locally circulated weekly *The Crescent* 1893-1908 (Fig. 90) and the world-circulated monthly *The Islamic World* 1893 - were Quilliam's response. (Fig. 91) (Appendix 5) Quilliam's forbearance and commitment may have not stopped the bigotry completely, but it surely changed the scene slowly.

“Quilliam was naturally cheered by sympathetic coverage in the popular press. In 1896, for example, the *Agnostic Journal* commented that Quilliam and his fellow Muslims' presence in our midst would lead to a better understanding of the Islamic faith, a better appreciation of its virtues, and the more generous feeling toward its adherents. As the greatest Muslim power in the world, Great Britain cannot afford to ignore, still less to sneer at, the followers of the Crescent and the star”⁹⁹



Fig. 90 - Typical front page of *The Crescent*

99. Gilham, (2014, p. 64)

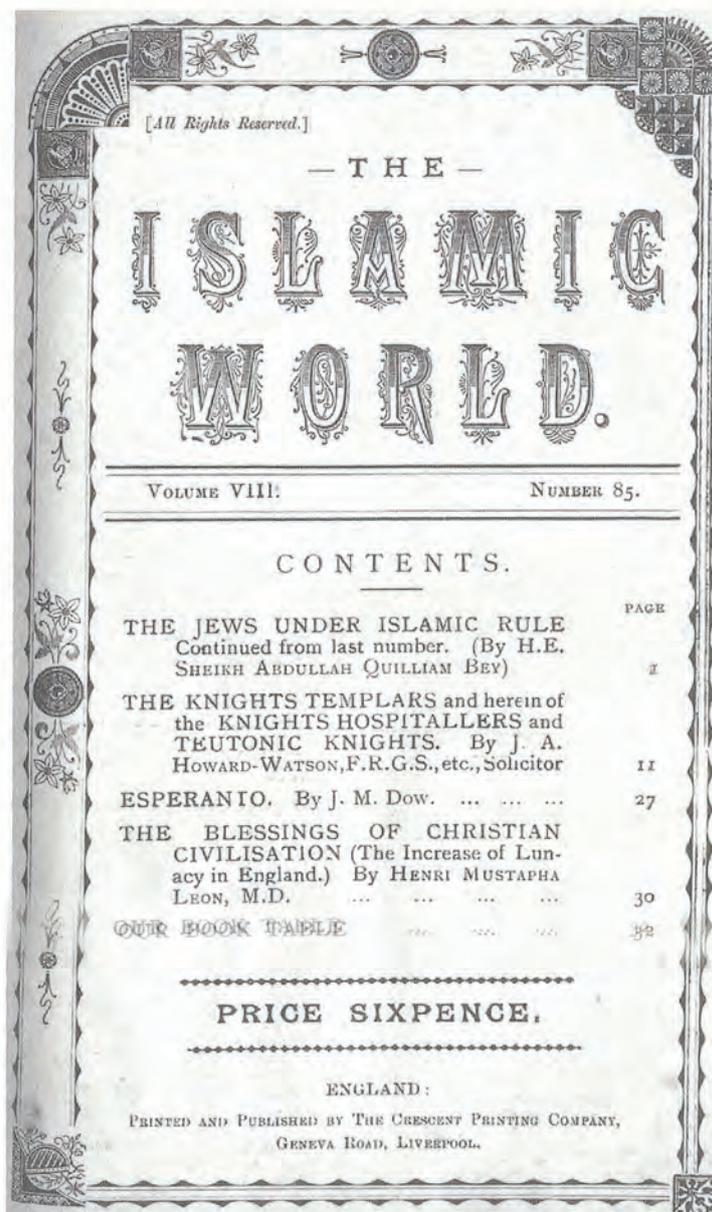


Fig. 91 - A typical front page of *The Islamic World*, the monthly journal published by Quilliam that had a worldwide circulation

In 1893 Quilliam went back to Fez, Morocco to continue his studies at Jami' al-Qarawyyin¹⁰⁰ (Fig. 41), where he was finally certified as a scholar qualified to give Islamic legalistic opinion. This scholarly achievement prompted the Ottoman Sultan Abdul Hamid II in 1894 to appoint Abdullah Quilliam the Sheikh-ul-Islam¹⁰¹ of the British Isles. Queen Victoria¹⁰² allegedly endorsed this new title. Consequently, a number of Muslim rulers across the world donated different sums of money to aid Quilliam in preparing Brougham Terrace to serve as a Muslim institute and mosque.

¹⁰⁰. One of the oldest and most reputable bastions of Islamic scholarship in the whole world.

¹⁰¹. A scholarly authority based on scholarly credentials, not a priestly one, since there is no priesthood in Islam

¹⁰². In his note 51, on chapter 3, 'Islam in Victorian Britain' Ron Geaves states: "Quilliam always claimed that the empress had accepted the title. The evidence as such is anecdotal. He was certainly called upon by the British Government to hold the state funeral of a Muslim soldier who had died whilst taking part in the Coronation of Edward VII. In addition, Quilliam was very proud that Victoria had written to him to request copies of his book Faith of Islam for her children after reading it herself. The Empress was known for her sympathies towards Islam. Geaves, (2010, p. 320)

“The premises were further enlarged in 1895 [...] the complex expanded through a series of terraced houses to comprise a mosque, an oriental library and lecture hall for adult education, a boys' day and boarding school, a girls' day school, a literary and debating society, a printing works and accommodation for guests”.¹⁰³

A small community of Muslims was crystallizing, mostly of English converts, “[...] Professor H. Nasrullah Warren, T. Omar Byrne and several members of Quilliam's own family [...] Quilliam's report to the 1896 Annual General Meeting referred to twenty-one new members joining the Institute during the past year, of whom fourteen were converts from Christianity and seven Muslims from birth”.¹⁰⁴

Quilliam's words about serving mankind regardless of their religion or background, as well as his compassion apparent in his poems was more than lip service. “By 1896, Quilliam had opened the ‘Medina Home’ for children, his response to the increase in illegitimate births in the city”.¹⁰⁵ (Fig. 92)

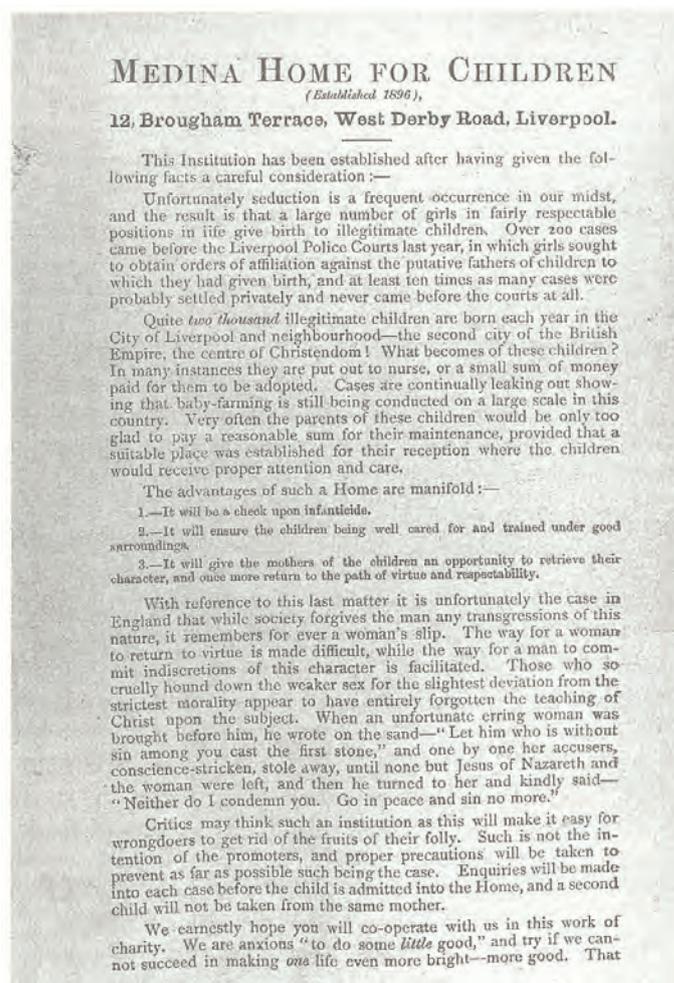


Fig. 92 - Appeals for support for the Medina Home for Children appeared regularly in the Islamic World and included a robust justification for the founding of a Muslim orphanage in Liverpool.

103. Wolffe, ed. (1997, p. 248)

104. Wolffe, ed. (1997, p. 251)

105. Wolffe, ed. (1997, p. 248)

Quilliam did not act like an aggressive missionary, nor did he confine his activities and charity within the boundaries of a Muslim 'ghetto'. He was a true Victorian gentleman and a true Muslim who understood both worlds, and saw the vast common grounds they share.

"[...] in 1895, Quilliam expanded the range of evening classes for both Muslims and non-Muslims with the aim, 'First and foremost to carry out the cardinal principles of Islam, to do good deeds to all, irrespective of sex, creed, race or nationality [...], to demonstrate to the world that our faith is the patron and not the enemy of science, literature and art.' Above all Quilliam hoped to 'widen the sphere of our influence and remove prejudice' and, if possible: to induce those who might do these classes to take an interest in this institution--to let them see what manner of people we [are]-- in the hope that the spirit of inquiry might be engendered in their breasts, and from the study of the science, natural history, and languages they might be brought to think of the All-Powerful One, who created the heavens and the earth".¹⁰⁶ (Fig. 93)

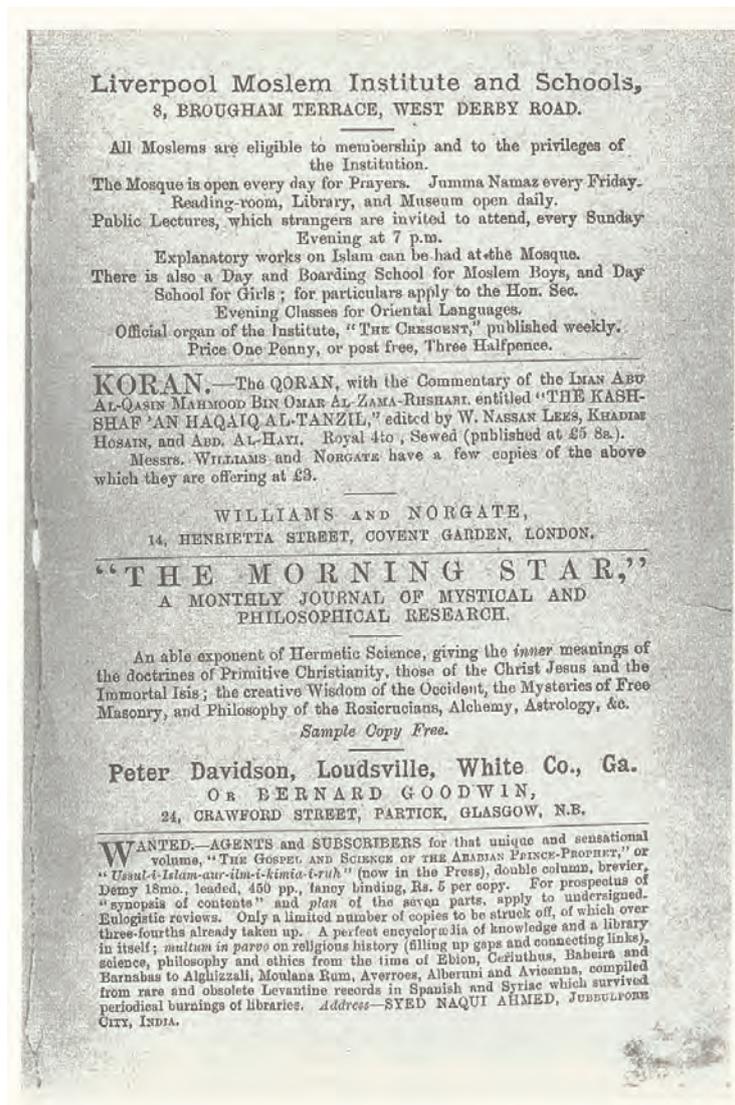


Fig. 93 - The inside cover of the Islamic World regularly advertised the range of activities taking place at the Liverpool Muslim Institute.

Quilliam's deep understanding of Islam, his time and place enabled him to confidently introduce activities, which may be considered un-Islamic by some of the less learned Muslims, who often rush to judge based on their cultural preferences, rather than well-researched Islamic scholarship. A harmonium was introduced into the mosque; to which edited English Evangelical poems were sung to an audience of Muslims and non-Muslims alike. (Fig. 94)



Fig. 94 - The interior of the mosque at the Liverpool Muslim Institute, showing the Ottoman-style arches designed by local converts.

Quilliam's influence was becoming ever so evident, both locally and worldwide. In 1898 Sir John Houghton Lord Mayor of Liverpool visited the mosque for the celebration of Eid al-Adha. In 1899 the Shah of Persia appointed him Persian Consul in Liverpool. In May 1902, al-Sharif Abdul-Karim Murad, The Guardian of the Prophet's Holy Shrine in Medina, visited the mosque and gave a lecture.

"On the 28th Jul 1902, 1,000 Indian troops arrived in the city of Liverpool on a steamship from Bombay [...] en route to London to take part in the Coronation Celebrations of Edward VII [...] dressed in the splendour of their regiments [...]. An Englishman entered, dressed in the traditional robes and turban of an ottoman 'alim. Five hundred of the soldiers stood up and shouted, 'Allahu Akbar'. As the takbir resounded around this most English of venues [St. George's Hall], the man took seat amongst the official guests".¹⁰⁷ (Fig. 95)

107. Geaves, (2010, p. 1)



Fig. 95 - Indian military representatives at the coronation of King Edward VII in 1902 on the Terrace of the Houses of Parliament, (1902).

However, world politics and the rising suspicion and animosity between the British and Ottoman Empires, finally took its toll on Quilliam. The LMI was closed down when, in 1908 Abdullah Quilliam left Liverpool and headed for Constantinople. He never returned to Liverpool, and he dropped the name Quilliam. Henri-Mustafa-di-Leon was his new name, he moved between the family house in the Isle of Man, London and occasionally appeared in gatherings at the Woking mosque. (Fig. 96)



Fig. 96 - Henri de Leon with his wife Edith Miriam Leon at a reception given at the Shah Jehan Mosque, Woking, June 1931 in honour of the two princely sons of the nizam of Hyderabad.

On the 28th of April 1932, at the age of 76, Abdullah William Henry Quilliam passed away. He was buried at the Brookwood Cemetery, Woking, close to other famous Muslim personalities such as Lord Headley, and Marmaduke Pickthall.

Since the LMI's closure in 1908, and for over a century, this place which was the stage for so many important events in the history of British Muslims, Liverpool and Britain, was thought to have been lost forever. It was used as the Council registry for births, deaths and marriages. The prayer hall was altered, to serve its new purpose as document secure storage. Reinforced concrete was used to comply with fire and theft protection regulations.

"For years, council employees at Brougham Terrace, Liverpool, referred to the strong room at the back of the building as the 'little mosque', but no one knew why."¹⁰⁸

But it seems that the seeds Quilliam has sown, over a century ago, were blossoming yet again.

"20,000 Muslims organized the unveiling of a commemorative plaque outside number eight Brougham Terrace in 1997. In 2005, the group, which became the 'Abdullah Quilliam Society', officially launched a campaign to acquire and convert the Brougham Terrace premises (now Grade II listed) into the 'Abdullah Quilliam Heritage Centre' for Islamic education and cultural purposes. A patron of the conversion fund was the Bishop of Liverpool, something which would have been quite inconceivable to Quilliam and the other British Muslims a century earlier, yet evidences greater cooperation and understanding between the faith communities in contemporary Liverpool, which has its roots in the activities of their Victorian Muslim predecessors".¹⁰⁹



Fig. 97 - AQS receiving group from Jewish community

The place is imbued with the type of energy its founder would have appreciated. On the day of my inspection, heads and members of the Abdullah Quilliam Society (AQS) were receiving a group of the Liverpool Jewish community as part of their shared activities and outreach program, it was very refreshing to see this kind of exchange take place. (Fig. 97) An hour later, a 21 years old young lady dropped by and demanded to take her Shahadah as a new convert to Islam (Fig. 98)



Fig. 98 - Young lady taking her Shahadah

108 BBC, date unknown because the webpage has been archived, The 'little mosque'
109 Gilham, (2014, p. 121)

The Building and its style

Brougham Terrace was designed by James Allanson Picton¹¹⁰ comprising 12 houses, built in 1830. (Fig. 99) The terrace was, named after Henry Peter Brougham¹¹¹ (1778-1868) 1st Baron Brougham and Vaux. (Fig. 100)



Fig. 99 - Bust of James Allanson Picton



Fig. 100 - Portrait of Henry Peter Brougham

“The terrace initially was housing for Liverpool's well-heeled merchants.”¹¹²

It was built in the Georgian style. The exterior was not changed, however internal modifications took place when Quilliam finally purchased numbers 8 -10 “Internal alterations in ‘Saracenic’ style, made by J.H. McGovern in 1895, do not appear to survive.”¹¹³ None of the alterations made by Quilliam remain today. The only sources available are a few photos and descriptions in different documents (Fig. 101, 102, 103)

“It is a long room, with wainscotting [sic], the only ornamentation being several pairs of rich Burmese curtains, and to strangers what appears to be a curious board projecting at an angle from the wall, on which in Arabic characters, is inscribed “*La Allaha il-allah, Mohammar-rasul Allah*” [“there is no God but God, Mohammad is the Messenger of

¹¹⁰. Sir James Allanson Picton b. 2nd of December 1805 – d.15th July 1889, Liverpoolian architect and historian. For years he dominated the Liverpool Public Library system. He was chairman of the Corporation's Libraries Museums and Arts Committee since 1850, and President of the Library Association of the United Kingdom in 1883.

¹¹¹. Brougham was born in Edinburgh, Scotland, died in Cannes, France. He was a British lawyer, antislavery campaigner, Whig Party politician, reformer, and lord chancellor of England (1830–34). He is credited with a leading role in establishing the University of London (1825–28), as well as, the Society for the Diffusion of Useful Knowledge, “intended to make good books available at low prices to the working class.” Henry Peter Brougham, 1st Baron Brougham and Vaux | biography - British politician | Encyclopedia Britannica. 2015. Henry Peter Brougham, 1st Baron Brougham and Vaux | biography - British politician | Encyclopedia Britannica. [ONLINE] Available at: <http://www.britannica.com/EBchecked/topic/81431/Henry-Peter-Brougham-1st-Baron-Brougham-and-Vaux>. [Accessed 21 April 2015].

¹¹². BBC, date unknown because the webpage has been archived, The ‘little mosque’

¹¹³. Sharples, (2004, p. 268)

God’], The English translation also being given underneath the Arabic. On the floor are generally spread a number of Indian duries, or prayer-mats. At one end of the mosque is a small platform with reading-table, surmounted by a cushion, on which rests a copy of the Koran.”¹¹⁴

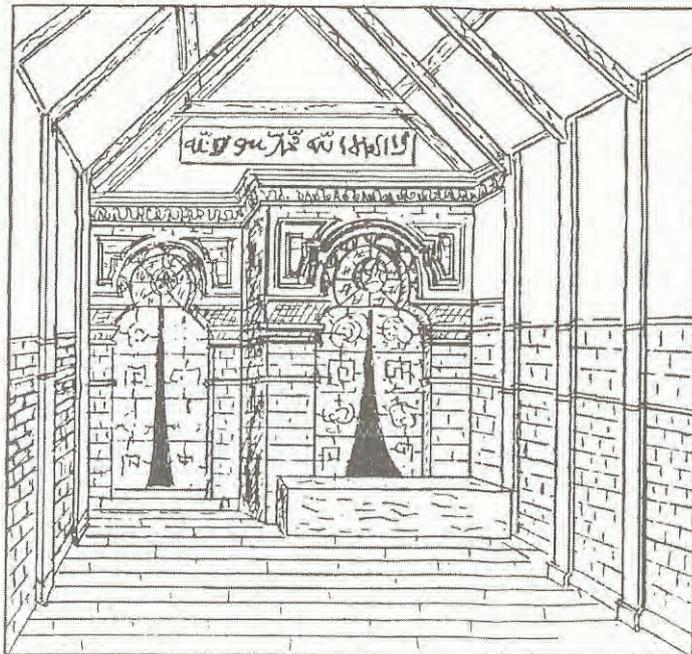


Fig. 101 - Interior illustration of the Liverpool Muslim Institute

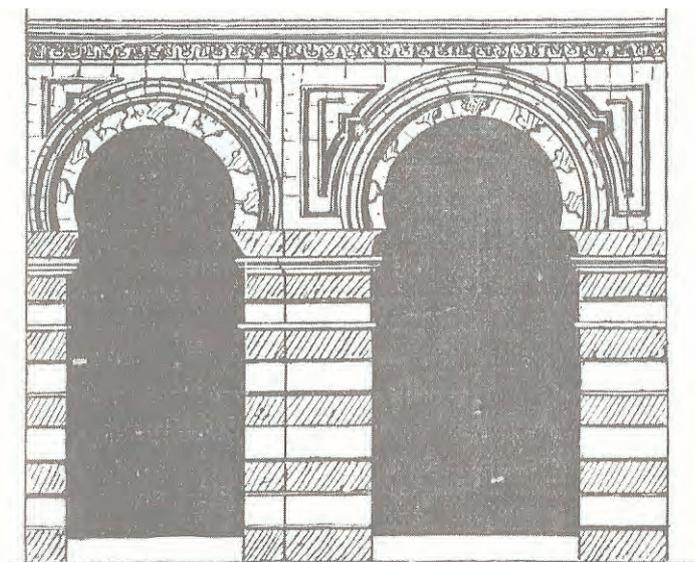


Fig. 102 - Interior elevation of lecture hall

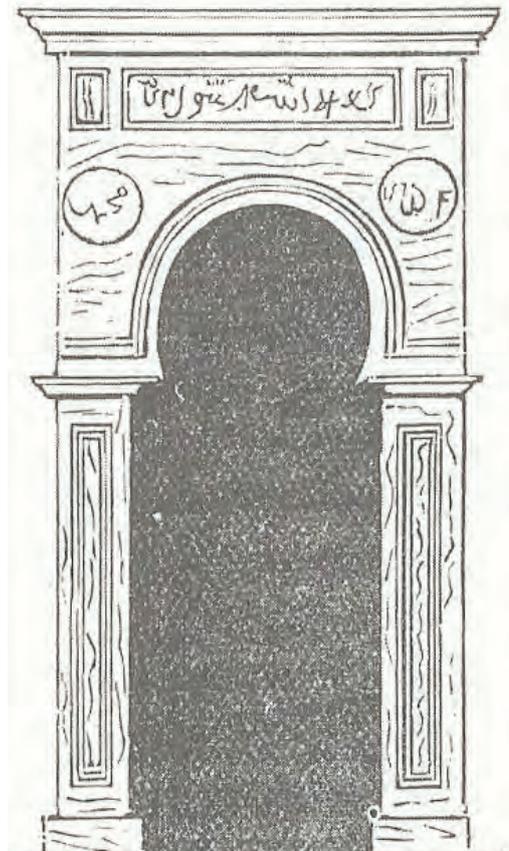


Fig. 103 -The design for the mihrab at the Liverpool mosque based on the mihrab at the Ibn Tulun mosque, Cairo

114. Gilham, (2014, p. 89)

Listing

Grade II listed in 1985 (Appendix 3)

“[...] of both special historical and architectural interest, as an example of Liverpool’s capacity to embrace different cultural and faith communities, and is further historical evidence of the social and cultural diversity and tolerance which developed as a consequence of the city’s function as an internationally significant seaport and trading centre.”¹¹⁵

Plan

The general layout consists of 3 dwellings in a linear arrangement, currently attached on its NE and SW ends. The building sits between a parking area in the front and a green backyard. Each one of the terraces has a typical plan, with slight differences. All 3 entrances are on the ground floor. Upon entering number 8 a long corridor leads you directly into a lower level prayer hall, 5 steps down, with a gabled roof. (Fig. 104, 105, 106, 107, 108)

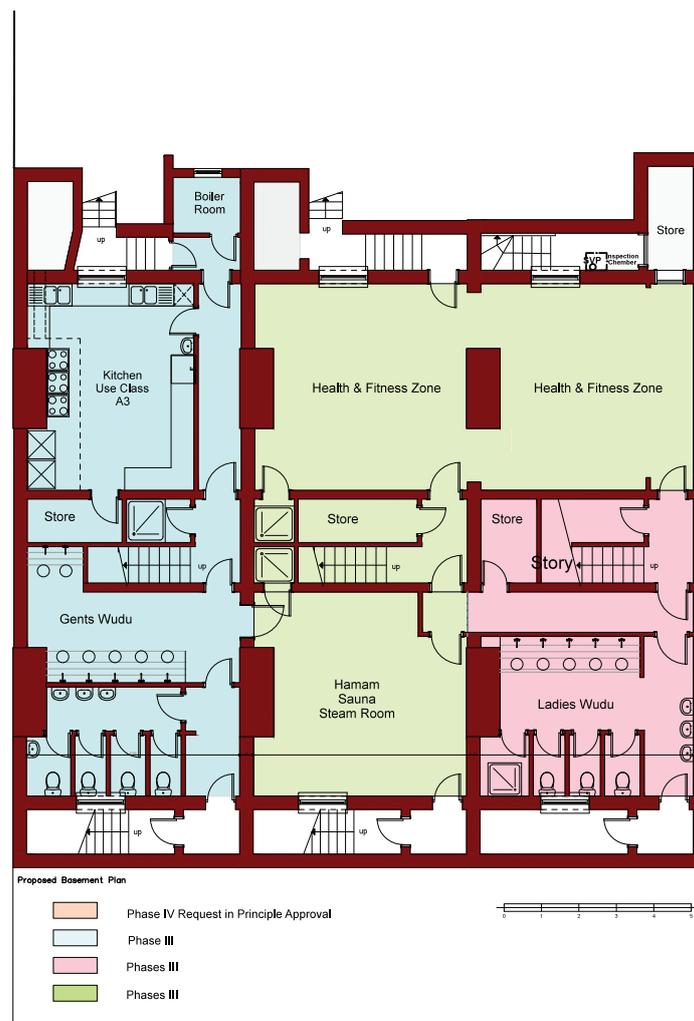


Fig. 104 - Proposed basement plan

¹¹⁵ British Listed Buildings (See Appendix 3)

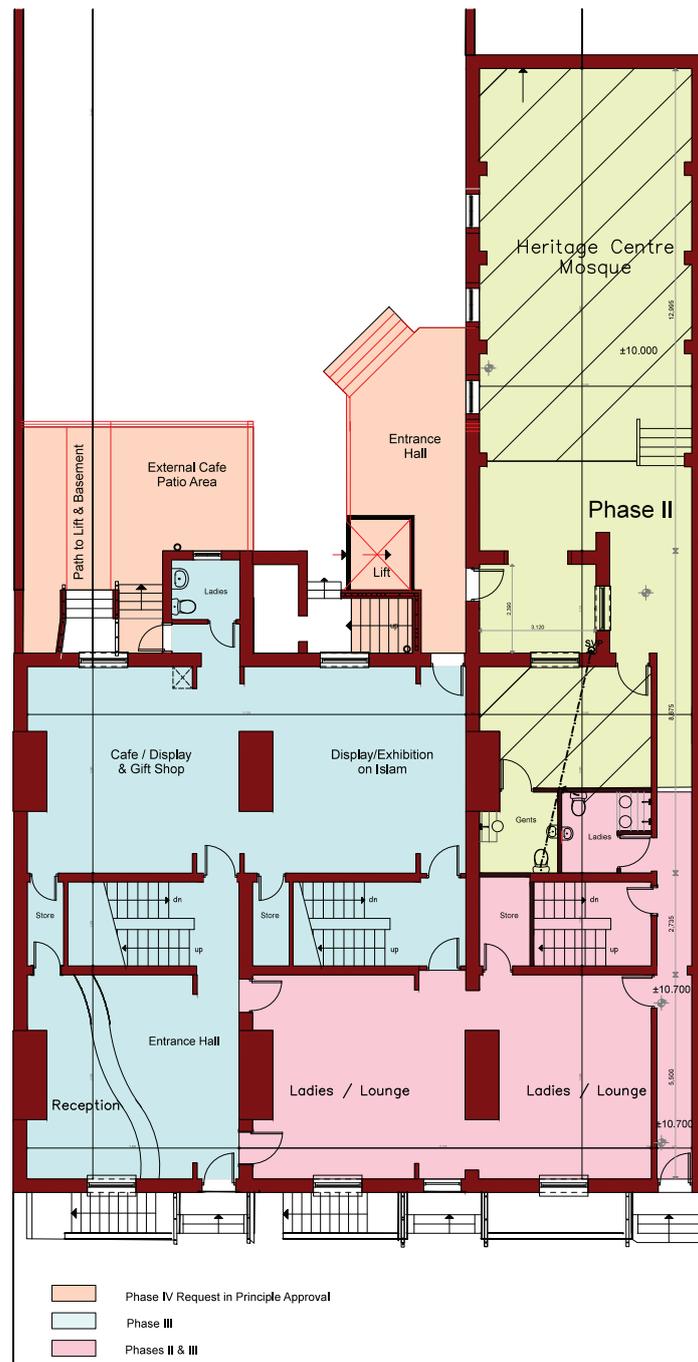


Fig. 105 - Proposed Ground Floor Plan

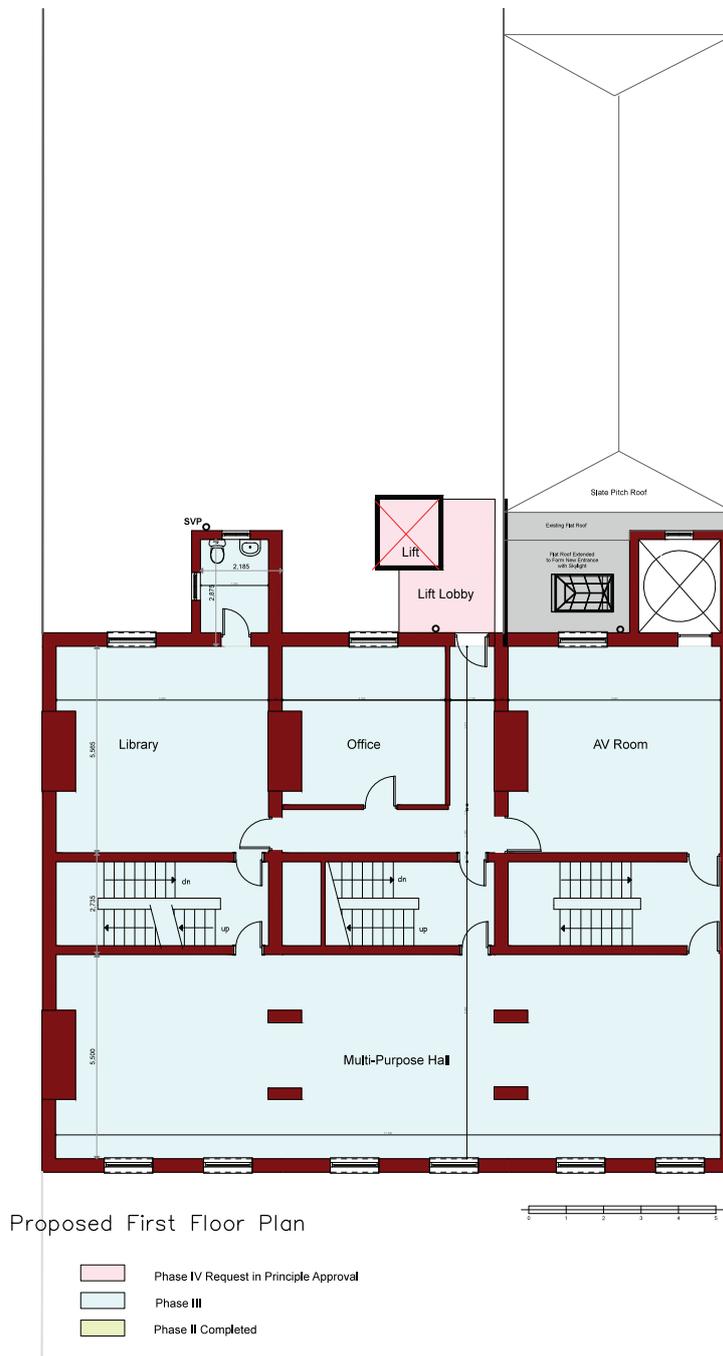


Fig. 106 - Proposed First Floor Plan

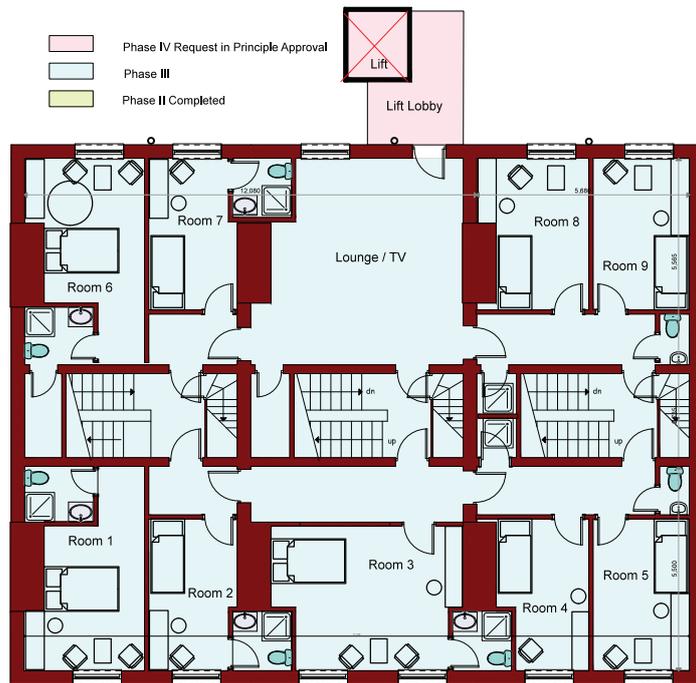


Fig. 107 - Proposed Second Floor Plan



Fig. 108 - Proposed Attic Floor Plan

Facades

The main façade is the NW façade, 6 bays finished with white stucco. There are 6 openings on each of the three floors of the building. The ground floor appears with channelled stucco facing, with 3 four-panel doors with rectangular overlights, emphasized a moulded set, with shallow bracketed hoods on top. (Fig. 109)

The door for no. 9 is the only original door left. All doors are approached via 4 steps (first step almost disappearing in the new level of parking), marked by ramped iron railings, painted in black, on low plinth walls. (Fig. 110)



Fig. 109 - Front Elevation



Fig. 110 - Entrance

The doors and the 3 windows on this level are slightly offset to the right, if compared to the lines of the windows on the two floors above. There is a round plaque, which gives a brief account of the mosque's history on the occasion of the 110th anniversary of establishing the mosque (dated 1997). (Fig. 111)

The 6 windows on the first floor are higher than the 6 windows on the second floor, and all 12 are perfectly aligned. 2 of the windows on the second floor, on number 8, have three protective steel bars, definitely unoriginal. (Fig. 112)

The stucco on these two floors is treated to look like stone dressings. All the windows have sash frames with clear glass, some broken. A horizontal plain cornice unifies the entire façade, just before the parapet. A gabled roof, slated, starts from within the parapet can only be seen if one is walking on the other side of the road, with 6 slanted openings, 2 on different vertical levels for each of the 3 attics. 4 chimneys, with multiple flues could be seen. The first one is on the NE extreme of number 8, the second is on



Fig. 111 - Historic plaque 1997



Fig. 112.

the NE extreme of number 9 and then the last two are on the NE extreme of number 10. There are no side elevations, since the building is attached on both of its sides; NE (Rimmers Music, what used to be 11 and 12) and SW (Liverpool Childcare and Family Information Services 1-7). The back elevation SE is currently inaccessible, but judging by the latest images available and whatever could be seen through the windows of the building, its red and brown brick is exposed with Bath stone lintels.

Interior

The ground floor of no. 8 is the only refurbished area. A long corridor (0.93m W* 14m L) leads directly into the prayer hall. (Fig. 113)

The floor is laid with beige patterned tiles. The walls are painted in a very light beige, with white crown mouldings at 90cm height and skirting board. The dado rail consists of new pastiche blue and grey ceramic tile, attempting to give the effect of an 'Islamic' pattern. The mouldings of the ceilings and the arch are original. The corridor has three doors on the left. The first leads to the ladies lounge, unfinished. The second is for the staircase, (Fig. 114) and the third to the ladies' restroom. At the end of the corridor an intermediary space (2.20m W * 3.25m L) is treated as the corridor, however, the ceiling is a false dome with indirect light. (Fig. 115)

The prayer hall is entered through an arch, attempting to replicate the one introduced by Quilliam. (Fig. 116)



Fig. 113 - Corridor leading to Prayer Hall



Fig. 114.

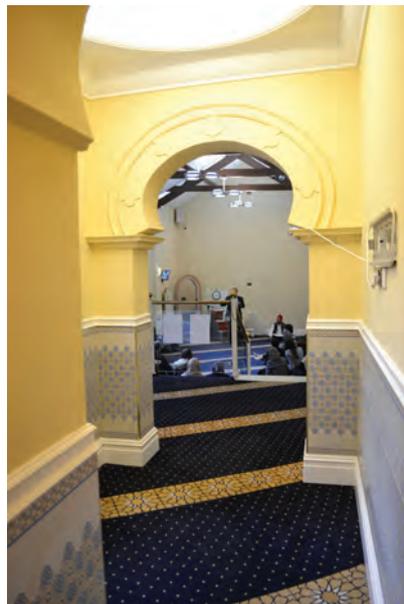


Fig. 115.

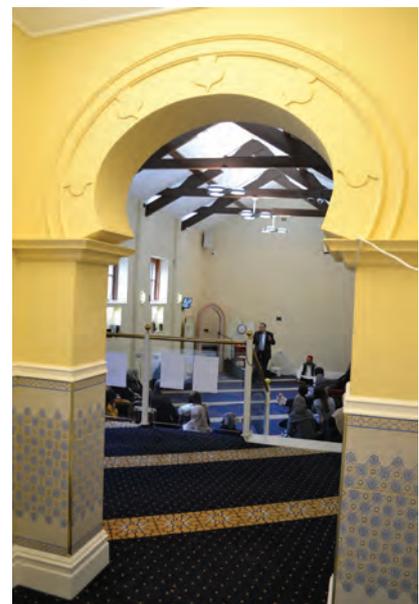


Fig. 116.

An elevated area of the prayer hall measures (5.68m W * 1.92m L) with a door in its wall opposite to the qibla open to a small atrium (3.12m W * 2.39m L). The floor is covered in navy carpet dotted in beige, with titled beige bands with Islamic patterns marking the prayer rows facing qibla. The walls are painted in the same colour as the corridor, with 3 sash windows (0.90m W * 1.20m H) at about 2.25m height from the lower level, on the left wall. The larger area of the prayer hall is lower in level, 5 steps down (5.65m W * 10.58m L) the roof is a triangular timber roof, painted in plastic brown, with ci-fi like new lighting units, and inoperable skylights. A movable wooden niche represents the *mihrab*, and 4 small steps are used as the *minbar* or pulpit. (Fig. 117)

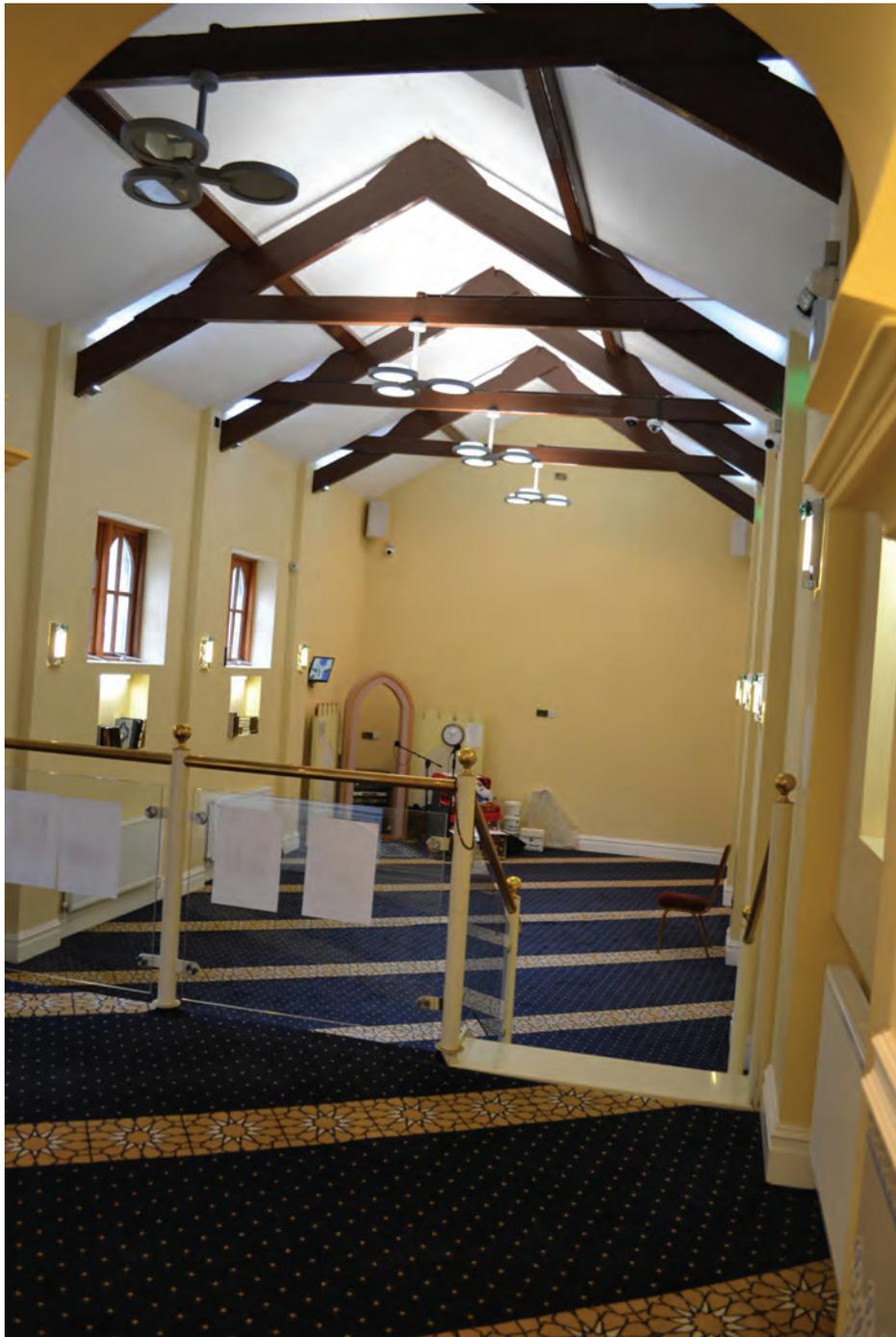


Fig. 117 - Main Prayer Hall, with Minbar

The rest of the premises are waiting for refurbishment (Fig. 118, 119, 120, 121, 122, 123)



Fig. 118.



Fig. 119.



Fig. 120.



Fig. 121.



Fig. 122.



Fig. 123.

Furnishings and fittings

There are a number of original fireplaces, (Fig. 124, 125, 126, 127) and an old safe, which was used by the LMI. (Fig. 128)



Fig. 124 - Fireplace example



Fig. 127 - Fireplace example



Fig. 125 - Fireplace example



Fig. 128 - Old safe used by the LMI



Fig. 126 - Fireplace example

Conservation

The (AQS) is currently undertaking a refurbishment project. Some of the people responsible are architects, but some are not. No one involved, so far, has a conservation background, which is alarming. The building needs some attention, especially the roof timbers in the attic. (Fig. 129) The original ceiling mouldings remaining and fireplaces may suffer if they continue to be handled without proper conservation advice.



Fig. 129 - Attention needed on the roof timbers in the attic

Chapter 6: Purpose-built Community Mosque:

The Woking Shah Jehan¹¹⁶ Mosque, 1889
149 Oriental Road, Woking, Surrey GU22 7BA
Inspection date: 6th of March, 2015 (Fig. 130)



Fig. 130 - Woking Mosque most and its immediate surroundings

“Two things put the Woking we know today on the map: the railway and the mosque.”
Lord-Lieutenant Mrs. Sarah Goad JP¹¹⁷

“Before leaving the mosque, Khwaja [Kamal-ud-din] made a final prostration and made a prayer, [...] ‘O Creator of Nations and All Powerful God, Thou madest Mecca the holiest place in the Earth and didst bring nations in multitudes to that city. Make this mosque I pray thee in like manner the Mecca in the West’”.¹¹⁸

116. Also written Shah Jahan and Shahjahan

117. Salamat, (2008, p. xiii)

118. *ibid.*, p. 26

Setting

Woking is a town located in the west of Surrey, England, 23 miles southwest of Charring Cross in Central London. The earliest reference to Woking appears as Wochingas in 8th C. Anglo-Saxon documents, published in Latin by Walter de Gray Birch, 1887 titled *Cartularium saxonicum*. It is mentioned in the *Domesday Book* as Wochinges.

“A period piece, though not a very creditable one. The railway came in 1838, bringing a station in open heathland 2 m. from the original village (see Old Woking). A Victorian gridiron mushroomed around it, and the present population is 77,220 (1968). The Urban District of Woking is now the largest in Surrey. With all the income that travels daily up to London, the town has so far retained its mean and joyless public buildings, offices, and chapels of the 1860s and 1870s – one consequence of using a town simply as a place to eat and sleep in. A town of this size founded in 1738 would have looked very different by the 1860s.”¹¹⁹

The Basingstoke Canal (1788-1794) and later the railway 1838, are the two features which have given rise to modern Woking. These two works of engineering, along with the Brookwood Crematorium and Cemeteries 1854, the location of the first legal cremation in Britain 1855, are all listed. Woking boasts older heritage sites such as the Grade I listed Church of St Peters, which has the oldest door in Surrey, St Nicholas’s largely unaltered church 1140, the remains of the Tudor Woking Palace and many other buildings.

In 1881 the population of Woking according to the census was 8,554, and about 99,198, according to the 2013 census. (See Appendix 7)

119. Naim and Pevsner (1971, p. 532)

Location

“The mosque appears on the 1:2500 scale Ordnance Survey map of 1914 and is labelled as such. It is depicted on modern mapping centred at about TQ 015 16 59178”.¹²⁰ (Fig. 131, 132)

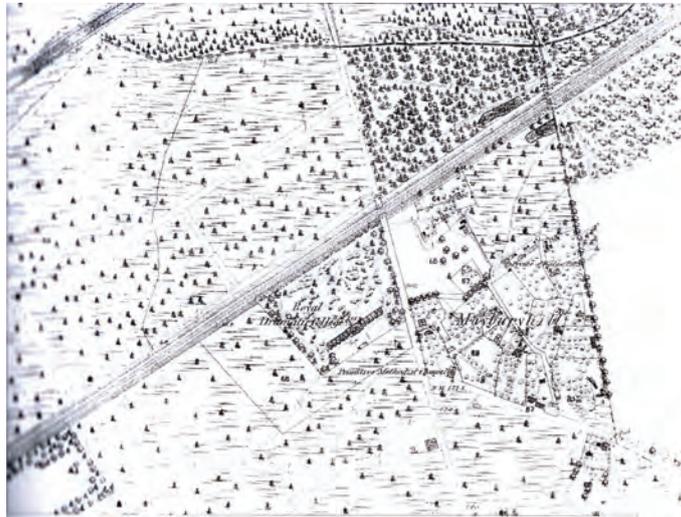


Fig. 131 - Map of the area surrounding the Royal Dramatic College

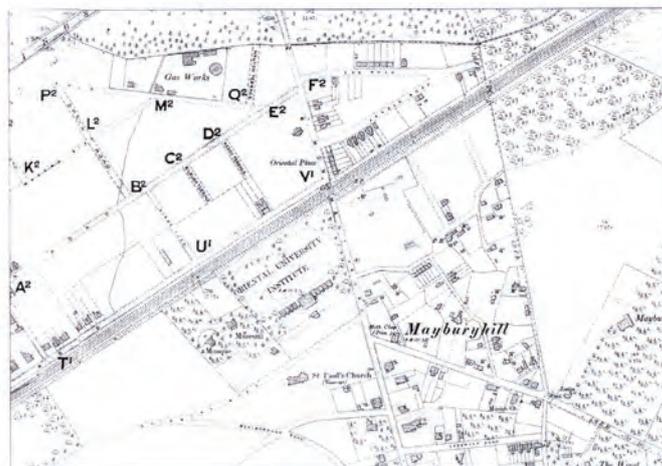


Fig. 132 - Map of the area showing the Oriental Institute and the mosque

Coming out of Woking train station onto Oriental Road, the mosque is located 800 meters away (North-East of the station), set in a quiet suburban area, with its rear looking towards the main road, albeit separated by residential buildings, and it's main façade overlooking the railway, yet buffered by a garden ending with a long and characterless single floor building used by the mosque. (Fig. 133, 134)



Fig. 133 - Aerial view of the mosque and its surroundings - highlighting its location 800m N-E from the station.



Fig. 134 - Aerial view of the Shajahan Mosque

“The traveller from London by the South Western Railway will now see at Maybury, a pretty place on the left hand side of the line, just before he reaches the Woking junction, a series of interesting buildings in well laid out grounds. They are the Oriental Nobility Institute¹²¹ (the late Royal Dramatic College enlarged and adapted) The unique Leitner Museum of Comparative Ethnography, Literature and Sculpture in an oriental model house and last but not least, a newly erected mosque...These buildings are mainly due to the public spirit of Dr. G.W. Leitner, the well-known savant, explorer and founder of numerous chiefly oriental institutions in India and Europe”.¹²² (Fig. 135)

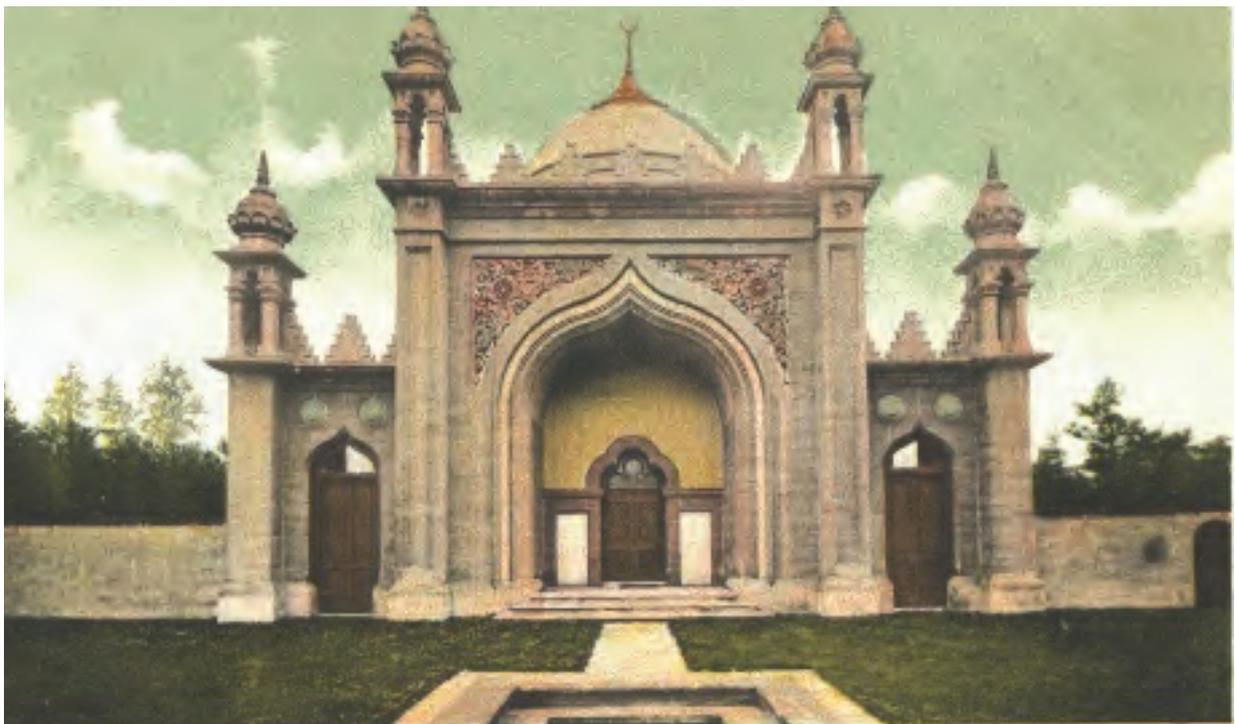


Fig. 135 - Woking Mosque 1889

121. “The Institute was intended to be the preeminent European centre for the study of Oriental cultures [its] main job was to teach Asians living in Europe and Europeans who wanted to study or travel in the East” Bealieu and Roberts, ed. (2002, p. 83)

122. Illustrated London news, 9th November 1889

History

The Woking mosque is certainly a curious case. It is the first purpose-built mosque¹²³ in all of Britain,¹²⁴ as well as in all of Western Europe. The last remaining European mosques were built by older generations of European Muslims that were expelled from Europe in the 15th C. (Fig. 136, 137)



Fig. 136 - Dome of the Great Mosque of Cordoba, Spain

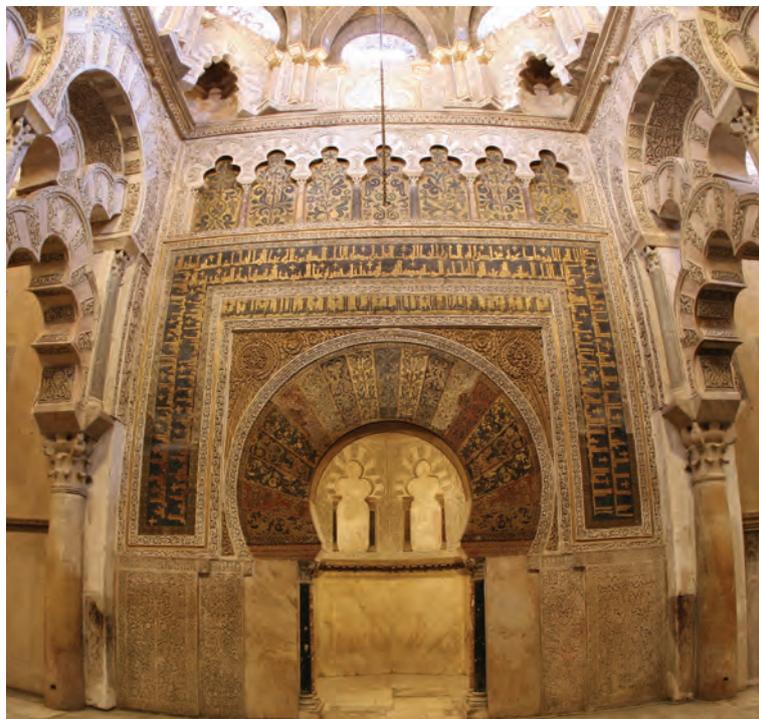


Fig. 137 - The *Mihrab* of the Great Mosque of Cordoba, Spain

¹²³. The Turkish Mosque in Kew Gardens built by William Chambers (1757-62) was just a folly.

¹²⁴. 2 Glynrhondda Street, Cathays, Cardiff - is frequently reported to be the earliest registered Muslim Prayer site in the UK, established 1860.

However, this date has been questioned and is proved to have been a 'myth'. Dr. Sophie Gilliat-Ray, Director of the Centre for the Study of Islam in the UK, Cardiff University, has a forthcoming journal article entitled "The first registered mosque in the UK, Cardiff, 1860: The evolution of a myth". The 'myth' is the consequence of an error in transcribing the records. Once this error got into academic sources, it was widely repeated across the Internet. http://www.islaminbritainstone.co.uk/index.php?option=com_content&view=article&id=78&Itemid=50

It was commissioned by a curious personality, Dr. Gottlieb Wilhelm Leitner,¹²⁵ who was neither British, nor Muslim.

“His project was to promote mutual intellectual enlightenment and a mutual exchange of cultural products, while preserving essential cultural differences”.¹²⁶ (Fig. 138)



Fig. 138 - Dr. Gottlieb Wilhelm Leitner



Fig. 139 - Lady Begum Shahjahan

The main patron of the project was the ruler of Bhopel in central India. Despite the fact she never set foot in Britain; Lady Begum Shahjahan,¹²⁷ generously financed the construction of the mosque for a sum of £ 5,000. (Fig. 139)

125. Born in 15, September, 1840 Gottlieb Sapier, in the Pest half of Budapest to Jewish parents, Leopold Sapier and Maria Herzberg. His widowed mother married Johann Moritz Leitner who adopted Gottlieb, thus the surname. He moved to Constantinople when he was 8 years old, showing great interest in languages. At the age of 16 he was appointed First Class Interpreter for the British Commissioner in Constantinople. He moved to London at the age of 18 to study at King's College, college of Divinity. He founded the Oriental Nobility Institute at the age of 21 (1861) and then he accepted the post of Principal of Government College, Lahore in 1864.

126. Bealieu and Roberts, ed. (2002, p. 83)

127. Born 1838 in a ruling family of mainly women. At the age of 4 years old 1844 she was announced ruler of Bhopel, but her actual reign started in 1966. She was a lady of learning and piety, claimed to be the author of many Urdu books, generous patron of many projects, like the Mohammadan Anglo Oriental College at Aligrah, a.k.a The Muslim University. Amongst her many honors, is the Knight Grand Commander of the Order of the Star of India, and the Kaiser-i-Hindi Medal. She died in 1906 in Bhopel and was succeeded by her daughter Sultanjahan Begum.

The architect who designed the mosque was Mr. William Isaac Chambers¹²⁸ a Victorian English architect, who had never seen or designed a mosque before.¹²⁹

“He had the distinction of designing the first mosque in Britain” *Irish Builder* 29, (1887, 234) (See Appendix 8)



Fig. 140 - Abdul Karim



Fig. 141 - Queen Victoria with Abdul Karim, who taught Hindustani, (1880's).

Finally, the mosque's location happened to be in a town, which at the time had no Muslim residents! Muslim students and researchers from the Oriental Institute founded by Leitner in 1861 along with two of Queen Victoria's Muslim servants¹³⁰ residing in Windsor Palace were the first to pray in this mosque. (Fig. 140, 141)

128. Born in Swaffham Prior, Cambridgeshire 1848 – 1924. RIBA elected associate, in 5 February 1872. “He was living as a boarder in Sunderland in 1871, when he was probably working for John Ross of Darlington, one of three architects who proposed him for associateship of the RIBA [...]” RIBA (2001, I, p. 354), the two others being Arthur Allom and Charles John Phipps. “He was briefly in partnership with William Larkin Bernard in Sunderland in 1873-74” *Dictionary of Scottish Architects* (accessed March 13, 2015) He practiced in England, Scotland “but it is not clear if he was in practice or was employed by an Edinburgh firm” *Dictionary of Scottish Architects* (accessed March 13, 2015) “and in Ireland from 1879-1885, after which he left to London where he lived at Albany Courtyard, Piccadilly, and worked at his office at “Savoy House, London WC”. IB 42, 15 Oct 1900, 506. The most notable architect who has worked under Chambers is John Hatton Markham 1882-1961 “he worked with Sir John Burnet on the British Museum and took over when the Trustees dispensed with Burnet’s services. He also represented British interests on the League of Nations building in Geneva” *Dictionary of Scottish Architects* (accessed March 13, 2015)

Chambers was seen as skillful as appears in this statement: “Perhaps they were given a cool reception and caused Halley to team up with Chambers in order to bring a bit of showmanship to the facades. Chambers had a colourful career, and was the architect of Woking Mosque in 1889” Thom, (2014, Volume 50 p. 27). But there are also negative reports of his professional conduct: “There is also a letter in RIBA files by R Rowe which condemns Chambers as unreliable and claims that he left for Edinburgh to escape debts in Cambridge and ends, “I could tell you more, but refrain”.” *Dictionary of Scottish Architects* (accessed March 13, 2015)

W. I. Chambers should not be confused with the well-known Sir William Chambers (1723-1796) who has interestingly designed the ‘Turkish Mosque’ and the Pagoda (1757-62); both mock buildings at Kew Gardens.

129. In an article in the *Guardian*, published Monday 30 October 2006, titled ‘Dome sweet dome’, Jonathan Glancey claims that: “Before he designed it, Chambers visited the Arab Hall in Leighton House”. I have found no documentation of such a visit, and I am alarmed by Glancey’s quick conclusions in many of his mosque-related articles. A good example would be the way he has written Chamber’s name as WL Chambers!

130. Abdul Kareem and Mohammed Buksh, tutor and servant of Queen Victoria respectively

After Leitner's death in 1899 the mosque fell in disuse, until Khwaja Kamal-ud-Din, a follower of the controversial Mirza Ghulam Ahmad,¹³¹ restored it back to life in 1913. (Fig. 142)

The Khwaja seems to have been motivated by both piety and practicality. A mosque-less congregation in London, relatively close to an unused mosque falling into disrepair, was a chance not to be missed. (See Appendix 9)

In 1922 during the Eidul-Fitr celebration, Khwaja Kamal-ud-Din changed the name from the Woking Mosque to Shah Jehan Mosque, honoring the memory of the prime patron of the mosque. It seems the Khwaja's prayers to make the mosque a 'Mecca in the West' were answered in some way. (Fig. 143, 144)



Fig. 142 - Khwaja Kamal-ud-Din



Fig. 143 - Eidul-Fitr Celebration

¹³¹. Founder of a so-called reformist movement in India called the Ahmadiyyat a.k.a Qadianis, seen as heretical by Islam because of its founder's claims to be the 'Promised Messiah' and later his son and successor's claim that Ghulam was also a prophet, condemning hundreds of millions of Muslims as non-believers for not accepting Ghulam as one. The claims of both father and son are fundamentally in contradiction with Islam's teachings and principles. Rulings from the highest Islamic institutions like Al-Azhar and Dar al-Iftaa do not recognize Ahmadiyyat or Qadianis as Muslims. A formal edict can be found at <http://eng.dar-alifta.org/foreign/ViewFatwa.aspx?ID=3752>



*He is Allah
There is but one God : Muhammad is the Messenger of God*

DECLARATION FORM

In the name of God, the Beneficent, the Merciful

I (Mr./Mrs./Miss)
(BLOCK LETTERS)
of

do hereby faithfully and solemnly declare of my own free will that I worship God and God alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets — Abraham, Moses, Jesus, etc., and that I will live a Muslim life by the help of Allah.

*Ashhadu an lá iláha illa 'l-Láhu wa ashhadu anna
Muhammadan 'Abdu-hu wa Rasuluhu*

(I bear witness that there is but One God and I
bear witness that Muhammad is His Servant and
His Messenger)

Dated

(Signature)

Witnessed and Signed

Ref. : (Imam)

Fig. 144 - Woking Muslim Mission Conversion Declaration Form, 1940's

The Shah Jehan mosque became indeed the meeting and prayer place for many Muslims, many of them influential figures such as:

- Sir Abbas Ali Beg, Vice President of the Council of the Secretary of State For India and a Knight Commander of the Indian Empire.
- The Right Honourable Sir Rowland George Allonson Winn Baron Headley (1855-1936), also known as Lord Headley President of the Society of Engineers in London, President of the British Muslim Society and President of the Woking Mosque Trust and President of the Muslim Literary Mission. (Fig. 145)
- Marmaduke Pickthall, Editor of the publication issued from the Shah Jehan mosque; Islamic Review (Fig. 146) He is also the author of one of the first excellent English translations of the meanings of the Holy Qur'an. (Fig. 147, 148)
- For more detailed Shah Jehan notables (see Appendix 10)



Fig. 145 - Lord Headley with Khawaja Kamal-ud-Din



Fig. 146 - Marmaduke/ Mohammad Pickthall in 1919.

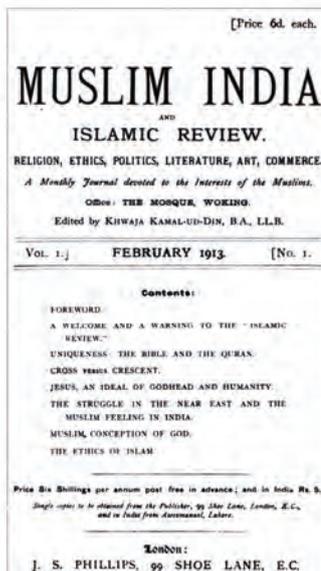


Fig. 147 - The cover of the first issue of the Muslim India and Islamic Review

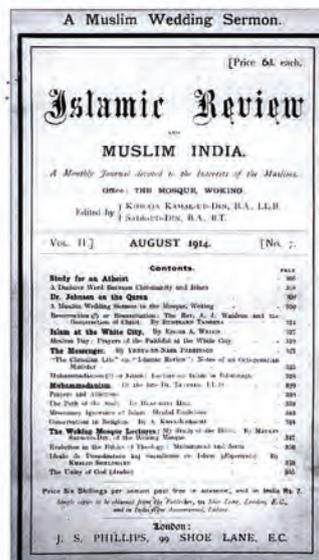
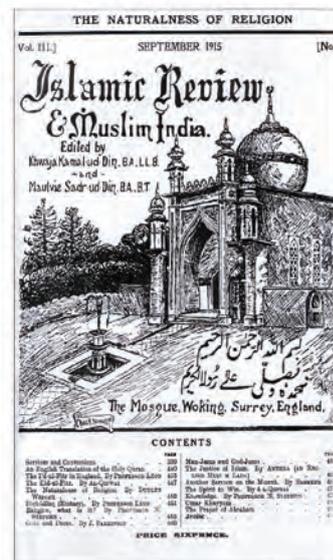


Fig. 148 - The Islamic Review, Depicting the Woking Mosque on the cover, September 1915.



The Shah Jehan mosque has also attracted many visitors of historical importance, Muslims and non-Muslims alike, such as: Sultan Jahan Begum, the daughter of Shah Jahan Begum in 1925:

“[...] the Begum had given a donation of Rs. 20,000. Lord Headley, the Khwaja Sahib and other Muslim dignitaries dug the foundations and Begum Sahiba laid the bricks and mortar using a silver trowl.”¹³²

M. A. Jinnah, later the founder of Pakistan in 1932, Prince Saud, later the King of Saudi Arabia in 1935, Haile Selassie, Emperor of Abyssinia in 1936, Tenku Abdur-Rahman P.M of Malaysia in 1961, and last but not least the 2003 visit of the Duke of Kent. (Fig. 149, 150, 151)



Fig. 149 - Duke of Kent along with Lord Lieutenant of Surry Mrs Sarah Goad.

132. Salamat, (2008, p. 51)



Fig. 150 - Prince Saud visiting the mosque



Fig. 151 - Muslim soldiers from India visiting the mosque during First World War.

Listing

Listed Grade II, on the 6th of January 1984. The listing was later amended to a Grade II* (See Appendix I I)

“Odd buildings in odd styles need to be gathered up like a rag-bag: Islamic, in the Mosque at Woking by W. I. Chambers, 1889, sincere and dignified, not tawdry, as it could so easily have been”.¹³³

“An extraordinarily dignified little building, especially by comparison with other mock-Oriental buildings of the same date”¹³⁴ (See appendix I 2)

The entrance walls to the mosque, built at the same time using rendered brick are listed separately as Grade II. The wall is a 76 cm high semi-circle in front of the mosque, with two square-section piers, 213 cm high, topped with half spheres with cutout crescent profiles. (See Appendix I I)

Style

“In an Indian rather than Arabic style: onion dome on delicate rubble walls, with a decorative three-part frontispiece in blue and gold, as pretty as the Brighton pavilion”.¹³⁵

Leitner’s time in India, in addition to the fact that the main patron and most of the expected congregation were mostly of Indian origin, may have been the motivation behind the intended ‘Indian’ style of the building.

Mamdouh Sakr, an Islamic Art historian, seems to approve of the description he quotes from *The Illustrated London News*, 591:

“The mosque was described as combining various styles of Oriental architecture in its Cairene parapet, Deccan dome, Mughal front and a courtyard, which reminds one of the entrance to the Moti Masjid at Agra”.¹³⁶ (Fig.152, 153, 154, 155, 156, 157)



Fig. 152 - Mothi Masjid illustration Francis Frith, c. 1880

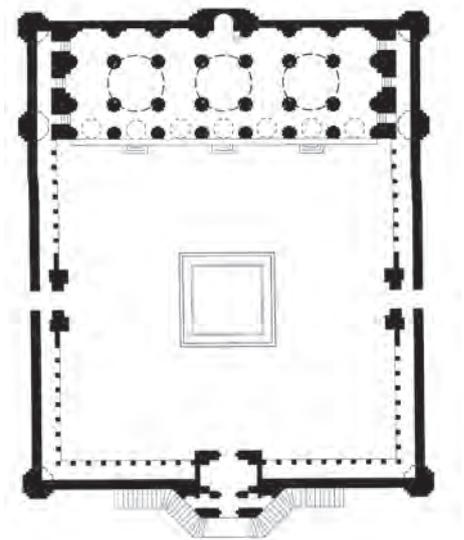


Fig. 153 - Mothi Masjid Plan

¹³³ Narin and Pevsner, (1971, p. 65)

¹³⁴ *ibid.*, p. 533)

¹³⁵ *ibid.*, pp. 533-4

¹³⁶ Sakr, (2010, p. 51)

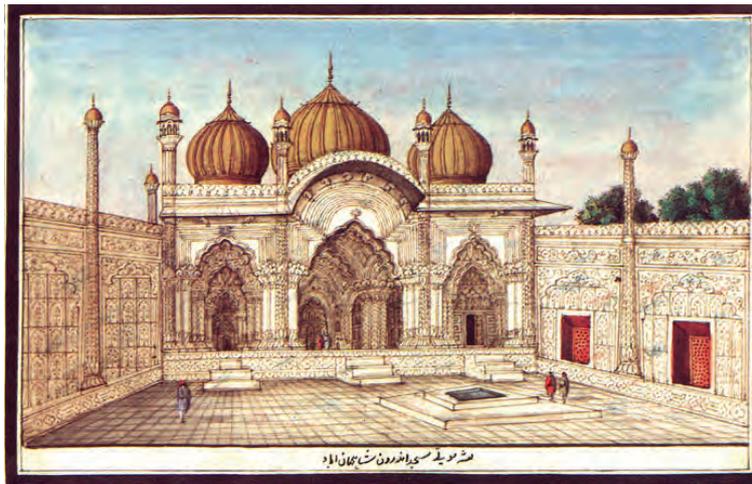


Fig. 154 - Postcard of Mothi Masjid



Fig. 155 - The mosque at the Oriental Institute, Woking



Fig. 156 - Shajahan Mosque printed on a postcard dated 1905

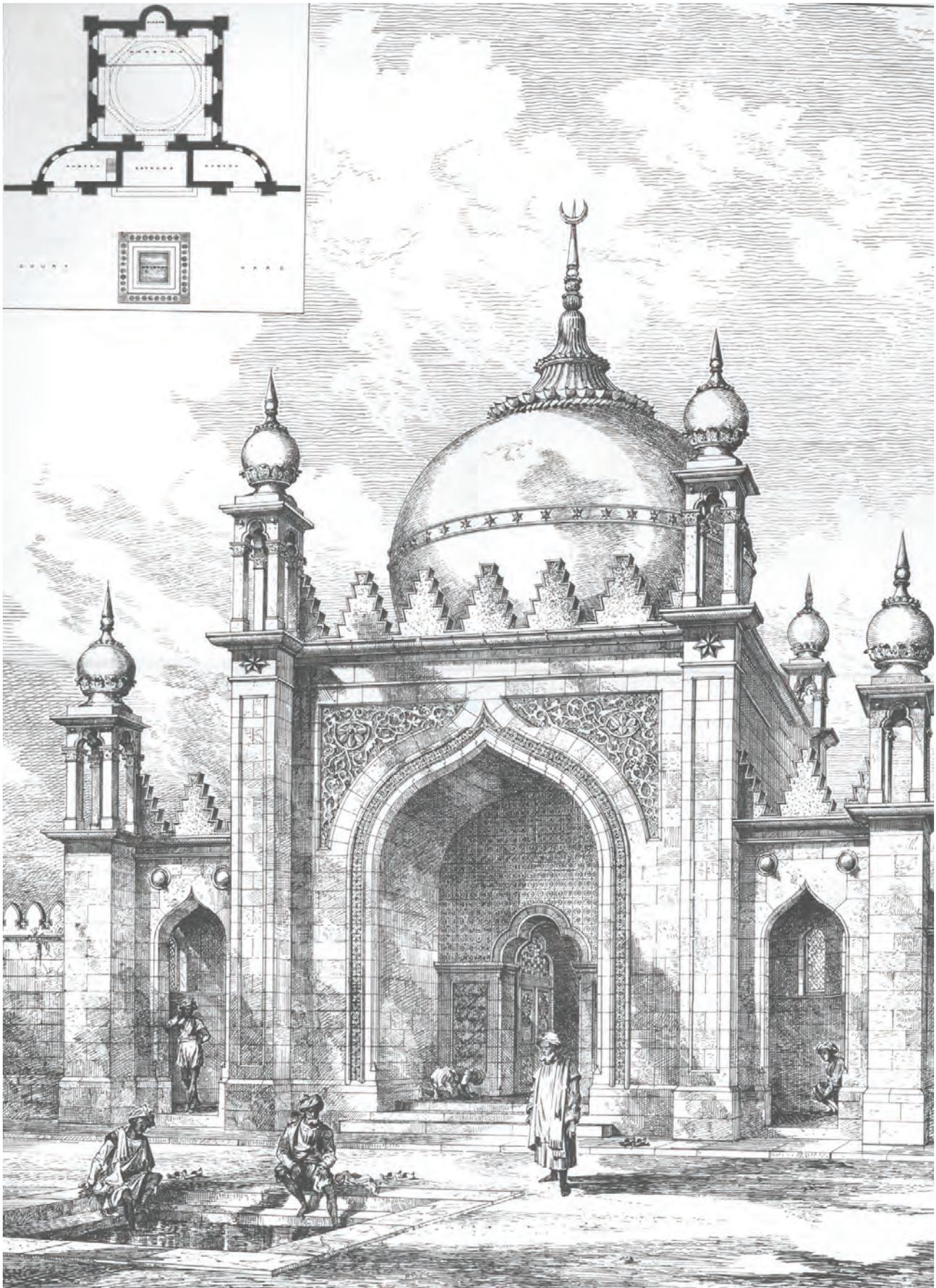


Fig. 157 - A drawing of the Woking Mosque which appeared in the Building News, 2 August 1889.

The design process resulting into this *mélange* of styles could be explained in the light of this passage:

“The loan of drawings of the love work ‘Art Arabe’ by the India Office in London assisted Chambers in formulating a design, as did details copied from other Oriental mosques.”¹³⁷

I would say, the building is ‘Victorian-Orientalist’ in style, not Oriental, be it Indian or otherwise, however it can still be considered a huge leap forward from William Chamber’s Turkish mosque in Kew Gardens. . (Fig. 158, 159, 160)

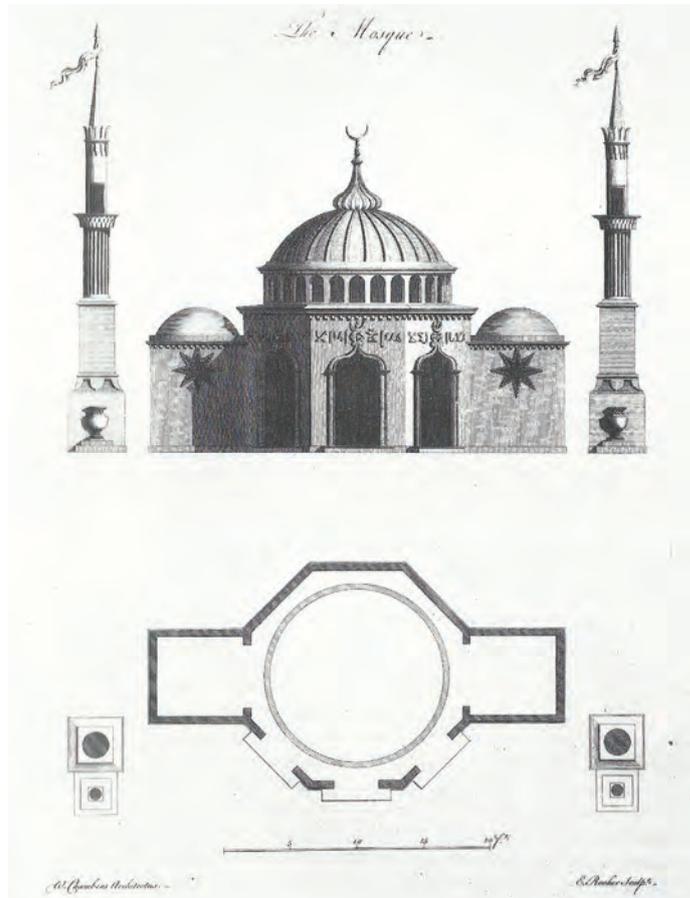


Fig. 158 - William Chambers. Turkish mosque, Kew, 1761.



Fig. 159 - Kew Garden, London, ‘Alhambra’, ‘Pagoda’ and Mosque – Sir William Chambers, 1761, Archive Royal Botanical Gardens



Fig. 160 - Woking Mosque

137. Salamat, (2008, p. 3)

Plan

A small square plan (L 6.33 m, internally)¹³⁸ representing the main prayer hall allowing space for only 40¹³⁹ worshipers, preceded by an ogee-arched entrance *iwan* (L 4.10 * D 2.70 * H 5.60 m) flanked by two symmetrical rectangular rooms (L 3.14 * D 3.25 * H 4.70 m), with their outer corners curving softly. The first room contains the ablution facilities on the left, with an extra-added space (see updated plan) (Fig. 161) entered from within the *iwan*. The other room is used as an office, and is entered directly from the main façade. The plan lines are completed with three steps elevating the *iwan* above the ground level.

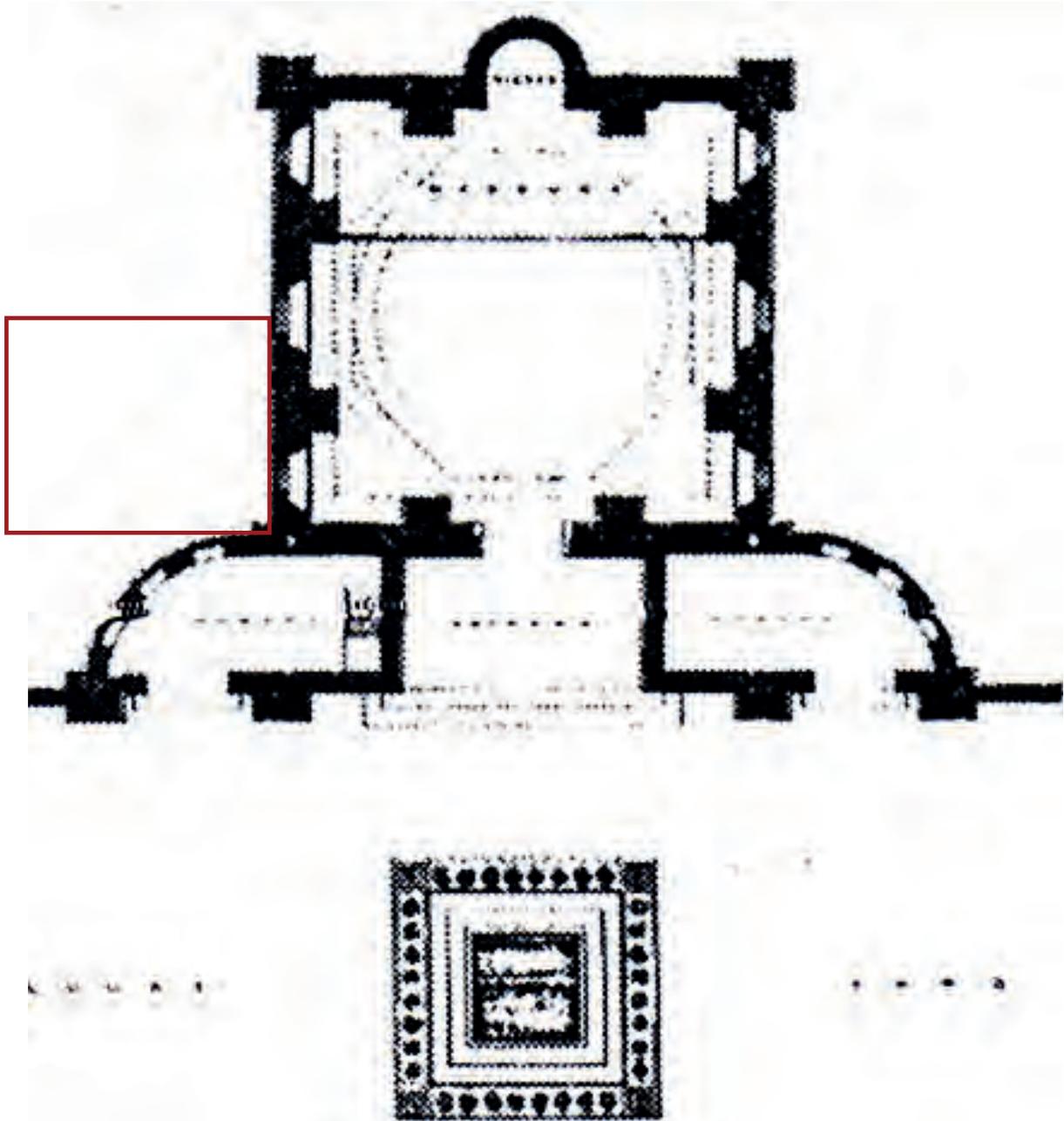


Fig. 161 - Plan of Woking mosque - additional read bounding box indicating contemporary extension to the original plan

¹³⁸. Other sources state different dimensions, such as Tibawi, (1981, p. 194): "Internal measurements 16 x 16 feet)", however, I've checked the measurement personally.

¹³⁹. Based on an allocated area of (0.8 x 1.2 m = 0.96 m) per worshiper, yet allowing 60 worshipers in addition to the Imam based on the carpet design.

Facades

The main façade (NW) consists of three whitewashed¹⁴⁰ bays, the central bay containing the grand entrance iwan is wider and higher than the rest (L 7.30 * H 7.70 m), and it is flanked by the highest two panelled piers (L 0.84 * H 7.70m), culminating in four square florally ornate capitals linked in trefoil arches, bearing a thin and wide square base, in turn carrying a green thin yet narrower square base on top of which a green dome decorated with leaves at its base resembling a “budding lotus flower surrounded by petals and topped by the Hindu ‘inverted lotus’ finial”,¹⁴¹ crowned with a short and thick golden spire. (Fig. 162)



Fig. 162 - Main facade of Woking Mosque

The lines of the entrance iwan are echoed through a smoothly curvaceous moulding, highlighted with a band of octagonal stars, painted in red in one of its recessed curves. The space above the arch within the central bay shows off two recessed ornate spandrels, with golden coloured reliefs of floral, pineapples and other leaves, seemingly a mixture of oriental and baroque, all on a greenish turquoise backdrop, originally blue “[...] a decorative three part frontispiece in blue and gold”.¹⁴² (Fig. 163)



Fig. 163 - decorative three part frontispiece

¹⁴⁰. A deviation from its original character, evident in Chamber's drawings and old photos.

¹⁴¹. Sakr, (2010, p. 52)

¹⁴². Naim and Pevsner, (1971, p. 534)

Above the spandrels, a stringcourse runs horizontally, parallel to more mouldings topped by a stepped crenellation with a relief of a golden-painted seven-pointed star on each of the piers. (Fig. 164)

The next level up is a parapet, seemingly an imitation of some Cairo mosques like al-Jami' Al-Azhar sitting in between the open turrets described earlier. Five whole parapet units are used starting from the centre point, while two odd halves terminate the design abruptly exposing the architect's 'façade-istic' approach. (Compare Fig. 42 with Fig. 165)



Fig. 164 - seven-pointed star



Fig. 165 - parapet unit



Fig. 166 - Iwan

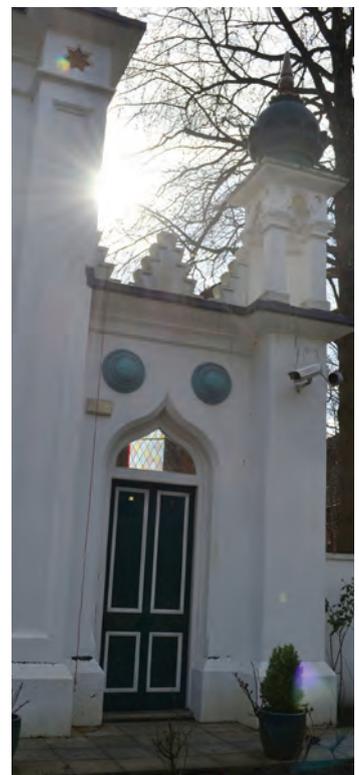


Fig. 167 - Side entrances

Under the iwan lays the recessed wall decorated with golden and green terracotta discs from the highest point and down to the whitewashed straight height of the main door, which sits under a trefoil arch. (Fig. 166)

The two other bays are symmetrical (L 2.30 * H 4.70 m). Each one of them contains an ogee-arch entrance, albeit smaller in size than the main entrance (L 1.40 * H 3.55m). Each entrance is topped with a green bull's eye boss; seemingly bigger in comparison with their size in Chamber's drawing. (Compare Fig. 158 with Fig. 167)

Both bays are topped with exactly the same design crowning the central bay. The whole main façade seems to have less depth in reality than in Chamber's drawing due to the exaggeration of the protrusion of the four piers in the drawing.

The main dome sits on top of the central bay. It is hemispherical, made of copper, painted green with a band of gold-painted six-pointed stars adorning its equator. It is topped with double 'inverted lotus' finials, carrying a golden crescent, currently with its opening tilted towards the SW, unlike it's position in Chamber's drawing that is facing up. (Fig. 168)



Fig. 168 - the golden crescent with opening tilted towards the SW

The Crescent looking up is more in line with its symbolic meaning and historical precedents in Islamic architecture.¹⁴³ (Fig. 169, 170, 171, 172)

I could not find out when this unfortunate change happened and how it skipped the attention of the heritage bodies responsible for the only listed mosque in Britain.

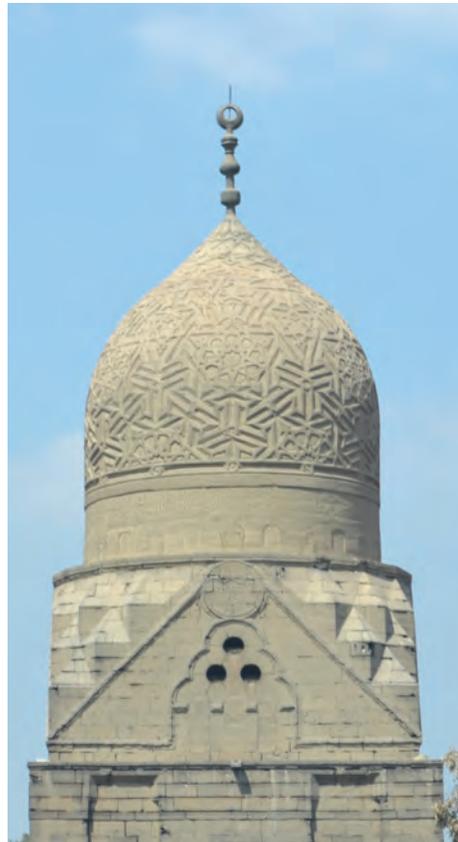


Fig. 169 - Cairo dome and crescent



Fig. 170 - Cairo dome and crescent



Fig. 171 - Sultan Ahmed Mosque, Istanbul



Fig. 172 - Sultan Ahmed Mosque, Istanbul

¹⁴³. Symbolizing the Prophet like the holy chalice receiving from heaven and transmitting to the earthly world.

I agree with Sakr's verdict regarding the dome: "It is a typical Deccani dome, transplanted to Woking".¹⁴⁴ However, I've hadn't had the chance to see what the local community thinks of this 'transplantation'.

The NE and SW side elevations are identical, dressed rubble Bath stone, containing long ogee-arched windows (L. 0.76 * H. 3.22 m) with transparent glazing tracery based on a six-pointed star and hexagon. The curved rectangular rooms lit up by three plain ogee-arched windows (L. 0.8 * H.1.82) and sealed with transparent, light green and orange diamond pieces glass, appear in the side views. Unified height for windowsills, at (2.14 m). (Fig. 173, 174, 175, 176)



Fig. 173 - side elevation



Fig. 174 - side elevation

144. Sakr, (2010, p. 54)



Fig. 175 - window detail



Fig. 176 - detail

The only difference between the SW and NE facades is the presence of the modern extension, housing toilets annexed to the ablution area in the latter. The extension is a characterless low building, just below the windowsills of the original building (H 2.14 m) and it is finished in dark beige paint. It consists of a SE wall (L 4.15 m), with three rectangular white-framed windows, enclosing sandblasted glass. A single similar window opens on the NE wall (L 3.70 m). The NW wall (L 1.50 m) completes the new enclosure by meeting the curve of the original building.

The rear façade, which faces the qibla in the SE is a solid Bath stone wall, with the prayer niche protruding 0.90 m out of it in the form of a semi-circular structure (H. 5.00 m) topped with tin cladding. Two down pipes for rainwater, cast iron, painted white, can be seen on either side of the wall, along with two flood light units, as well as a number of CCTV units. (Fig. 177)



Fig. 177 - rear facade

Interior

Upon entering the square main prayer hall, the qibla wall is the first thing to greet the eyes. (Fig. 178)

“The direction of the building is aligned towards Mecca. To do this, according to the Building News of 2 August 1899, the Captain of a P&O 145 ship was asked to visit Woking and take the bearings between 4 and 6 p.m. every day”.¹⁴⁶ The wall is perpendicular to an invisible line tilted 46 degrees between the south and the east. “The orientation towards Mecca is exactly right: ‘a captain of a P & O boat kindly went to Woking and took the bearings’ Building News of 2 August 1899”.¹⁴⁷



Fig. 178 - view from entrance

145. Peninsular and Oriental company for cruises based in Southampton.

146. Salamat, (2008, p. 5)

147. Naim and Pevsner, (1971, p. 534)

The qibla wall is divided into three niches; the middle one treated to perform as a prayer niche mihrab, while the others are used to house two small bookcases. (Fig. 179) The mihrab is painted in a marbleized white colour, and divided into panels with six vertical gold-painted mouldings, as well as a horizontal panel adorned with the Arabic inscription of al-Fatiha¹⁴⁸ in blue paint. The half-dome section of the mihrab is painted in gold. God Is Great Allahu Akbar is inscribed in Arabic in a white circle. Above this inscription a traditionally qibla related¹⁴⁹ Qur'anic verse is inscribed in blue, and then comes a higher band of colourful floral design with inscriptions of some Divine attributes.

Two coins to the right and left of the mihrab have the inscriptions Allah and Muhammad. A panel with the Islamic profession of faith 'There is No God but Allah and Muhammad is His Messenger' *La ilah ila Allah Muhammadun Rasool Allah* crowns the whole scheme. (Fig. 180)



Fig. 180 - mihrab



Fig. 179 - interior showing mihrab

¹⁴⁸ Chapter 1, Holy Qur'an

¹⁴⁹ "We have seen thee [O Prophet] often turn thy face towards heaven [for guidance]; and now We shall indeed make thee turn in prayer in a direction which will fulfil thy desire. Turn, then, thy face towards the Inviolable House of Worship; and wherever you all may be, turn your faces towards it [in prayer]. And, verily, those who have been vouchsafed revelation aforetime know well that this [commandment] comes in truth from their Sustainer; and God is not unaware of what they do." 2:144



Fig. 181 - windows

The right and left walls are identical to one another, also with three shallow niches, containing three ogee-arched windows. Both adorned with two coins surrounding the central niche with Arabic inscriptions of Prophetic attributes: Muhammad Habib Allah,¹⁵⁰ and Muhammad Rasool Allah.¹⁵¹ (Fig. 181)



Fig. 182 - interior

The amount of light filtering through the geometrical grilles of the windows previously described, is remarkable. (Fig. 182)

The fourth side of the hall contains the entrance in the centre, and two more typical niches. Two coins around the door read *Sadiq-un Ameen*¹⁵² and *Muzamil-un Muddather*.¹⁵³ (Fig. 183)

All niches have mouldings defining their edges, and they are all painted in a greenish pistachio colour.

Looking up, a fake non-structural transition from square to octagon is established, through four fake squinches with fake *muqarans* tiers, displaying Arabic inscriptions of the 99 Divine attributes in blue paint. The designer tries hard to convince us that these fake elements truly bear the fake copper dome



Fig. 183 - interior

150. God's Loved One

151. God's Messenger

152. Truthful and Honest, both names by which the Prophet Muhammad was known by.

153. Folded in garments and The One enveloped, both names of the Prophet Muhammad referring to the incident of him receiving revelation for the first time. They are also both titles for two chapters in the Holy Qur'an

on top. My opinion is that he failed miserably and succeeded, yet again, only in confirming his theatrical design approach.

The interior of the dome is painted in white. The same greenish pistachio paint is used to create a band at the dome's lower circumference, as a background for an Arabic inscription of the Qur'anic verse *Ayat-ul-Kursi*.¹⁵⁴

Five openings are pierced into the dome in the shape of seven-pointed stars, arrayed around the top centre in a pentagon layout, allowing shy natural light. (Fig. 184). The ablution and toilet facilities are small modern extension, clean and tidy. (Fig. 185, 186)



Fig. 184 - Qur'anic verse enscribed inner base of the dome



Fig. 185 - ablution facilities



Fig. 186 - ablution and toilet facilities

¹⁵⁴ The verse of the 'Throne' 2:255: "Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous" I specifically used the translation done by Marmaduke Pickthall, to acknowledge his great dedication and as someone who certainly bowed his head many times in prayer in the Shah Jehan Mosque.

Lighting, furnishings and fixtures

The space is lit at night by a gold and green electric chandelier, hanging from the centre of the dome, as well as eight matching wall mounted lighting units; two on the central piers of each wall, probably all new.

The floor is covered entirely in green carpet with 5 red bands indicating 5 prayer rows each with 12 arches posing as flat mihrab(s) for each standing worshiper.

The pulpit minbar is made of three uneven steps and is too small to be used by anyone; probably just symbolic. There are two book cases located in the two niches in the qibla wall. The space is heated using 8 radiators, three on each of the sidewalls and two at the back wall. None of the furnishings are historical; as evident in images of the interior in different years. Descriptions of the original furnishings were related in an article in the *Illustrated London News*, 591 as stated by Sakr:

“One of the most striking features in the interior is the “minbar” or pulpit. It is surmounted by a gilt miniature cupola obtained from India, and the interior of which shows how a dome may imperceptibly rise from a square. The door and the ascent to the pulpit, on which the preacher generally sits, as well as the sides, are covered by a variety of exquisite wood-carving, as already stated. The reading desk or “*Dekke*”, on the right, with the open Koran resting on it, is to accommodate “the reader” seated in Oriental fashion. On the ground are spread prayer-carpets for Sunni, and prayer-mats for Shia, Mohammedans”.¹⁵⁵ (Fig. 187)

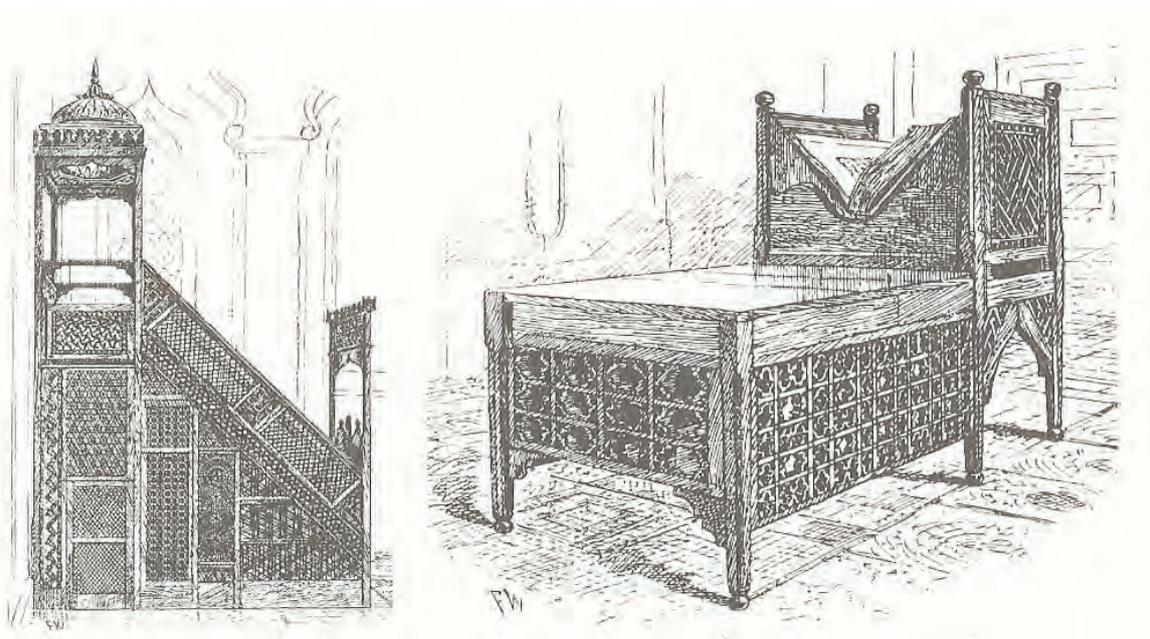


Fig. 187 - Drawing of Minbar/ Pulpit and The Dekke/ Reading seat, Woking mosque

155. Sakr, (2010, p. 56-57)

Conservation

“In 1956 it was found that the mosque was in need for urgent repairs”.¹⁵⁶ Dry rot and woodworm were found in the wooden beams supporting the dome, as well as some damage in the masonry work, all of which needed extensive repairs. The repairs were made and the mosque, as it stands today, is in a very good condition, and doesn't seem in need of any intervention. The application of the white stucco and the tampering with the crescent may have taken place during the 'restoration' mentioned above. More needs to be found out.

Environs

The mosque itself sits in the middle of an island-like layout surrounded by a path for cars. (Fig. 134) The area behind the mosque is a small pleasant garden (SE), named after a deceased member of the community 'Arif Muhammad Memorial Garden'. (Fig. 188, 189)



Fig. 188 - Garden plaque



Fig. 189 - Garden plaque

The front is also a green area bisected by a tile path, which goes round a circular fountain basin in the middle, which used to square, and with a taller centre water sprout. (Fig. 190, 191)



Fig. 190 - fountain



Fig. 191 -

¹⁵⁶ Salamat, (2008, p. 59)

There are no graves anywhere on the premise. To the Northeast of this layout is the Sir Salar Jang¹⁵⁷ Memorial Hall. A former 'warehouse' sits in the northwest, at a distance from the mosque, separating the whole setting from the railway. (Fig. 192, 193)



Fig. 192 - Sir Salar Jang Memorial Hall



Fig. 193 - the 'warehouse'

The Sir Salar Jung Memorial Hall was built around the same time as the actual mosque, to serve as the accommodation for the Imam. "It was in this hall that Khwaja Kamal-ud-Din and his companion took shelter when they first visited the mosque".¹⁵⁸ It is a pleasant two-story building, in a style complimentary to the mosque. In 1967 two new wings were built as an extension to be rented and generate income for the mosque. In 1977 the façade was rendered in cement and many of its original details were lost. Water ingress and damp problems plagued the building, because of the

157. 'Salar Jang' is a title misspelled or mistyped in Muslim P. Salamat's book *A Miracle at Woking*. The correct spelling is Salar Jung II and he was the second out of three members of his family to carry this title. His real name is: Mir Laiq Ali Khan, he was former Prime Minister of Hyderabad, South India 1884-87

158. Salamat, (2008, p. 20)

bad drainage and the flat design of the roof, and the Woking Borough Council had to announce it uninhabitable. In 1996 renovations were undertaken. The façade was sandblasted and hand-cleaned. The outer lining of the bricks was removed in certain areas and new lining was bonded to the old, using long metal pins. A sloping tile roof with a sensitive pitch was added and a change of character was avoided, through sensitive calculation of the height and pitch of the new roof, mostly hidden behind the original parapet. Work on the exterior was finished around April 1999, and work on the interior commenced. One of the 1967 wings was demolished and the bigger wing was refurbished and rented. The ground floor now houses a meeting room, library, office, kitchen, storeroom and toilet. The first floor offers two flats; one is the Imam's residence and the other is the caretaker's. Mild damp effects are appearing on the front parapet of the building, and should be investigated, stopped and reversed.

It is such a nice building, and it appears in many of the older pictures with people like Abdullah Quilliam and other notables proudly standing before it. It is baffling to me to see it under no statutory protection or listing, be it independently, or as part of a group, with the mosque and its entrance walls. (Fig. 96, 194)



Fig. 194 - Sir Salar Jang Memorial Hall - Front elevation

On the other hand, the warehouse, is a characterless one-story building painted in white. It was constructed when “In 1956 the mosque authorities agreed to lease a strip of land on their property along the railway line to Messrs. James Walker – a neighbouring industrial company”.¹⁵⁹ (Fig. 195)

In 1994 the land was offered back for a sum of money. The building was decontaminated from the asbestos, which was stored in it, and the mosque committee drew up plans to divide the warehouse into three halls; two prayer rooms and one for community uses in addition to a kitchen, toilets and ablution facilities. (Fig. 196)

¹⁵⁹. *ibid.*, p. 66



Fig. 195 - warehouse ablution area

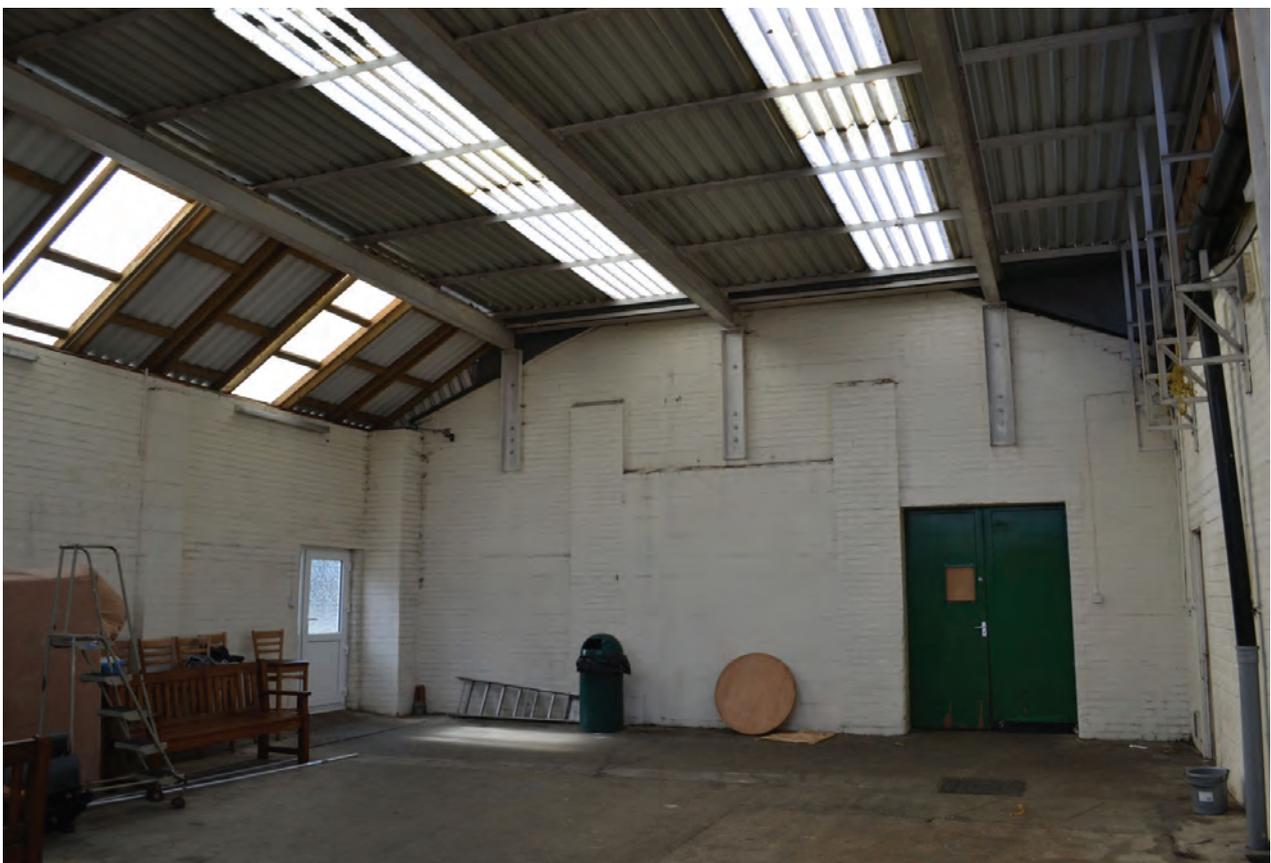


Fig. 196 - warehouse interior

The new space was then furnished with false ceilings, carpet, new joinery, and water proofing for the roof was installed. The new halls relieve the small historical mosque from much pressure and helps it to continue to accommodate numbers far more than its original capacity “Over two thousand votaries”,¹⁶⁰ still lesser than the capacity needed during crowded events like the Eid prayers. Two prayer ceremonies are organized to solve this problem.

The refurbishment and use of the warehouse, as well as, the Grade II listing, later upgraded to Grade II* has definitely contributed to the protection of the mosque, as well as its environs while allowing it to receive the growing number of worshipers, in an acceptable manner.

“An architect [...] produced a plan proposing building another mosque on the grounds. The author strongly opposed the idea”.¹⁶¹

Overall the mosque is in good keeping, because it has been and continues to be a building loved by its users. (Fig. 197), as well as its apparently, well-organized and active mosque committee. (See Appendix 13)

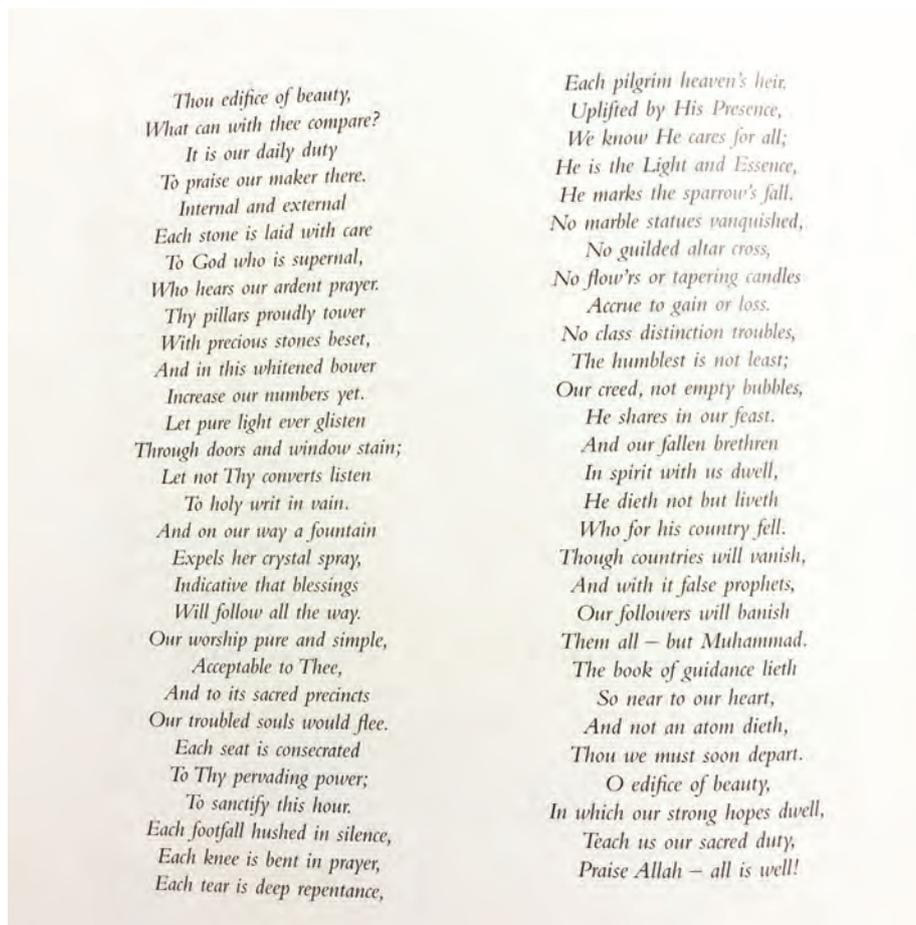


Fig. 197 - Poem “The Mosque at Woking” written by Marie Perkins, Lewisham, London, SE, 7 January 1915

160. Salamat, (2008, p. 67)

161. *ibid.*, p. 60

Related buildings: The Muslim Burial ground

“Woking’s symbolic importance as a centre for Muslims in Britain was reinforced when a Muslim burial ground was established nearby for Indian soldiers killed in the First World War”.¹⁶² (Fig. 198)



Fig. 198 - Headstones of 27 service personnel buried at the site

The Muslim Burial Ground is one of the earliest Muslim purpose-built structures in Britain. It was the only designated burial place for Indian Muslim soldiers, deployed in France, to fight the Nazis as part of the British Forces¹⁶³

The wounded were treated in hospitals in Brighton Pavilion and elsewhere on the south coast, but some died. (Fig. 199)



Fig. 199 - Indian army soldiers wounded on the Western Front were cared for in hospitals in Britain, including Brighton’s Royal Pavillion, (1915).

¹⁶². Bealieu and Roberts, ed. (2002, p. 84)

¹⁶³. 3 million Indian service personnel served under the Allied command during the First and Second World Wars

It was established in 1915, as a response to Lord Headley's request for a mosque to honour the fallen Muslim soldiers¹⁶⁴ and to counter German propaganda highlighting that some Muslim soldiers were not buried honourably as they deserved. 19 soldiers were buried in 1917 from WWI and 8 more from WWII. (Fig. 60, 61, 62)

"Woking was chosen because of its existing links with the Muslim community through the Shah Jehan Mosque [...] its first Imam, Khwaja Kamal-ud-Din visited the burial ground".¹⁶⁵

The burial ground was built on land acquired from the Horsell Common Preservation Society. The location was marked on the 1935 Ordnance Survey map as "Moslem Burial Ground". Today it can be seen as location TQ 0167659915 on the modern Ordnance Survey, half a mile to the north east of the Shah Jehan Mosque. (Fig. 200, 201)

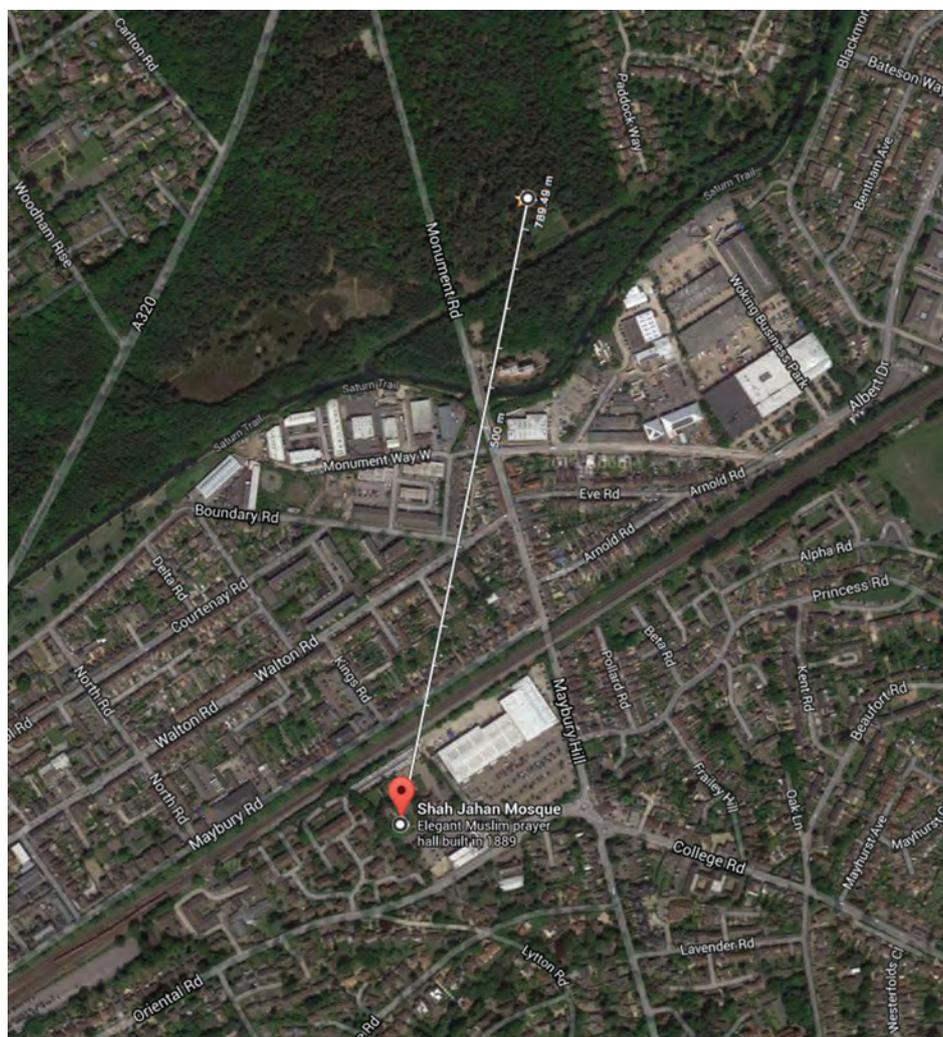


Fig. 200 - OS Map showing relationship between mosque and cemetery

¹⁶⁴ Tibawi, (1981, p. 195) claims it was in response to a letter dated 23 March, 1916 addressed to Secretary of State for India requesting support for building a mosque "in memory of the Muslim soldiers who died fighting for the Empire", however the date of construction in 1915 suggests otherwise.

¹⁶⁵ English Heritage, Muslim Burial Ground listing (See Appendix 14)



Fig. 201 - Indian soldiers in Britain drinking tea from a mobile canteen outside the Shah Jahan Mosque, Woking, (1941).

A rectangular plot, with ornate red brick walls, entered through a square plan domed archway entrance “chattri/chhatri”, on the western side of the premise.

“The walls feature a brick plinth and cut out arcade of ogee arches. The walls are divided into a number of bays using brick piers with Portland stone capitals and bases”.¹⁶⁶

It was designed by T Hebert Winney,¹⁶⁷ and constructed by local contracting firm Ashby and Horner Ltd. (Fig. 202, 203)



Fig. 202 - Square plan domed archway entrance



Fig. 203 - Ornate red brick walls

Later deceased Muslims were buried more at Brookwood. This resulted in the abandonment of Horsell, which was vandalized in 1968. (Fig. 204, 205)



Fig. 204 - An Indian Soldier outside the entrance to the cemetery for Muslim soldiers at Woking. (n.d.)



Fig. 205 - Entrance

¹⁶⁶. *ibid*

¹⁶⁷. T. Hebert Winney India Office Surveyor

This prompted the authorities to transfer the remains from Horsell to the Brookwood Military Cemetery. A war memorial plaque was put up at Horsell prior to 2010, and it was declared a listed monument. Conservation¹⁶⁸ work on site started in 10th of June 2014, with funds from both English Heritage and the Woking Borough Council. The brickwork and the Portland capping were restored. The dome was given a new finial. (Fig. 206, 207)



Fig. 206 - After restoration

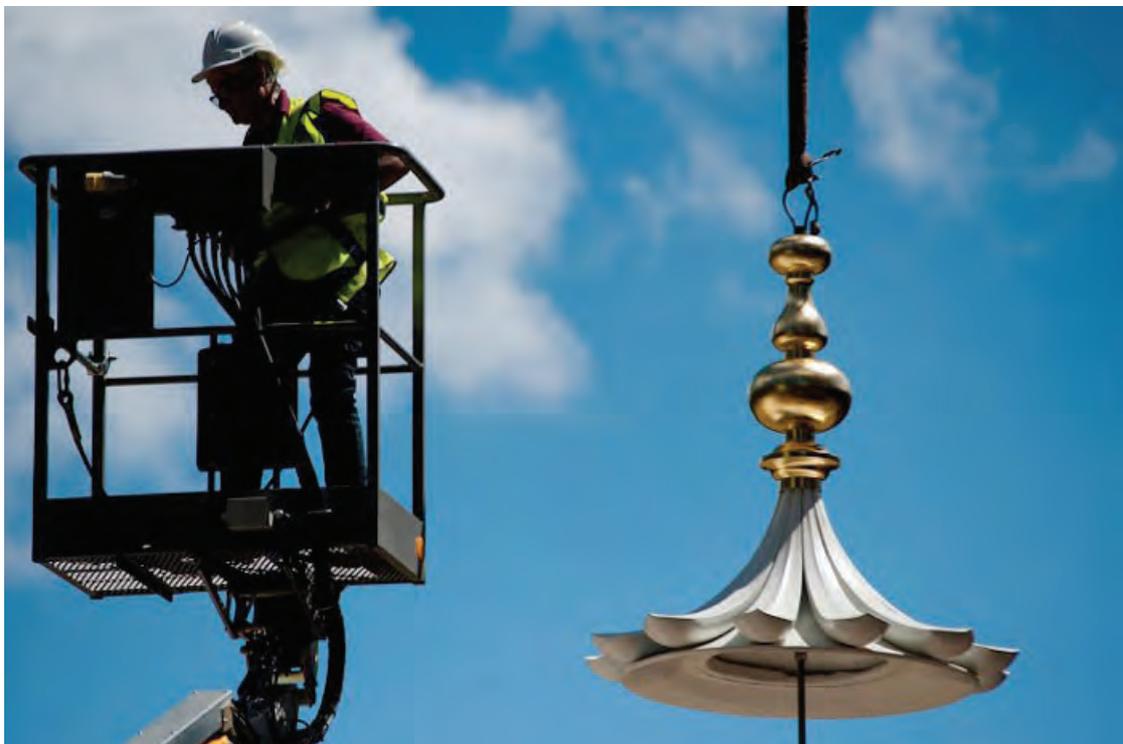


Fig. 207 - New dome finial being placed

¹⁶⁸. More work is about to take place to create an 'Islamic Peace Garden' "featuring 27 Himalayan Birch trees representing the original number of servicemen buried at the site, water feature incorporating a memorial stone bearing the names of those once buried at the site, bold strips of pink and white heather orientated towards Mecca, two stone ceremonial prayer mats and benches for quiet contemplation." (English Heritage) using funds from the Armed Forces Community Covenant Grant Scheme, Department for Communities and Local Government; Shah Jehan Mosque, the Government of Sultanate Oman and Surrey Council's Community Improvements Fund. (See Appendix 14)

Chapter 7: Islamic Centre:

London Central Mosque 'Regent's Park', 1977

146 Park Road, London, NW8 7RS

Inspection date: 6th of March 2015 (Fig. 208)



Fig. 208 - Regents park Mosque

"Worthy of the great traditions of Islam and the dignity of the British Empire which counted the largest numbers of Muslims in the world" (Nashaat Pasha, Egyptian Ambassador, 30th of January 1940)¹⁶⁹

"... built to provide a focus and inspiration for the half million Muslims in Great Britain."¹⁷⁰

169. Tibawi, (1981, p. 199)

170. Holod and Khan, (1997, p. 230)

Setting

Regent's Park is one of six royal parks in central London, formerly the fields and farms of Marylebone¹⁷¹ Park. The latter was known earlier as the manor of Tyburn owned by the Barking Abbey. Henry VIII's seized it, during reformation and used it as a hunting ground. Elizabeth I, and James I continued its usage as a deer hunting ground. It was confiscated from Charles I and returned to Charles II who in 1660 gave it to Sir Henry Bennet¹⁷². In 1668 it was no longer a hunting preserve. Alternatively it was used to produce dairy for a growing London population and fodder for their growing numbers of horses. "In the southern part of the park, the soil was also used for brick-making".¹⁷³ (Fig. 209, 210)



Fig. 209 - John Rocque's map covering the whole of London, published 1746

In the 18th C the Crown's ownership and control of this land became a formality. The Treasury was the new landlord, bent on improving the efficiency of the land revenue. George Richardson surveyed the land in 1794, and Surveyor General of Land Revenues John Fordyce decided that a new road linking it to Westminster was the best stimulus to attract upper class developers, within a predetermined masterplan, which was supposed to be drafted by a single winning architect of a competition he set in 1794 with a £1000 award.

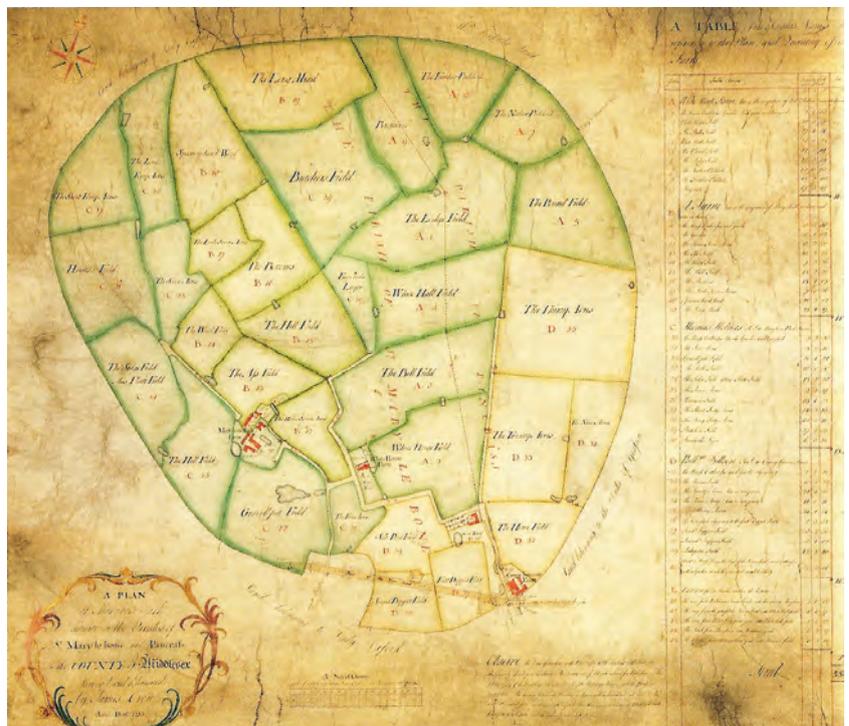


Fig. 210 - James Crew's survey of 1753

171. Mary le Borne

172. Later the Earl of Arlington

173. Sheppard, (2010, p. 9)

“John Fordyce received three plans of development by John White, the Duke of Portland’s surveyor, in April 1809. One of these showed a number of the final features of the park, including a lake, a circular road ringed by housing, and open parkland in its north.”¹⁷⁴ (Fig. 211, 212)

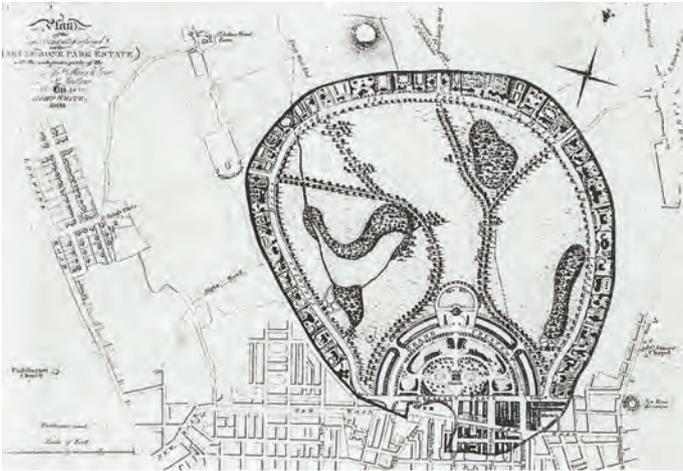


Fig. 211 - John White's plan

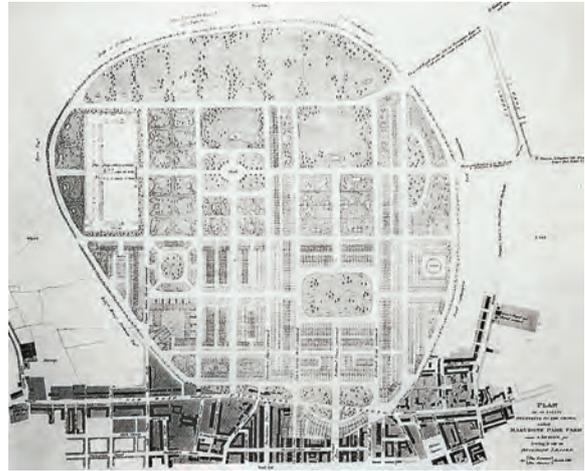


Fig. 212 -Leverton and Chawner's plan

There were further submissions by Thomas Leverton in collaboration with Thomas Chawner, and a second by John Nash. (Fig. 213)

The latter confirmed elements from White's plan and left no room for speculation when he “accompanied his plan with a cogent written report, describing ‘the attraction of open space, free air, and the scenery of Nature...as allurements and motives for the wealthy part of the Public to establish themselves there’...”¹⁷⁵

Nash's final plan included a peripheral ring of terraces, a small royal palace facing a formal basin of water, a church “to serve as Valhalla crammed with monuments to England's National heroes”,¹⁷⁶ barracks, a service area and 56 villas, all set within a landscape characterized by the planting of trees like oaks, Spanish chestnuts, mountain ash, Turkey oaks, sycamore and tulips, as well as, the channelling of the Tyburn into a “curly, three-armed lake”.¹⁷⁷ The royal palace and the church were never built. The London Zoo was built in 1828 instead of barracks and the number of villas finally built never exceeded 12.



Fig. 213 -John Nash aged seventy-two, portrait by Sir Thomas Lawrence (1827)

174. *ibid.*, p. 13

175. *ibid.*

176. Saunders, (1981, p. 5).

177. *ibid.*

“[Prime Minister Spencer] Perceval summoned Nash to a meeting in Downing street in August 1811, where he asked him to revise his plan to include ‘fewer buildings and a greater extent of open ground’”¹⁷⁸ (Fig. 214, 215, 216)



Fig. 214 - Nash's first, hand-drawn plan, March 1811



Fig. 215 - Nash's revised plan

In 1826 the overall character of Regent's Park was established. James Elmes¹⁷⁹ description reads:

“Trim gardens, lawns and shrubs; towering spires, ample domes, banks clothed with flowers, all the elegancies of the town, and all the beauties of the country are co-mingled with happy art and blissful union. They surely must all be the abodes of nobles and princes! No, the majority are the retreats of the happy, free-born sons of commerce, of the wealthy commonality of Britain, who thus enrich and bedeck the heart of their great empire.”¹⁸⁰



Fig. 216 - Later plan by Nash engraved 1826

Saunders raises an objection, stating that the tenants were of more diverse backgrounds, united only in the fact that many of them were connected to “George IV's circle of intimates”.¹⁸¹ The villas were not designed by Nash, however, the wealthy developers who brought along their

178. Sheppard, (2010, p. 16)

179. An architect, who managed a modest architectural practice, commissioned by Messrs Shepherd and Co., to write the text accompanying the 159 drawings of the new London commissioned by the same publishing house and executed by Thomas Hosmer Shepherd.

180. Saunders, (1981, p. 6)

181. *ibid*, p. 7

own architects, had to abide to his general outlines; namely the construction of the villas in brick covered with stucco.¹⁸²

Of these fine villas, the Albany Cottage, a two-story villa sitting on 2.3 acres of land on the Western-most outer circle of Regent's Park, close to Hanover gate is of particular interest to this research. In 1824 it was the 5th villa to be built originally for Thomas B. Lennard¹⁸³, designed by Charles Robert Cockrell "in collaboration – or rather, disagreement- with Decimus Burton"¹⁸⁴ (Fig. 217)



Fig. 217 - Albany Cottage, Later North Villa

A clear description of the villa presented by Elmes:

"On our left is Albany Cottage, the picturesque residence of Thomas Raikes Esq. [a later resident]. As a specimen of the English cottage omee', it is scarcely to be surpassed, even in this region of architectural and picturesque beauty. The plantations accord with the architecture in a singularly happy manner, and at this youthful season of the year, give out delicious and health-inspiring perfumes."¹⁸⁵

¹⁸². The only exceptions came long after Nash, when some of the villas were demolished and rebuilt, namely the case of the Hertford Villa -previously renamed St. Dunstan's- after it was purchased by the American heiress Barbra Hutton, who replaced the old run down villa with a new one and named it Winfield House "designed by Leonard Rome Guthrie of the architects Wimperis and Simpson, in a neo-Georgian style that would not have been out of place in Virginia. In the face of Crown Estate objections, she successfully insisted on the use of red brick." Sheppard, (2010, p. 45) Now home of American Ambassadors to the Court of St James.

¹⁸³. Member of Parliament

¹⁸⁴. Saunders, (1981, p. 23)

¹⁸⁵. *ibid*, pp. 23-4

Saunders objects again:

“In fact, Mr. Lennard's residence was a true villa and no mere cottage orne’ – perhaps Elmes was misled by the rural canopy which Sheppard shows spread out over the verandah, or perhaps he was simply desperate to use a different word.”¹⁸⁶

As the villa changed hands, it also changed names. Naturally, its first tenant the diarist Thomas Raikes kept its name as the Albany Cottage for he was merely renting from Mr. Lennard. In the mid 1830s it came to be known as the North Villa and continued to bear the same name under the next owner Major-General Sir William Miles¹⁸⁷ 1839-60, followed by his widow. (Fig. 218) The Meyerstein¹⁸⁸ family took over 1875-1895, followed by Russell Donnithorne Walker¹⁸⁹ 1895 - 1923. Lady Ribblesdale¹⁹⁰ was next to take ownership of the building in 1928. She hired the service of W. E. Lord who altered the building considerably in the 1930s, and took a newer name; Regency Lodge.

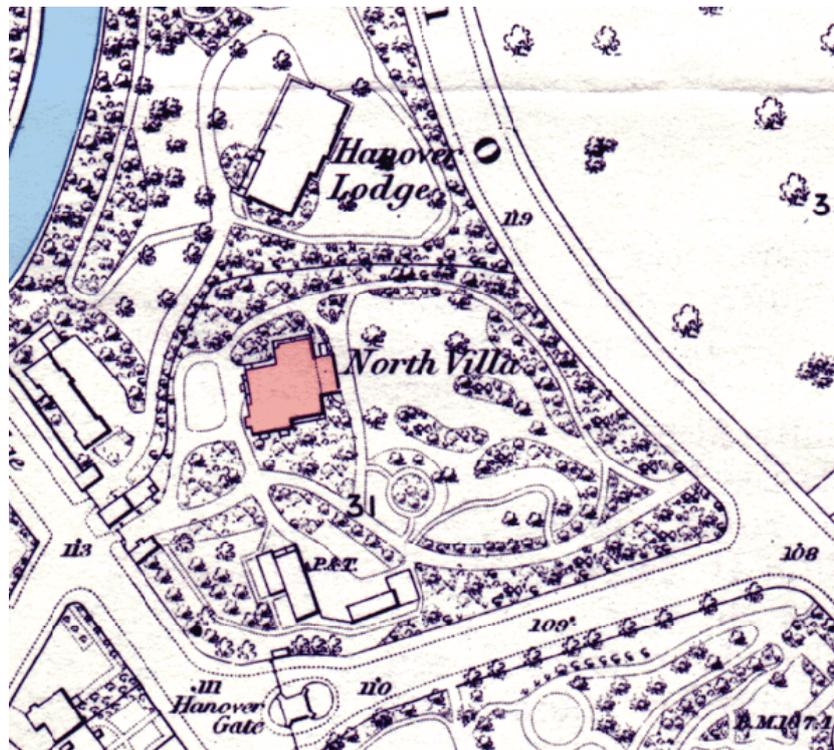


Fig. 218 - North_villa1868

In 1944 it changed hand, name and function too. The Islamic Cultural Centre was the new name and function. In 1948 it was demolished to make way for building a new big mosque. (See Appendix 15)

186. *ibid*

187. bom? Died? Served in the first Burmese war and appointed Political Resident at Pallapole, translated several books from the Turkish

188. William father, Edward Stock market, E. H. W. poet

189. Cricketer, Trustee of the MCC?, President of the Middlesex Cricket Club.

190. Born Ava Willing of Philadelphia, first husband Col. J. J. Astor, the millionaire who drowned in the Titanic in 1912. Later married to Lord Ribblesdale and died at the age of 90.

“The site was formally handed over to the committee by the Crown Land Commissioner in November 1944 and the Islamic Cultural Centre was established in the existing house, known as Regent’s Lodge [...]”.¹⁹¹

The site is located on the far western end of the park, currently surrounded by new villas¹⁹² and the Winfield House in the north, the Hanover Island and the Boating Lake and the rest of the park separated by the Outer Circle to the east, the Hanover Terrace and Hanover Gate separated by the Hanover Gate Road to the south, the Park Road to the west, with the church of St. John Woods, designed by Thomas Hardwick and built 1814, appearing at the Northern end of the road. (Fig. 219)



Fig. 219 - Regents Park Location map

191. Gailani, (2000, p. 40)

192. The Quinlan Terry villas: Regency, Veneto, Ionic, Corinthian, Gothick and Tuscan villas.

History

In the turn of the 20th C, London was the capital of an Empire, which ruled more Muslim subjects than Christian. Many Muslims lived in London the great city, which lacked nothing but a proper mosque.

“Around 1905, Khalid Sheldrake, a prominent Muslim convert, was conducting prayers in a house in Peckham, and after the First World War the ‘London Mosque Fund’ was conducting Friday prayers at Lindsay Hall, Notting Hill road, naming it the ‘London Muslim Prayer House’”.¹⁹³

The attempts to establish a grand mosque in the centre of the centre of the British Empire proved to be many and spanning 7 decades. The political climate was unfavourable; suspicion and at times even animosity towards Islam and Muslims was steadily growing. “[...] former Prime Minister William Gladstone denouncing Qur’an as ‘that accursed book’ [...]”.¹⁹⁴ The expectations of a major confrontation with the Ottoman Caliphate, ordained that this prolific and sensitive task was not to be taken up except by powerful, wealthy and well-connected individuals or diplomats backed by their foreign governments.

The Aga Khan, for one, organized a meeting in the Ritz Hotel in London in 1910, which resulted in the forming of the London Mosque Foundation, with Sayed Ameer Ali¹⁹⁵ as its chairman, and “English noblemen’ as trustees, Lord Ampthill and Lord Lamington”.¹⁹⁶ The Aga Khan donated £5,000 and more was received from abroad, £ 7,000 from the Begum of Bhopel and £ 1,000 each from the Ottoman Sultan and the Shah of Persia. By 1926, 16 years have passed without realizing a mosque in London, whereas the Great Mosque in Paris, funded by the French government was suddenly built in splendid grandiose.

This prompted S. A. Ali to appeal “Mohammedan subjects of the King [...] and the Moslem nations in friendly relations with England of the crying necessity for a suitable mosque worthy of the position of Islam as world religion in the metropolis of Great Britain”,¹⁹⁷ to no avail.

A mosque was established, but not the mosque the LMF set out to build. On the 23rd of May, 1941 the first Friday prayer in the mosque established by the LMF “Sir Hasan Suhrawardi’s opening speech [...] reiterated the grander vision for a monumental London mosque which would ‘stand as a grand symbol of the dignity of Islam and the power of the worldwide Muslim community, the great cathedral of stately dimensions, with domes and minarets in graceful Saracenic style of architecture in a conspicuous position’”.¹⁹⁸ Despite of its attempts the LMF ultimately failed in achieving its main aim.

¹⁹³. Saleem, (forthcoming, Ch. 4, p. 2)

¹⁹⁴. *ibid*

¹⁹⁵. “Indian Muslim lawyer 1849-1928 who was then a member of the Judicial Committee of the Privy Council” Tibawi, (1981, p. 193)

¹⁹⁶. Saleem, (forthcoming, Ch. 4, p. 3)

¹⁹⁷. Ansari, (2011, p. 14)

¹⁹⁸. Saleem, (forthcoming, Ch. 4, pp. 5, 6)

A second attempt was spearheaded by the most eminent British convert of the time; Lord Headley. The earliest we know about this, is a letter dated 23rd of March 1916, addressed to the “Right Honourable Austin Chamberlin, Secretary of State for India [...suggesting] the immediate allocation of £100,000 for the purchase of a site in London and the building of a mosque on it ‘in memory of the Muslim soldiers who died fighting for the Empire’”.¹⁹⁹

The response was unfavourable, yet the attempt resulted in the designation of a second 200 burial ground “[...] regarding Muslims who died fighting for Britain, a section in Brookwood Cemetery with a gateway on which their names would be inscribed should be adequate”.²⁰¹ Lord Headley did not give up. In 1923 he went on pilgrimage with Khwaja Kamal-ud-Din and met the Hashemite King of Hijaz Al-Sharif Hussein bin Ali. No outcome was yielded from this meeting, apart from awarding him the title of ‘First Class of the Order of an-Nahda’.

Lord Headley’s search for support led him to India where he met the Nizam of Hyderabad who “contributed the sum of £60,000”.²⁰² The sum was used to establish ‘The London Nizamiah Mosque Trust Fund’ and the purchase of a plot, about one acre, on Mornington Avenue, West Kensington, W14. The generous donation boosted Lord Headley’s hope and visions for his much-coveted mosque.

“[...] the mosque was to have a dome, reproducing that of Taj Mahal, and a minaret. The offices were to include a lecture hall, library, residence for the Imam and hostel for students. The cost was now estimated at £ 170,000”.²⁰³

The trust hired the English architect, Sir Brumwell Thomas.

“His proposals for this first mosque do indeed depict a characteristically grandiose design, showing a monumental building with a composite of styles that could be traced to North Africa and Mughal India. The large onion dome with clerestory windows in the base is perhaps imitative of iconic Indian Mughal architecture such as the Taj Mahal. The plan of this building, however, is more resonant with Christian state architecture such as St Paul’s Cathedral or even St Peter’s, with a large central nave culminating in a central domed hall before what would be in a church, the high altar, but in the case of this mosque is another nave of equal length. This proposed mosque, therefore, is a curious combination of grand Christian architecture and monumental Islamic symbols, resulting in what would be a pastiche of epic proportions.”²⁰⁴

199. Tibawi, (1981, p. 195)

200. The first was in Horsell Common and it was built in 1915. (See chapter 6)

201. *ibid*

202. *ibid*, p. 196

203. *ibid*

204. Saleem, (forthcoming, Ch. 4, p. 4)

The land had already cost £28,000 and with no further donations, the project had to come to a halt before it was even started. Sir Brumwell sued “Headley and his committee claiming a total of £10,200 in professional fees and fees of a quantity surveyor”.²⁰⁵

The second attempt to build a central mosque in London received a series of blows; the death of Lord Headley in 1934, the outbreak of the Second World War, the £12,000 compensation paid for Brumwell. However, the final knockout came when “[...] a compulsory purchase order was issued and the London County Council acquired the site at Mornington Avenue on 27 November, 1953 [...]”,²⁰⁶ for £9,000 less than the original price and £1,000 less than an offer made to the trustees earlier in 1935.

With no mosque, no land and no more donations, the Nizamiah Trust attempt came to its end. The remaining £86,659 was transferred in 1961 to support the third attempt to build a London central mosque.

The third attempt has its beginnings in 1938 during the Eid al-Addha celebration, held at the Egyptian Education Bureau at Chesterfield Gardens; W1. Before a congregation, which included Egyptian P.M Ali Maher Pasha and Abd-ur-Rahman Azzam²⁰⁷ Bey “I. M. Mougy, an Egyptian who had long resided in England [...] particularly stressed the need of the Muslim community in London for a religious and cultural centre”.²⁰⁸ (Fig. 220)



Fig. 220 - Article in the Times newspaper, 1939

The Egyptian ambassador in Britain, Hasan Nashaat Pasha and Lord Lloyd of Dolobran took up the cause. The latter was a seasoned British propaganda office serviceman, President of the British Council, previously attached to the Arab Bureau in Cairo and High Commissioner in Egypt 1925-8. In May 1939 Lord Lloyd made an appeal to Lord Halifax, the Secretary of State for Foreign Affairs, who refused politely.

205. Tibawi, (1981, p. 196-7)

206. *ibid*

207. Later Pasha and first Secretary General of the Arab League

208. *ibid*, p. 198

“The government would give the scheme of a mosque in London its ‘blessings’, but there was no question of contributing any money towards furthering it”.²⁰⁹ Lord Lloyd’s political past, as a bitter critic of the British government’s foreign policies, may have been a cause for this rejection, however times were changing. 1940 was a very busy year for Lord Lloyd; he was determined to use his diplomatic skills and gifts of political mobilization to help realize the dream of London Central mosque. On the 30th of January 1940, as president of the Royal Central Asia Society he delivered a public survey of “the cooperation in the present war by the world of Islam in friendly interest and sympathy with the British Commonwealth of Nations”. Nashaat Pasha was loud and clear in demanding a mosque “worthy of the great traditions of Islam and the dignity of the British Empire which counted the largest numbers of Muslims in the world” and Sir Hasan Suhrawardy closed in on the target by pointing out that “France had built a mosque in Paris at a cost of £80,000 and that the site had been presented by the Municipality of Paris”.²¹⁰ (Fig. 221, 222)



Fig. 221 - Grand Mosque of Paris



Fig. 222 - Courtyard of The Grand Mosque in Paris

Fig. 223 - Mihrab of The Grand Mosque in Paris



In February 1940, Lord Lloyd, no longer haunted by his bitter relations with Egyptian King Fuad I (1919 -1936), sent a letter to the Egyptian P.M. Ali Maher Pasha, requesting an Egyptian donation to induce a donation of land by the British government for the mosque. Lloyd was encouraged by the young and ambitious King Farouk’s, likely desire to match his father’s donation of an extravagant minbar to the Great Mosque of Paris. (Fig. 223)

209. *ibid.*, p. 198

210. *ibid.*, 199

In May 1940, Britain was in need, yet again, for Muslim support in another World War. A newly formed British War cabinet under Winston Churchill, who shared Lloyd's criticism of the previous government's foreign policy, appointed the latter Secretary of State for the Colonies. In October 1940 Lord Lloyd managed to summon to his cause both Leopold Amery Secretary of State for India and Halifax Secretary of State for Foreign Affairs, the latter eager to reverse his faulty appeasement policies. Together they submitted a memorandum to the War Cabinet entitled:

"Proposals that His Majesty's Government should provide a site for a mosque in London [...] a suitable site would cost no more than £100,000 [...] the good impression which the provision of a site by His Majesty's Government would make upon Moslem opinion throughout the world would well be worth the sum involved. [...] The gift, moreover, of a site for a mosque would serve as a tribute to the loyalty of the Moslems of the Empire and would have a good effect on Arab countries of the Middle East".²¹¹

A series of official steps were taken towards accepting the appeal and finally purchasing the land.

On the 24th of October 1940 authorization to allocate money for the purchase was granted, followed by the official announcement in the parliament on the 13th of November, 1940 where in defence of the decision the Egyptian government's donation of a land in the centre of Cairo²¹² "to the British people in Egypt for the purpose of erecting a cathedral",²¹³ was reiterated. (Fig. 224, 225, 226)



Fig. 224 - Kasr al dubara, Cairo

211. Tibawi, (1981, p. 200)

212. In Ismailia square, now the famous Tahrir Square, close to the British High Commission, used as the Egyptian Ministry of Foreign Affairs, for a while and close to the High Commissioner's residence, overlooking the Nile, now the British Embassy.

213. *ibid*, 202



Fig. 225 - Kasr al dubara, Cairo



Fig. 226 - Kasr al dubara, Cairo

The Commissioners of Crown Lands purchased Regent's Lodge with the 2.3 acres it was sitting on in summer 1942. King George VI, dressed in his naval uniform, made a highly publicised visit to Sheikh Ali Abdul Qadir²¹⁴ at Regent's Lodge. Mr Langley Taylor the then assigned architect also appears in a photo with the King and the Egyptian Ambassador on the 6th page of *The Times*, 22 November 1944. (Fig. 227, 228, 229)

²¹⁴ The first Director of the Islamic cultural Centre, an Egyptian Azhari scholar who attained the degree of 'alimyyah (the highest qualification) from Al-Azhar Al-Sharif in Cairo, Egypt, the most prominent centre of Islamic scholarship in the world, as well as a PhD from Berlin and another from London. He started the prestigious academic publication "The Islamic Quarterly" in 1954



Fig. 227 - Royal Visit in The Times 1944



Fig. 228 - Royal Visit in The Times 1944



Fig. 229 - Royal Visit

The royal visit signalled the transfer of the land on the 27th of November 1944. “On behalf of His Majesty” in favour of Hasan Nashaat Pasha, Shaikh Hafiz Wahbah and Rauf Chadirji “for the purpose of enabling a mosque to be built and a Muslim cultural and religious centre to be founded in London for the Muslim community in Great Britain”.²¹⁵

215. *ibid*, 202

Finally in October 1947 the Lord High Chancellor authorized “the London Central Mosque Trust Limited” to act as a charitable body, with six members, all Arab diplomats²¹⁶. Regent’s Lodge has been altered since 1944 to serve as an Islamic Cultural Centre and a temporary mosque. Lectures and seminars ensued and even a publication ‘The Islamic Quarterly’ was launched in 1954. (Fig. 230, 231, 232,)



Fig. 231 - Lecture

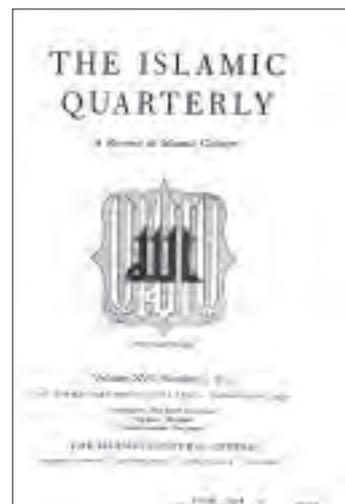


Fig. 230 - The Islamic Quarterly



Fig. 232 - First director of LCM Sheikh Ali Abd-ul Raziq performing a marriage

216. Abdul-Fattah Amr (Egyptian Ambassador), Hafiz Wahbah (Saudi Arabian Minister), Najib Armanazi (Syrian Minister), Nadim Dimishqiya (Lebanese Charge' d'Affaires), Hikmat Abdul-Majid (Iraqi cultural Attache') and Hani Hashim (Trans-Jordanian charge' d'Affaires) "[...] in their capacity as Muslim notables and not as representatives of their governments." Tibawi, (1981, p. 204)

The very same year witnessed the laying of the foundation stone to a design presented by General Omar Ramzy²¹⁷; a Neo-Mamluk design with high walls, a tall ornate minaret, and a prominently large dome with Qur'anic verses inscribed in traditional Arabic script wrapped around the exterior of its drum. (Fig. 233)

The design created mixed reactions; some for it such as the *Country Life* magazine of March 1964: "The original Regent's liking for oriental domes, evinced in his Brighton Pavilion, and the welcome variation from monotonous rectangularity offered to London's skyline by such exotic shapes, are factors in favour of allowing the mosque [...] The LCC would be acting properly and consistently with planning policy in seeking to prevent erection of such a high building in this position....Nevertheless, this may well be an occasion when the visual interest of these exotic architectural forms, prominent as they would be, might appropriately add to the picturesque character of Regent's Park scenery while symbolising the comprehensive nature of the Commonwealth's religious sympathies."²¹⁸ (Fig. 234)

However, many were against it, particularly those whose opinions legally mattered. The Crown Estate Commissioners and the Royal Fine Arts Commission blocked Ramzy's design. The letter from Godfrey Samuel, RFAC Secretary's to LCC Architect reads:

"...the erection of the mosque of this size and scale...would directly conflict with the agreed policy for protecting the perimeter of Regent's Park and that the scheme should be radically reconsidered [...] The Commission has no objection in principle to the adoption of an Islamic style for the building, but it does not consider the present design, either as whole or in its parts is equal to the best in that tradition, nor worthy of this important site."²¹⁹



Fig. 233 -General Omar Ramzy's design proposal



Fig. 234 -Royal Pavillion, Brighton

217. The correct name being General Mohammed Ramzy Omar, born 1911, Egypt Graduated 1939 from the department of Architecture, Faculty of Engineering, Fuad I University (now Cairo University). He worked for the Egyptian Armed Forces until 1960, which explains his military rank.

218. Saleem, (forthcoming, Ch. 4, p. 8)

219. *ibid*

This rejection was further cemented by the reply from the Ministry of Housing and Local Government: "...that while the 'Islamic style' of the building was not in itself objectionable in relation to the Nash terraces, the proposal was simply too large and cumbersome, 'for anything approaching a happy relationship to be achieved.' The planners noted that the use of 'exotic' styles in English architecture were usually 'small in scale, having the character of follies or eye-catchers.'"²²⁰ The repeated refusal for planning permission, and the Suez Crisis in 1956 blocked the realization of the project for more than another decade.

In 1968 the ambassadors of Saudi Arabia, Pakistan, Lebanon and Kuwait, in their capacity as members of the Central Mosque Trust Ltd, revived the project, with a new approach. An international competition was organized, with new guidelines, clearly taking the former objections into consideration "[...] a successful design would have to pay due respect to the Nash Terraces and the character of Regent's Park".²²¹

The competition committee made clear its desire to acknowledge the concerns of the RFAC, while attempting to create an unmistakable image of a mosque, perceived, mainly by Muslims, as the central place of Muslim worship in London "...reflective of traditional Mosques in which they have worshipped in their own countries."²²²

In my opinion, this approach was detrimental to an otherwise excellent opportunity. It is more like asking an immigration officer to pick an outfit from your bag, which he thought would not offend the British public!

The jury consisted of "Sir Robert Mathew, President of the Royal Institute of British Architects, A. Ahd from Pakistan and L. Blanco Soler from Spain".²²³ The brief demanded

- a) mosque
- b) Islamic Cultural Centre including a library, conference rooms, and cafeteria
- c) Staff living accommodation, as well as an overflow space, to increase the mosque capacity during Eid prayers.

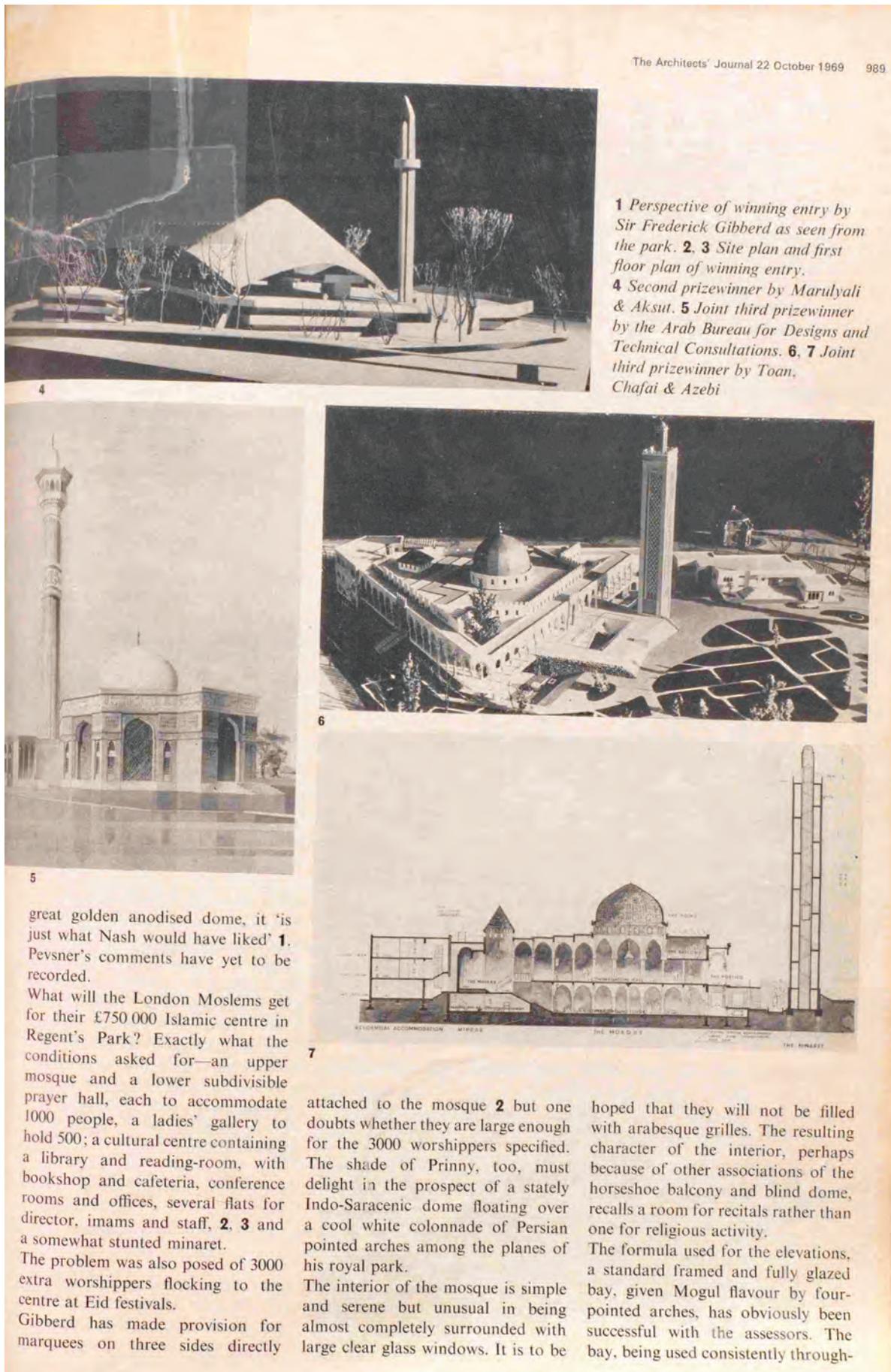
The total submission amounted to 52 entries from the UK, as well as, 17 other countries. The first 4 places were awarded prizes. (Fig. 235)

220. *ibid*

221. *ibid*

222. *ibid*

223. Holod and Khan, (1997, p. 230)



The Architects' Journal 22 October 1969 989

1 Perspective of winning entry by Sir Frederick Gibberd as seen from the park. 2, 3 Site plan and first floor plan of winning entry. 4 Second prizewinner by Marulyali & Aksut. 5 Joint third prizewinner by the Arab Bureau for Designs and Technical Consultations. 6, 7 Joint third prizewinner by Toan, Chafai & Azebi

5

great golden anodised dome, it 'is just what Nash would have liked' 1. Pevsner's comments have yet to be recorded. What will the London Moslems get for their £750 000 Islamic centre in Regent's Park? Exactly what the conditions asked for—an upper mosque and a lower subdivisible prayer hall, each to accommodate 1000 people, a ladies' gallery to hold 500; a cultural centre containing a library and reading-room, with bookshop and cafeteria, conference rooms and offices, several flats for director, imams and staff, 2, 3 and a somewhat stunted minaret. The problem was also posed of 3000 extra worshippers flocking to the centre at Eid festivals. Gibberd has made provision for marquees on three sides directly

7

attached to the mosque 2 but one doubts whether they are large enough for the 3000 worshippers specified. The shade of Prinny, too, must delight in the prospect of a stately Indo-Saracenic dome floating over a cool white colonnade of Persian pointed arches among the planes of his royal park. The interior of the mosque is simple and serene but unusual in being almost completely surrounded with large clear glass windows. It is to be

hoped that they will not be filled with arabesque grilles. The resulting character of the interior, perhaps because of other associations of the horseshoe balcony and blind dome, recalls a room for recitals rather than one for religious activity. The formula used for the elevations, a standard framed and fully glazed bay, given Mogul flavour by four-pointed arches, has obviously been successful with the assessors. The bay, being used consistently through-

Fig. 235 - Architect's Journal Covered the finalist entries

Sir Frederick Gibberd came in the 1st place. He adopted “one composition to underline that Islam is not just a religious observance but a way of life.”²²⁴ (Fig. 236, 237, 238)



Fig. 236 - Architect's Journal Coverage

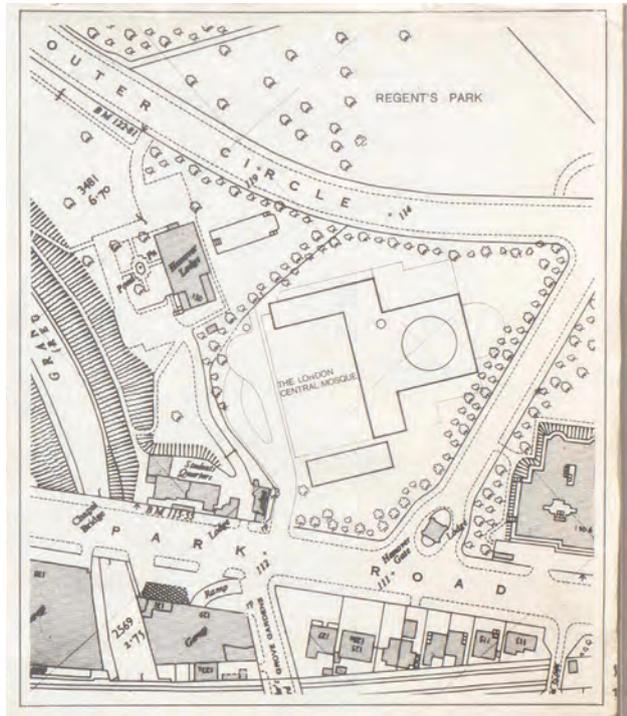


Fig. 237 - Plan

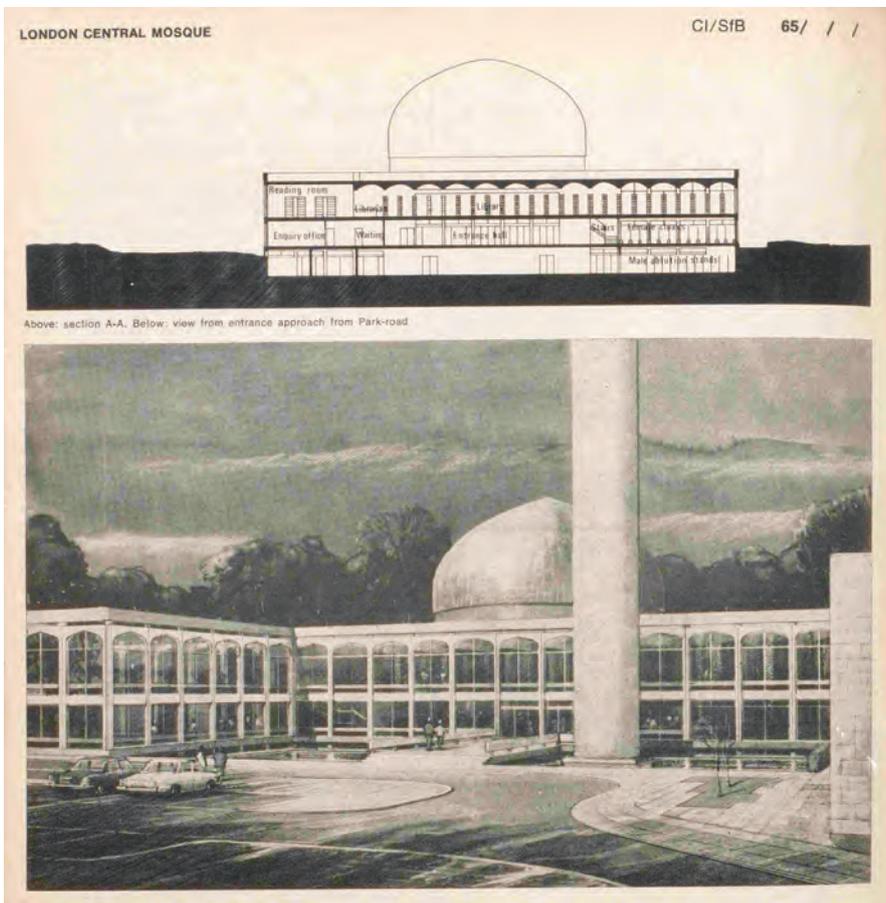


Fig. 238 - Section/ illustration

224. Riba Journal, (vol. 83, no. 6, 1976 June, p. 228 – 223)

Many architectural magazines reviewed the competition with a general conclusion that the entries including the winning prize were disappointing and lacked conviction. The Architectural Journal's issue on the 22nd of October 1969 specifically raised a question mark in response to Gibberd's justification for his entry: "Just what Nash would have liked?" (See Appendix 16)

The credit for the architecture and engineering of the London Central mosque goes to Gibberd & Co. Ltd as the Architectural Consultant, Posford Pavy and Partners, for structural engineering services, John Watson and Carter as the Quantity Surveyor and John Laing Construction Ltd as the main contractor.

Construction on site started in 1974 by "John Laing Construction, one of Britain's leading building firms and the builders of such notable ecclesiastic landmarks as Coventry Cathedral and Bristol's Roman Catholic Cathedral [...] the building was formally handed over by Sir Maurice Laing to the chairman of the Central Mosque Trust, his Excellency Mr Nadim Dimechkie, the Lebanese Ambassador, in July last year"²²⁵

The 70 years old dream of a mosque "Worthy of the great traditions of Islam and the dignity of the British Empire which counted the largest numbers of Muslims in the world"²²⁶ was finally achieved, wasn't it?

225. Architectural Association Annual Review, (1979, p. 81)

226. Tibawi, (1981, p. 199)

Architect

Sir Frederick Gibberd (1908 – 1984) Coventry, Warwickshire.

He studied architecture at Birmingham School of Architecture. He established his practice in 1930, and championed modern architecture, through a number of professional and educational institutes. He was a member of the Modern Architectural Research Group (MARS) established in 1933, and the Royal Fine Arts Commission (1950-70).²²⁷

He was appointed principal of the Architectural Association School of Architecture (1942-44), where he “taught Powell and Moya and Neville Condor, who were to become the vanguard of post-war modernism, Condor going on to design the Ismaili Centre in 1985.”²²⁸ Gibberd’s career produced a range of buildings, which enriched the architectural discourse of his time like the daring and truly avant-garde Liverpool Cathedral of 1962.

Gibberd presents us with an overall evaluation of himself in an interview with Radio Times 6-12th August 1983:

“Had I been less interested in people and more interested in building a monument, I’d probably have been a better architect”.²²⁹

²²⁷. Same period as when the Central London competition took place?

²²⁸. Saleem, (forthcoming, Ch.4, p.11)

²²⁹. *ibid*, p. 10

Plan and general layout

The building’s original design was a U-shape arranged around a rectangular forecourt, formed by a main L-shaped building containing the auxiliary prayer hall, toilets and ablution facilities on its lower ground floor, as well as, the main entrance foyer, the main prayer hall, its two open-air terraces, on the ground floor level. This flank marks the SE boundaries of the forecourt. The NE boundary is marked by the L-shape’s slimmer and longer flank, housing the cafeteria and services on its lower ground floor level, the administrative offices on its ground floor and the library on its final floor. The U-shape mass is complete by the presence of a detached slim rectangular block, marking the SW boundary, housing the residential quarters consisting of flats for the director and the Imam(s) on the ground and first floor levels. (Fig. 239)



Fig. 239 - Coverage - Plans

A later addition to the plan, in the form of a two storey slim rectangle on the forecourt's NW side, fully seals the enclosure. Thus, transforming the forecourt into a courtyard (28.35m L * 32.0m W) fit to receive 1228 worshippers. This relatively recent annex was constructed in 1994. King Fahd of Saudi Arabia, to offer educational and more administrative spaces, donated the cost. The main entrance is perpendicular to Park Road. Cars drive down a ramp leading to the car park underneath the courtyard. Pedestrians enter through a parallel entrance linking the road to the courtyard from the corner between the SW and the NW sides of the building passing under a very tall concrete cross-vault, also added in 1994. Two more pedestrian entrances are available; one from the Outer Circle and the last from Hanover Gate Road. (Fig. 240, 241, 242, 243, 244, 245, 246)



Fig. 240 - Regents Park Mosque



Fig. 241 - Regents Park Mosque LCM



Fig. 242 - LCM courtyard entree



Fig. 243 - Portal arch



Fig. 244 - courtyard



Fig. 245 - minaret



Fig. 246 - courtyard elevation

Interior

Once in the courtyard, worshippers must veer right to enter the L-shaped block on the ground floor level, into a single height (2.50m H) spacious main foyer (195 worshippers). (Fig. 247)



Fig. 247 - courtyard elevation

Ladies must turn right to take two flights of stairs up to a mezzanine, which is their prayer gallery (28m L * 6.40m W) offering space for 245 worshippers. Gentlemen continue straight forward into the main prayer hall, through a single height antechamber (above which is the women's gallery), where they can take off their shoes and store them neatly on side racks. (Fig. 248)



Fig. 248 - courtyard elevation

The main prayer hall is rectangular in shape (28.35m L and 25.2m W) with room for 965 worshippers²³⁰. The first to see upon entry is the qibla wall, consisting of 9 identical precast concrete frames (3.15m L * 8.15m H) resembling a four-cantered arch, erroneously described as Iranian or Islamic, sitting on two columns “cast with Derbyshire spar aggregate and white cement and have a smooth deep-ground finish”.²³¹ (Fig. 249)

230. At 0.74 sqm/person

231. *Concrete Quarterly*, (no. 115, 1977 Oct/Dec, p. 37)



Fig. 249 - Main Prayer Hall

The arches are ill-studied and inaccurate copies of what they claim to represent. The mihrab and cantilevered pulpit, occupy the centre unit. The mihrab is but a brass screen of parallel solid bands with Qur'anic inscriptions out of proportion in a very naïve way, echoing the four-centred arch twice and sandwiching a star shape geometrical pattern. The pulpit is a protruding balcony accessed from the back. (Fig. 250)

The 8 other units are filled with plain solid panels, slightly recessed and finished in white mosaic, while the actual frame maintains its Derbyshire Spar aggregate finish. The sidewalls (NE and SW) are each made of 8 similar units, with a little less than 1/3 of their height sealed with opaque folding doors, painted in dark brown. The remaining height is filled up with clear glazing, allowing gentle light and views to Nash's Terrace on one side and Regent's Park treetops on the other. (Fig. 251)



Fig. 250 - Mihrab

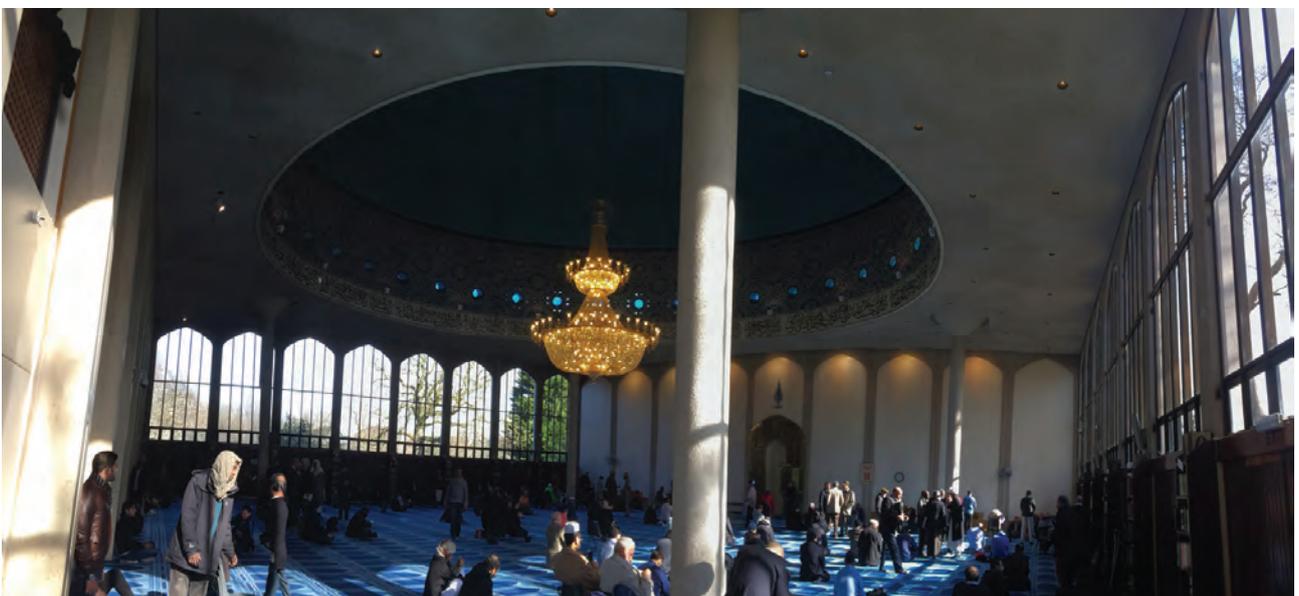


Fig. 251 - Prayer Hall

Once open, the folding doors connect the main hall to open-air terraces on either side. They are used as overflow areas ready to receive 748 more worshipers. The full capacity of the mosque with its overflow spaces is 4000 worshipers. The back wall is identical to the qibla wall in length, albeit the three central units are open forming the entrance to the hall and the 6 other units are solid up to the same height of the folding doors, above which the 9 units are filled with wooden screens giving privacy to the ladies. (Fig. 252)



Fig. 252 - Prayer Hall

The main prayer hall is covered with a flat ceiling 8.15m high and interrupted only by the 4 mushroom columns, bearing a drum on top of which sits the dome making the height up to its centre 25m. (Fig. 253)

The drum is pierced with 32 tilted roundels (see section) each surrounded by 8 smaller openings around it. The drum is internally decorated with a band of Qur'anic inscriptions in matt golden colour on an off-white background (see appendix for full account of verses) followed by a wider band of geometrical patterns above it, based on varied-in-size sixteen sided stars "profiled fibrous plaster painted in shades of blue".²³² (Fig. 254)

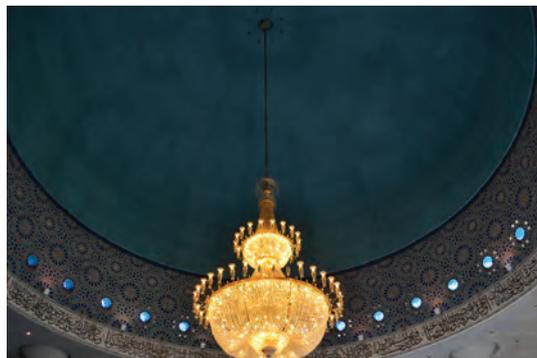


Fig. 254 - Ceiling and chandelier



Fig. 253 - Column

232. *ibid.*, p. 39

Sakr, (2010, p. 85) reports a slightly different colour scheme “[...] bright blue, turquoise, white and orange colours”. Upon close inspection I agree with Sakr’s description. 16 shallow ribs divide the interior of the dome painted in turquoise.

From the entrance foyer, turning left leads to the administrative offices on the ground floor, and connects the entrance hall to the pedestrian NE entrance of the mosque overlooking the Outer Circle. Grand stairs connect the foyer to the toilets, ablution facilities, extra auxiliary prayer hall offering space for 965 worshippers, the canteen and car park, on the lower ground floor. (Fig. 255, 256)



Fig. 255 - interior



Fig. 256 - interior

“The volumetric disposition of the building is governed by a module of 3.15m (10 ft. 4 in.), a rationalized unit (based on standardized norms adopted in the building industry at the time) which testifies to the architect’s concern with the use of modern technology.”²³³

233. Holod and Khan, (1997, p. 232)

Facades

The facades are all typical, due to the repetition of the precast concrete frames, previously mentioned in the interior, and its continuous expression from the interior to the exterior. However, contrary to the majority of the facades' fully glazed frames, the SE façade frames containing the qibla wall and the mihrab's cylindrical protrusion, have a solid infill finished in white mosaic. (Fig. 257, 258, 259, 260)



Fig. 257 - Exterior view



Fig. 258 - Exterior panorama



Fig. 259 - Exterior panorama



Fig. 260 - Exterior panorama

The general height of the building, measured from the courtyard level to the top of the precast concrete parapet is 9.5m, which is 25 feet lower than Nash Terraces. The main golden-anodised dome (20m in diameter and 25m in height), as well as the single balcony white minaret (43m) are the only exceptions. A comparison between Gibberd's drawings shown in different architectural publications, and the mosque after construction, as we can see it today, reveals the design development after the competition and before construction. The detail of the glazing of the precast frames, as published in the AJ's 22nd of October, 1969 article "Just what Nash would have liked?" display cross-like metal sections as opposed to the four parallel vertical sections with small window frames opening outwards that we see today. (Fig. 261)

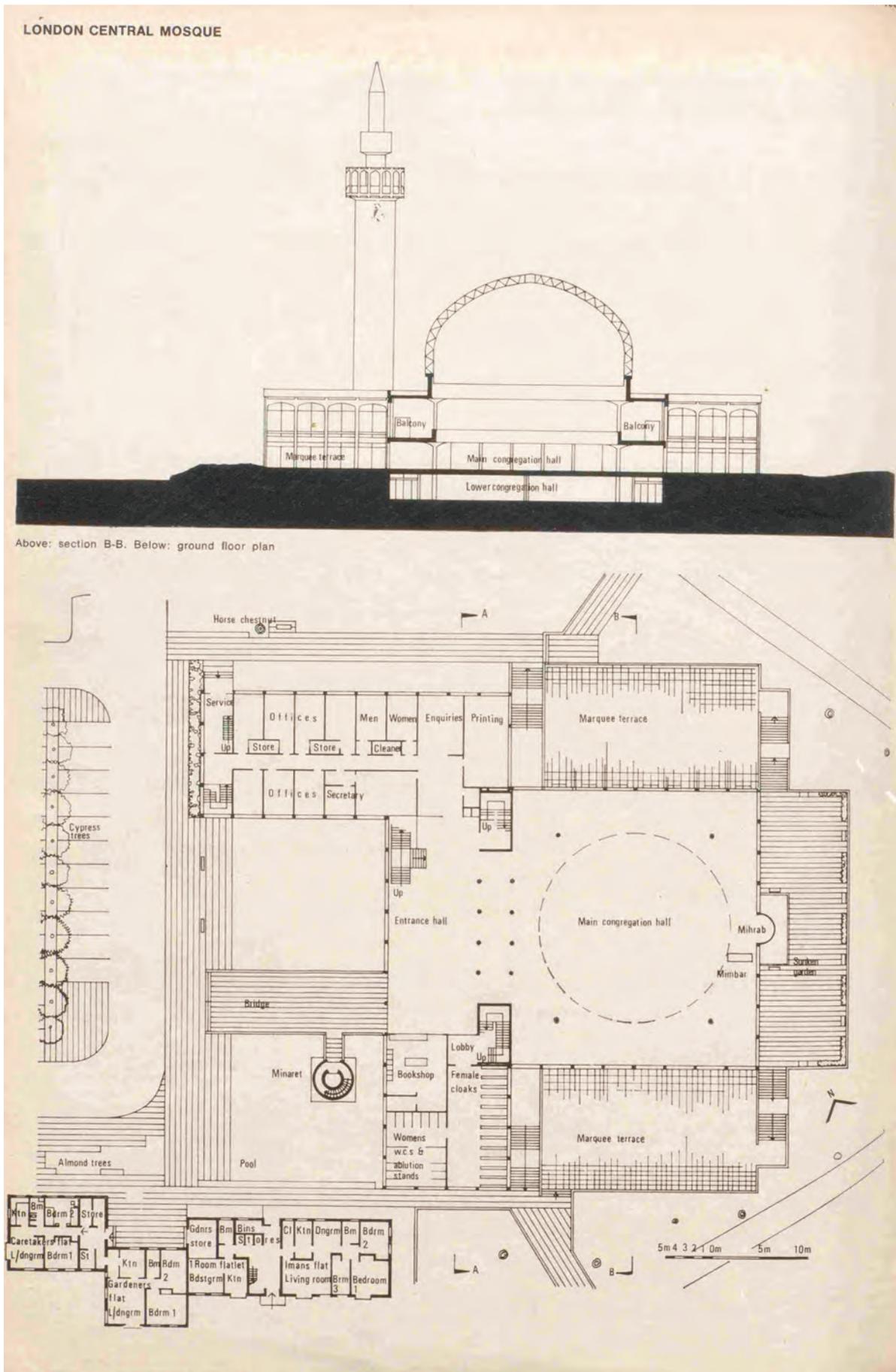


Fig. 261 - Plans and section

Other differences include replacing the Ottoman pencil-like ending of the minaret with a copper cap bearing three varied copper spheres on top of one another finally topped with a crescent with a tilted opening towards the NE. Two pools of water spanned with a bridge, leading into the main foyer directly from an over-ground parking area were obviously replaced with the solid courtyard. The residential block plan has also been modified. Last but not least the erroneous orientation of the building, due to a miscalculation of the direction of the qibla, was miraculously rectified through the royal commissioners flexibility and willingness to changing the building boundaries.

Structural System and materials

The building attained stability and soundness through a number of structural systems and materials. The roof structure was a heavily reinforced slab (28m L * 25m W * 0.6m thick) with a circular opening in its centre (20m diameter) sitting on the peripheral pre-cast concrete frames. Standing on a piled foundation, 4 concrete mushroom-headed columns, 1500 mm in diameter at the lower ground floor level, reduced to 500 mm diameter at ground floor level, carrying a drum consisting of “32 precast curved Lytag light weight aggregate panels, with angled circular holes to receive windows, which were produced in Hampshire”.²³⁴ 8 tubular steel ribs, forming the four-centred arch profile designed by the architect, form the dome sitting on top of the drum. To add more to the concoction of structural systems and materials “The cladding of the dome comprised radial laminated timber joists, two thicknesses of 10 mm tongued and grooved boarding and felt. [...] the staircase work was carried out with precast terrazzo units, the treads being 50mm thick and the risers 38mm thick [...] toilet and ablution areas were cubicled by the use of precast terrazzo partitions [...] the terrazzo used throughout the contract was a pale cream colour and was made up of Botticino Marble aggregate in a lightly tinted matrix. [...] The paving in the entrance consisted of Brescia Aurora conglomerate Marble cut into 600mmx300mm slabs and laid in a broken joint pattern”²³⁵ (Fig. 262, 263, 264, 265, 266, 267)

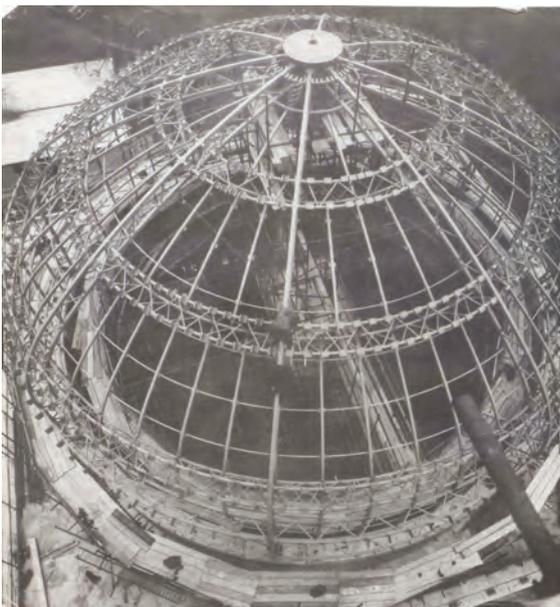


Fig. 262 - Dome construction

²³⁴. Architectural Association Annual Review, (1979, p. 85)

²³⁵. *ibid*, p. 86

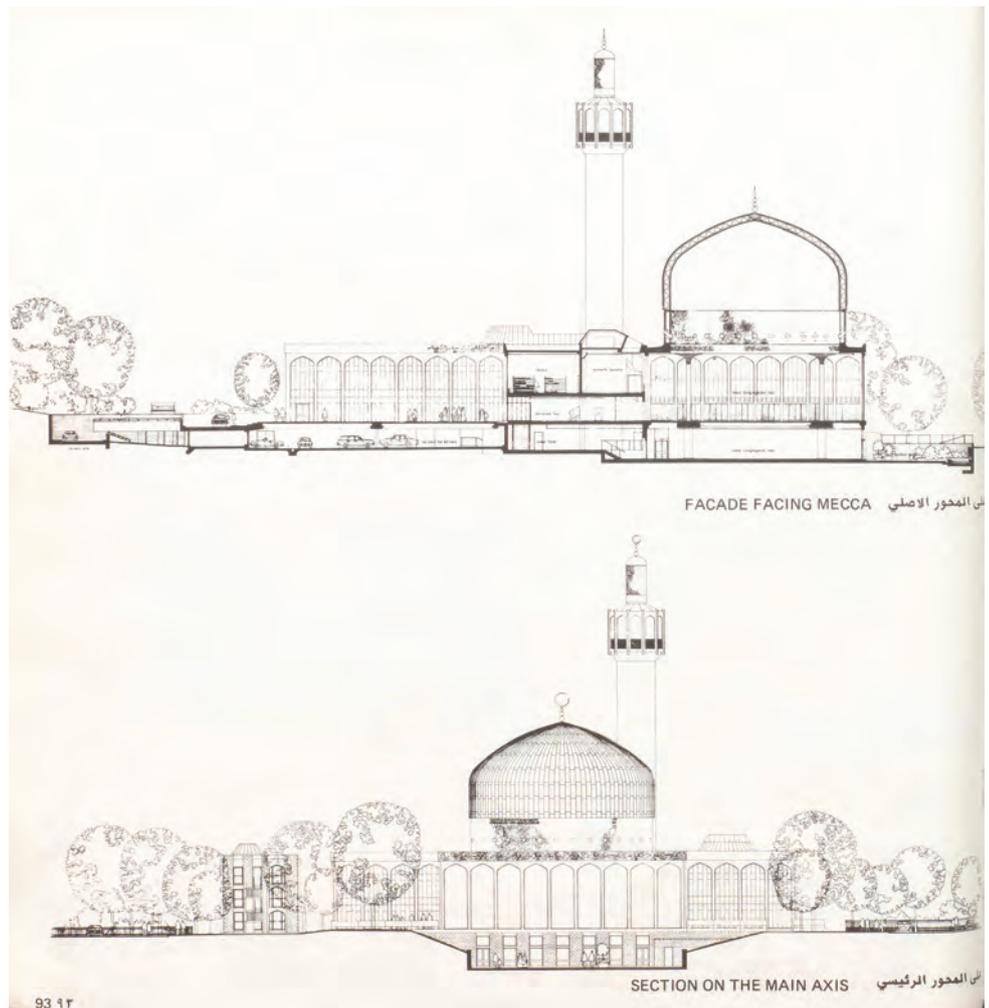


Fig. 263 - Sections

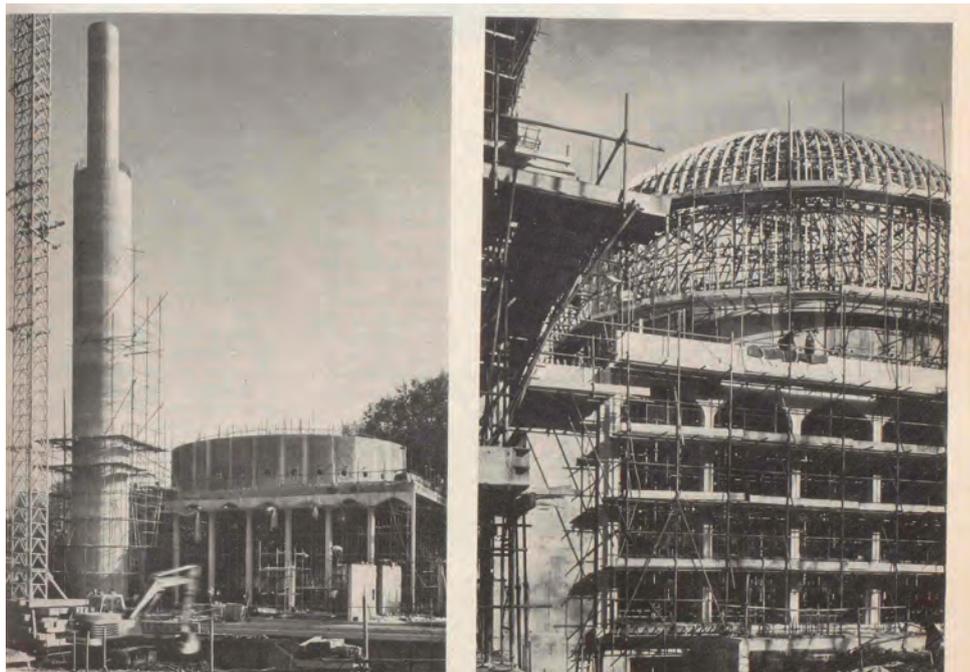


Fig. 264 - Published construction details

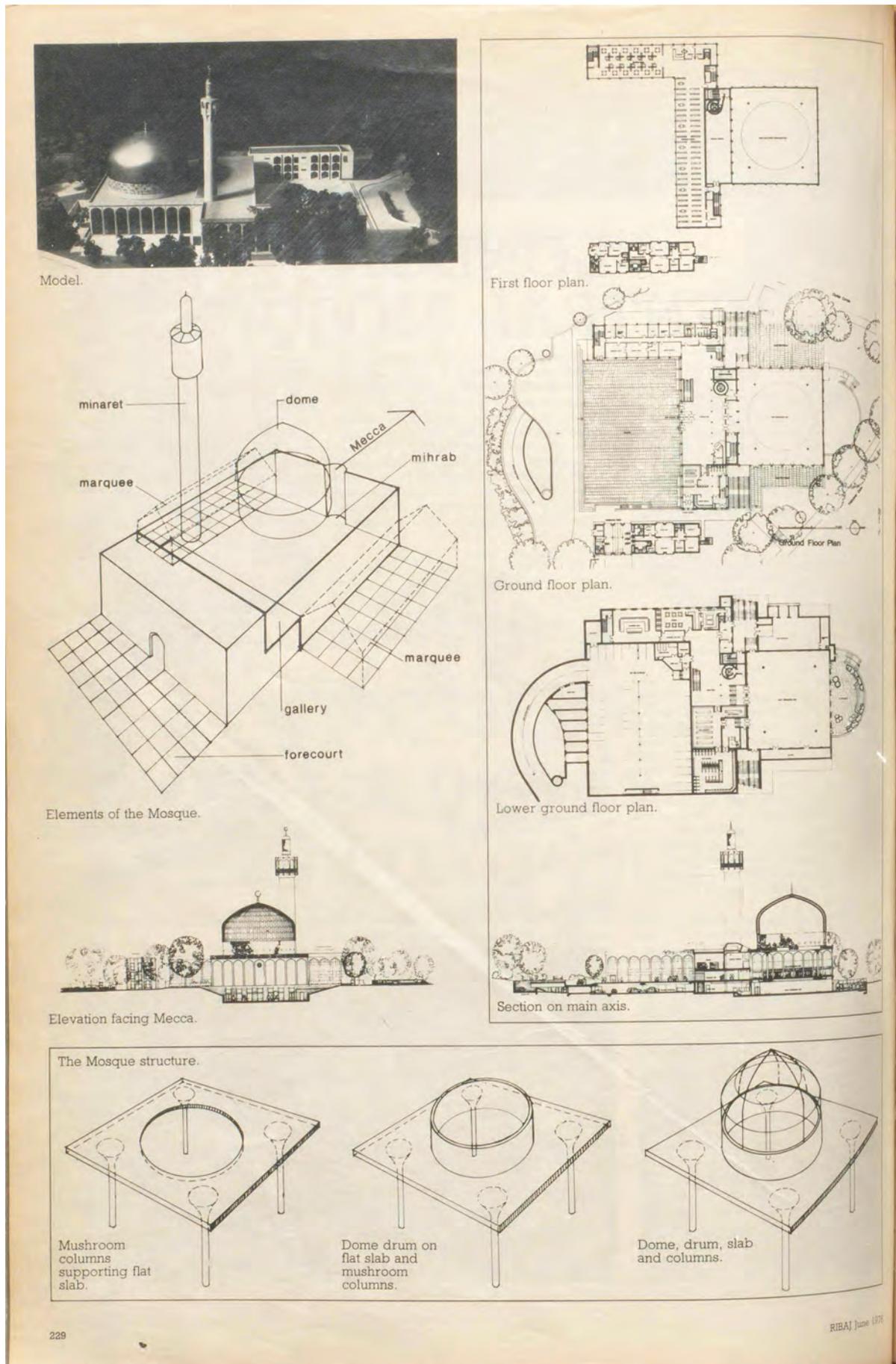
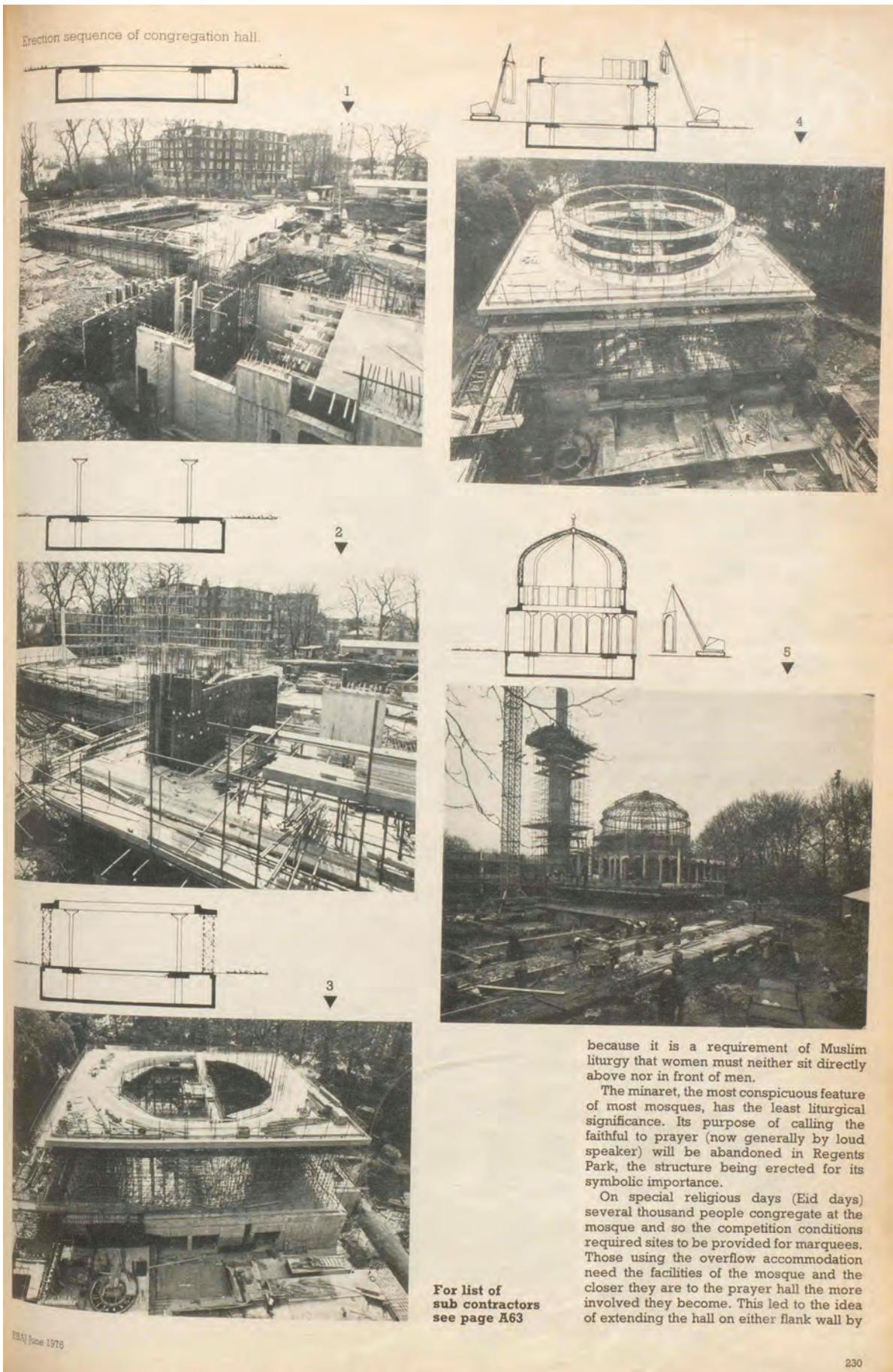


Fig. 265 - Published plans, section, layout



because it is a requirement of Muslim liturgy that women must neither sit directly above nor in front of men.

The minaret, the most conspicuous feature of most mosques, has the least liturgical significance. Its purpose of calling the faithful to prayer (now generally by loud speaker) will be abandoned in Regents Park, the structure being erected for its symbolic importance.

On special religious days (Eid days) several thousand people congregate at the mosque and so the competition conditions required sites to be provided for marquees. Those using the overflow accommodation need the facilities of the mosque and the closer they are to the prayer hall the more involved they become. This led to the idea of extending the hall on either flank wall by

Fig. 266 - Construction process

Furnishings and fixtures

A grand crystal chandelier suspended from the centre of the dome lights the main prayer hall, in addition to recessed spotlights distributed all over the flat ceiling. There are no wall mounted lighting units, only fans, speakers, CCTV units, wall clocks, prayer-times' electronic boards and picture frames –usually of Qur’anic inscriptions- are found on the walls. Nine smaller crystal chandeliers light the ladies’ gallery, and longitudinal ceiling mounted units. Bookshelves can be seen leaning on the precast frames in between the folding doors. Folding movable chairs for the elderly –who cannot pray standing- are made available at the two extremes of any prayer rows.

Environs

“[...] what had [importance] apart from the park itself , were the splendid belt of mature trees surrounding the site and the dominant form of Nash’s adjacent Hanover Terrace”.²³⁶ These trees are the only significant feature in the mosque environs. The building was designed taking into consideration the protected belt of trees, separating the site from Hanover Gate and the Outer Circle. The respect shown by the designer for the precedence and significance of such trees paid off in terms of making the visual presence of the entire building lighter on the eyes. Their presence may prove even more valuable in any appraisal of the significance of the mosque, if designation is ever considered. (Fig. 268, 269)



Fig. 268 - External environment



Fig. 269 - External environment

²³⁶ Gibberd, *Islam Comes West*, (vol. 123, no. 8, 1977 Aug., p. 29).

Style

Post-modern, if any! Gibberd's design is confused between his modernist approach, and the inaccurate so-called historicist elements. Gibberd was either too lazy, or he fell victim for an imagined dichotomy between what is seen as "Islamic" symbolic language which would alone make the mosque visually recognizable on the one hand and the time and place contextual ever-changing requirements. Perhaps he did not know better, and in that he is definitely not alone. Many Muslim patrons, clients and even architects fall for the same delusion, which Gibberd himself expresses as a justification which shows the he himself was not at ease with his design.

"The London Mosque poses in a special way the problem of 'language'. In linguistic terms it had two things to do: to be spiritual home to the Moslems living in this country and to represent Islam and the Islamic culture to everyone else. Because of the different relationships which Muslims and Christian traditions hold towards culture (and thence towards Architecture), the first of these programmes is easier to fulfil than the second. The Muslim religion is based on acceptance of a set of eternal truths. A thousand and more years ago the acceptance of these truths worked out a set of architectural forms which embodied them—and this was it: there was no motive to depart from those forms, which acquired the imperative of a National Flag. By contrast in Christianity, an unchanging Divine Truth enters into a continuous dialogue with the changing secular world and this gives rise to a culture which is not static but evolving."²³⁷

Confusing the absolute principles and immutable laws on one hand and the diversity of possible manifestations in different times and places is a fundamental misunderstanding of Islam and thence the architecture(s) of Islam. But Gibberd's superficial knowledge of Islam and its architecture, is not the only reason for his design to be described as "Pastiche".²³⁸ As a modernist at the forefront of the movement both in practice, theory and education, he should have known better than mix and match structural systems, finishes and materials the way he did, and without compelling reasons. Perhaps that's why he said to have "lost his nerve".²³⁹

The dome construction, is a good example, for it did not comply with the long and fine history of dome construction, especially within the Islamic tradition, but nor has it complied with basic modern principles of honesty and clarity. And the same thing could be said of the minaret it terms of its position within the general layout, its relationship with the dome, the false structural logic, the reductionist approach to its function and the criminal treatment of its aesthetics. "Just the minaret and the golden copper dome of the mosque are visible across the park, providing a subtle invitation to sample the flavour of the East which the complex, unhappily, fails to fulfil on closer inspection."²⁴⁰

However, it must be said that in dealing with the mosque's utilitarian needs, Gibberd was indeed successful. "[...] modular, extendable, and relatively open planning".²⁴¹

²³⁷. *Architectural Review*, (vol. 162, no. 967, 1977 Sept., p. 145)

²³⁸. *Home and Garden* 32 Sep. 1977

²³⁹. *ibid*

²⁴⁰. *Building Design*, July 8, 1977, p. 9

²⁴¹. Bealieu and Roberts, ed. (2002, p. 87)

Condition today

The building is in need of some repair. The dome and the minaret's cap need to be repainted. The NE and NW sides of the dome are particularly suffering from weather. The exterior walls of the lower ground floor level need repainting, and green mould needs to be cleaned from some of the elements finished in the Derbyshire spar aggregate. A false folding door, on the NE side needs repainting, and large areas of the paving around the building need cleaning or replacement. The interior is in better shape, and the ablution and toilet facilities are currently being refurbished. The canteen also needs attention. The car park and the ramp leading to it are in good shape. (Fig. 270, 271, 272, 273)



Fig. 270 - External conditions



Fig. 271 - External conditions



Fig. 272 - External conditions



Fig. 273 - External conditions

Chapter 8: Conclusion

8.1 Is the Mosque in Britain misunderstood?

The mosque is misunderstood by many British Muslims, as well as by non-Muslim Britons.

The mosque is Islam's most prominent physical expression, and as such, it must be Islam's most prominent physical expression of learning from and celebrating diversity. (See section 1.3)

The design process of the mosque in Britain is hijacked and deformed by identity polemics, local and world politics. Mosque architecture should not be taken hostage by the real and pertinent problems of extremism, Islamophobia, ethnocentrism, homesickness and confused loyalties, when in fact it's capable of offering solutions for all of the above. (See section 4.4)

If British Muslims, the chief people responsible for producing mosques in Britain, continue to misunderstand what mosques stand for, continue to misinterpret and misrepresent them architecturally, then there should be no surprise in the outcome being misunderstood, especially by everyone else.

A better understanding entails, dropping irrelevant, inaccurately romanticized, reactionary and defensive architectural language in favor of free thought, aiming to discover yet a new potential and manifestation of what Muslims believe is a perpetual and evergreen religion, architecture and building typology.

Mobilized by a better understanding of the essence of the mosque, especially in a British context, British Muslims should be capable of producing new purpose-built mosques with outstanding significance. This would quiet down antagonism, agitation, confrontation and disunity to a minimum, and see the purpose-built mosque claim its real status within a richer British heritage.

The 'Islamization of Space'²⁴² is yet another reason why the mosque in Britain is misunderstood. The possible threat to British Heritage, through the conversion of historical buildings cannot be overlooked. A good example is the controversy caused by converting La Neuve Eglise,²⁴³ to the Brick Lane Jamme Masjid 1976.

In order to accommodate 600 extra worshipers, who used to pray on the street, "[...] substantial modification, reasonable to mosque members but offensive to local conservationists"²⁴⁴, ignited heated debates, the most known being the ones between architectural historian Dan Cruickshank, an influential member of Spitalfields Historic Buildings Trust, and Raphael Samuel a social historian and local resident. This should remind mosque patrons, committees and congregation that a building type, which may be seen as a threat to heritage, would face difficulties in being accepted as

242. Eade, (1996, p. 217)

243. Protestant chapel erected in 1743 by London's Huguenot community, later used a Wesleyan Methodist chapel 1809 - 1819, and then as the Great Synagogue, used by the Jewish Machzikei Hadath Society. G II* Listed

244. *ibid* p. 221

heritage itself. A better understanding of Islam's priorities and architectural tolerance would spare the converted mosque typology a lot of misunderstanding due to unnecessary loss of fabric, or the heavy-handed change of character brought about by a 29m high phallic structure in the name of Islam.

8.2 Is the mosque in Britain Under-studied?

Despite the fact much is written about Islam and Muslims in Britain, little is written about mosques in Britain. Apart from snippets in books and magazines describing some mosques scattered here and there, usually echoing a single and not very credible source, nothing scholarly is available. Sporadic data is available in recent studies and books about British Muslims, but they hardly offer any architectural or conservation insight, not to mention the mosque as British Heritage. A few books about mosques around the world or mosques in the 'Western' world do exist but they offer little more than descriptions of particular famous mosques like the London Central mosque. There are only two exceptions; a thesis by Mamdouh Sakr titled "The Mosques of Britain (How do British Muslims express their identity?)" and more importantly a forthcoming book commissioned by English Heritage, and authored by Shahed Saleem, with the working title of "The British Mosque: An Architectural and social history". I have been allowed, thanks to the generosity of the author, to read two chapters of this unpublished scholarly work on British mosques.

Further proof to the subject of The Mosque in Britain being under-studied is the absence of the following:

- Definitive lists and exact statistics
- Proper surveys and drawings
- Proper photo archives
- Definitive histories and reference books
- Specialized Scholarship and interest groups
- Peer-reviewed journals
- Lectures and conferences

It is hard to think of an under-studied building typology as heritage.

8.3 - Is the mosque in Britain Under-valued?

Significance

“English Heritage’s Conservation Principles defines [significance] as ‘the sum of the cultural and natural heritage values of a place, often set out in a statement of significance’.”²⁴⁵

Value is defined as: “an aspect of worth or importance, here attached by people to qualities of places.”²⁴⁶

In Britain four main values are examined in assessing significance; Evidential,²⁴⁷ Historical,²⁴⁸ Aesthetic,²⁴⁹ and Communal²⁵⁰ values.

Many mosques have a high Evidential value, due to their ability to give us highly detailed accounts of past human activity, namely of British Muslims, foreign Muslim dignitaries and diplomats. This is especially true in the case of mosques, which kept archives of their minutes of meetings, accounting records, and photos of their different activities, etc.

The East London Mosque,²⁵¹ and the three case studies presented in this thesis are good examples of Evidential value. It is fair to say that they are not the only ones, we will never know unless we look closely.

The Historical value of some mosques like the Shah Jehan, Brougham Terrace and the London Central mosque is established. They are places, which combine the names and acts of Muslim and non-Muslim British dignitaries, architects, and associations. The Brick Lane Jamme Masjid is in a way a continuation of the history of minorities in the Tower Hamlets, East London, and many of the Welsh mosques could be considered a record tracing the settlement of Somali and Yemeni seamen in British port towns and cities. Almost every mosque, especially early ones, if studied, will most probably help filling in blank spaces in the history of Islam, immigration and the development of the religious landscape in Britain. However, such facts have not figured as much as they should in assessing the significance of the mosques mentioned.

The Aesthetic value of mosques in Britain is not high. Only a few mosques can make such a claim. This is an area where future mosque builders must take into account. Heritage is a live document and it is never too late to change the status quo.

The Communal value of mosques is also not very high. British Muslims are a minority within the

²⁴⁵. Conservation: An Evolving Concept. 2015. [ONLINE] Available at: <http://www.buildingconservation.com/articles/conservation/conservation.htm>. [Accessed 28 April 2015].

²⁴⁶. *ibid*

²⁴⁷. The potential of a place to yield evidence about past human activity. *ibid*

²⁴⁸. The ways in which past people, events and aspects of life can be connected through a place to the present - it tends to be illustrative or associative. *ibid*

²⁴⁹. The ways in which people draw sensory and intellectual stimulation from a place. *ibid*

²⁵⁰. The meanings of a place for the people who relate to it, or for whom it figures in their collective experience or memory. *ibid*

²⁵¹. A book titled “The Making of the East London Mosque, 1910-1951” edited by Humayun Ansari, 2011, is largely minutes of the London Mosque Fund and East London Mosque Trust LTD

British community, with very few mosques actively reaching out to non-Muslim British people. Furthermore, the sectarian management of the majority of mosques, limits meaning and memory of each mosque to a particular congregation, usually a minority within the minority. Outreach is an area, where British Muslims need to exert effort if they want the larger community to relate to their mosques, as repositories of positive collective memory.

Listing

Mosques are hardly represented in the National Heritage list for England (NHLE).

The Shah Jehan mosque, Woking, along with its separately listed entrance wall, is the only building listed because of it being a mosque. The Muslim Institute, Liverpool, 8 -10 Brougham Terrace, is listed as a Georgian terrace with a shy mention of its history as a mosque. Other listed mosques are listed due to other reasons apart from them being mosques. For example, Al-birr Community Centre and mosque, is listed in its former capacity as The Union Crescent Congregational Church at Margate, the New Peckham Mosque, formerly Church of St Mark, the ShahJalal Jami Masjid, formerly Temple Row Methodist Chapel, Bradford, Keighley, the Brick Lane Jamme Masjid, formerly the Great Synagogue, at Tower Hamlets, the Jamia Mosque Farooq-E-Azam, formerly the Baptist Sunday and day school, in Burnley. The South Wales Islamic Centre, Alice Street, is the only mosque listed on the National Monuments Record of Wales (NMRW).

No listings in Scotland or Northern Ireland were found.

I do agree that listing more of the majority of existing mosques, based on mainstream conceptions of value and significance is almost unthinkable. However, early attempts to build mosques should be treasured and should not be deprived of acknowledgment and statutory protection based on their poor significance according to narrow conceptions of value. Early mosques belong to the “‘Tin tabernacle’ phase in the life of many longer established faith communities and it would be unfortunate if all of these early buildings disappeared without due recognition of their cultural or architectural significance.”²⁵²

Such mosques should be credited value, based on context, rarity, historical value and the uniqueness of their architectural genealogy.

But apart from this category, the fact that mosques are under-studied, casts much doubt on the accuracy of the current listing of mosques even within the dominating narrow definitions of significance. The London Central mosque is the best example, yet possibly not the only. Its rich historical and architectural values, proven through the large number of historical characters involved in its establishment, British imperial legacy, two world wars, world politics and modern architectural discourse and heated debates, makes it a mystery to me why it has not been listed so far, especially in the light of it being a building in risk, in my opinion. Its current need for repair, in the absence of statutory protection coupled with the deep pockets of its patrons, could prove disastrous.

Overall, I think that mosques are under-valued and their particular significance is overlooked.

252 Listing Selection Guide Places of Worship, (April 2011, p. 17).

Under-threat

The challenges facing mosque architecture discussed in section 4.4 demonstrate how hard it is for mosques to exist in the first place, in addition to the low quality in which they come about. Although sometimes resulting in rich social histories, the tedious and irrelevant discussions, overburdening every mosque project, making it impossible to produce significant mosque architecture, compose a major threat.

If these challenges are not turned into opportunities,²⁵³ mosque architecture will neither increase quantitatively nor qualitatively. This is a direct threat to the mosque's future significance, and its possible position in the ever-expanding and live document of British Heritage.

Misunderstood, under-studied, under-valued and under-produced, the mosque will become more susceptible and will more likely fall prey to uninformed intervention, religious-prejudice and racial-related hate crimes, and negligence.

²⁵³ For example the process in which the patronage of the Bishop of Liverpool for the Quilliam conversion fund was secured.

8.4 The Mosque in Britain: British Heritage?

The Mosque in Britain is British Heritage indeed. However, it is not always treated as such, both by those who generate it, as well as the wider British community.

Recommendations

1- Concerning existing mosques:

1.1 Documentation

Comprehensive architectural surveys to identify mosques of special interest
Collection and preservation of related documents, drawings and photographs

Study and analysis

Developing scholarship

Definitive histories

Reference books

Peer-reviewed journals

Conferences

Establishing a British Muslim Commission for British Muslim Cultural Heritage²⁵⁴

Popularization among members of the general public

Organization of exhibitions, lectures, public awareness and public relations activities

Protection

Campaigning to adopt, more inclusive definitions of significance

Listing

2- Concerning mosques as a threat to other types of British Heritage:

Spreading awareness amongst mosque committee members, and their congregation about the importance of heritage and conservation.

Educating mosque committee members and their congregation about Islam's rulings and principles, in relation to Islamic architecture, especially the mosque.

Increasing accessibility of general members of the public into heritage buildings currently used as mosques.

²⁵⁴ Similar to what was suggested on an international level by Ayub Malik in his article "The Muslim Urban Heritage – A Case for Care and Conservation", 1979, *Islamic Quarterly*, Vol XXIII, No 4, Fourth Quarter, issued by London Central Mosque and the Islamic Cultural Centre. The article is worth revisiting with a British Muslim scope in mind.

3- Concerning future mosques' as potential British Heritage:

3.1 Educating mosque committee members and their congregation about Islam's rulings and principles, in relation to Islamic architecture, especially the mosque.

3.2 Encouraging healthier discourse amongst British Muslims and their larger community, towards shaping better and more genuine approaches to mosque architecture in Britain.

3.3 Encouraging British Muslim initiatives to build mosques less dependent on foreign aid

I hope that these recommendations should help secure a final transition from the "Mosque in Britain" to "British Mosque" and should be part of a wider transition of "Muslims in Britain" to "British Muslims".

The whole process is in itself yet another opportunity waiting to be taken. The opportunity is in the British Mosque and British Muslims setting example and precedent for other ignored religious buildings and groups, equally British, yet still finding their way.

Appendix I: Muslims in Britain Figures and Facts

Table 4: Percentage of Religion By Ethnic Group in England and Wales Among 2001 Census Respondents

<i>Ethnic Group</i>	<i>Christian</i>	<i>Buddhist</i>	<i>Hindu</i>	<i>Jewish</i>	<i>Muslim</i>	<i>Sikh</i>	<i>Other religion</i>	<i>No religion</i>	<i>Not Stated</i>	<i>All People</i>	<i>Base</i>
White	96.3	38.8	1.3	96.8	11.6	2.1	78.4	94.5	90.9	91.3	47,520,866
Mixed	0.9	3.2	1.0	1.2	4.2	0.8	2.5	2.0	1.9	1.3	661,034
Asian	0.3	9.6	96.6	0.7	73.7	96.2	13.7	0.4	3.1	4.4	2,273,737
Black or Black											
British	2.2	1.0	0.5	0.4	6.9	0.2	3.3	1.1	3.1	2.2	1,139,577
Chinese or Other											
Ethnic Group	0.3	47.3	0.6	0.9	3.7	0.7	2.0	2.0	1.0	0.9	446,702
All People											
											52,041,916

Source: Census, April 2001. National Statistics website: www.statistics.gov.uk. Crown copyright, 2004. Percentages calculated by the present author.

Due to rounding, figures may not total 100%

Table 1: Religion Responses in the 2001 Census by Country of the UK

<i>Religion</i>	<i>England</i>	<i>Scotland</i>	<i>Wales</i>	<i>Northern Ireland</i>	<i>UK Total</i>	<i>UK %</i>
Buddhist	139,046	6,830	5,407	533	151,816	0.3%
Christian	35,251,244	3,294,545	2,087,242	1,446,386	42,079,417	71.6%
Hindu	546,982	5,564	5,439	825	558,810	1.0%
Jewish	257,671	6,448	2,256	365	266,740	0.5%
Muslim	1,524,887	42,557	21,739	1,943	1,591,126	2.7%
Sikh	327,343	6,572	2,015	219	336,149	0.6%
Other Religion	143,811	26,974	6,909	1,143	178,837	0.3%
Total	38,190,984	3,389,490	2,131,007	1,451,414	45,162,895	76.8%
No religion	7,171,332	1,394,460	537,935	*	9,103,727	15.5%
Not stated	3,776,515	278,061	234,143	*	4,288,719	7.3%
No religion/ not stated	10,947,847	1,672,521	772,078	233,853	13,626,299	23.2%

* In Northern Ireland, separate statistics for those of 'No religion' and 'not stated' are not available.

Table reproduced from *Inter Faith Update*, 21, 3, the newsletter of the Inter Faith Network for the United Kingdom. Due to rounding, percentages may not total 100%.

Table 8: Percentage of females aged 16–74 in work by occupation, England 2001

<i>SOC 2000 major group</i>	<i>ALL PEOPLE</i>	<i>Christian</i>	<i>Buddhist</i>	<i>Hindu</i>	<i>Jewish</i>	<i>Muslim</i>	<i>Sikh</i>	<i>Any other religion</i>	<i>No religion</i>	<i>Religion not stated</i>
1. Managers and Senior Officials	11.1	10.9	12.5	11.7	17.1	9.4	11.3	11.7	12.1	11.1
2. Professional Occupations	10.0	9.2	15.5	13.8	20.0	12.5	8.9	14.9	13.1	10.8
3. Associate Professional and Technical Occupations	14.2	13.6	20.6	11.8	19.9	11.8	10.7	21.0	17.0	14.3
4. Administrative and Secretarial Occupations	22.7	23.3	14.4	22.3	23.7	19.9	19.5	20.9	20.0	22.5
5. Skilled Trades Occupations	2.4	2.4	5.7	1.5	1.2	1.8	2.2	2.4	2.3	2.5
6. Personal Service Occupations	12.7	13.4	8.1	5.6	6.8	12.0	6.5	10.2	10.7	11.6
7. Sales and Customer Service Occupations	11.9	11.9	8.8	15.6	7.6	17.4	14.6	9.3	11.4	11.9
8. Process; Plant and Machine Operatives	3.1	3.0	2.7	7.7	0.6	4.7	12.0	2.0	2.7	3.2
9. Elementary Occupations	11.9	12.2	11.7	10.1	3.0	10.7	14.3	7.7	10.6	12.0
All in work	10,836,136	8,179,911	31,581	116,495	51,807	122,809	66,755	39,395	1,558,496	668,887

Source: 2001 Census of Population, Table S154, as presented in J. Beckford, R. Gale, D. Owen, C. Peach, and P. Weller (2006: 28).

Table 2: Percentage of males aged 16-74 in work by occupation, England 2001

SOC 2000 major group	ALL PEOPLE	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Any other religion	No religion	Religion not stated
1. Managers and Senior Officials	18.5	18.7	19.3	21.5	31.6	16.0	19.2	18.3	17.9	16.9
2. Professional Occupations	12.2	10.7	20.2	22.4	25.2	12.4	12.5	19.0	15.6	13.4
3. Associate Professional and Technical Occupations	13.5	13.0	17.3	11.1	17.8	8.1	9.2	18.6	15.7	13.9
4. Administrative and Secretarial Occupations	5.4	5.2	5.7	7.9	5.7	6.0	5.8	7.4	5.7	5.8
5. Skilled Trades Occupations	19.5	20.7	15.5	9.1	4.8	12.6	13.1	11.9	17.6	18.6
6. Personal Service Occupations	2.0	2.1	3.2	1.4	1.9	1.9	1.1	3.3	1.9	2.1
7. Sales and Customer Service Occupations	4.1	3.7	4.0	8.8	4.0	9.3	7.8	4.4	4.2	4.3
8. Process, Plant and Machine Operatives	13.1	13.8	5.5	8.7	5.5	17.4	18.3	7.8	10.7	12.7
9. Elementary Occupations	11.9	12.1	9.2	9.0	3.5	16.3	12.9	9.1	10.8	12.3
All in work	12,791,618	8,766,810	39,689	149,851	63,908	279,194	80,140	41,745	2,467,126	903,155

Source: 2001 Census of Population, Table S154, as presented in J. Beckford, R. Gale, D. Owen, C. Peach, and P. Weller (2006: 27).

Table 5: Percentage of Ethnic Group By Religion of Respondents in England and Wales in the 2001 Census

Religious Group	White	Mixed	Asian	Black or Black British	Chinese or Other Ethnic Group
Christian	75.7	52.5	4.1	71.1	27.2
Buddhist	0.1	0.7	0.6	0.1	15.3
Hindu	*0.02	0.9	23.5	0.3	0.7
Jewish	0.5	0.5	0.1	0.1	0.5
Muslim	0.4	9.7	50.1	9.3	12.8
Sikh	*0.01	0.4	13.9	0.1	0.5
Other	0.3	0.6	0.9	0.4	0.7
No Religion	15.3	23.3	1.4	7.6	33.7
Not Stated	7.7	11.5	5.5	11.1	8.6
All People	100	100	100	100	100

*In this table, in two instances, percentages are shown to two decimal points because, with rounding up to a single decimal point, the differences between the relatively small proportions of ethnic groups in some religions would otherwise be invisible.

Source: Census, April 2001. National Statistics website: www.statistics.gov.uk. Crown copyright, 2004. Percentages calculated by the present author.

Table 6: Demographic Summary of Religious Groups in England in the 2001 Census

	Males per 1000 females	Mean age (years)	Mean age of males	Mean age of females	Percent born in the UK
ALL PEOPLE	949	38.60	37.3	39.8	90.8
Christian	878	41.22	39.7	42.5	93.6
Buddhist	988	36.35	35.9	36.5	45.3
Hindu	1017	33.26	33.1	33.3	37.5
Jewish	922	42.81	41.3	44.2	83.2
Muslim	1067	25.99	26.3	25.6	46.4
Sikh	999	31.37	31.0	31.6	56.0
Any other religion	924	39.53	39.3	39.8	80.0
No religion	1295	30.08	31.1	28.4	93.4
Not stated	1024	36.84	35.0	38.7	90.8

Source: 2001 Census of Population, Table S149, as presented in the report by J. Beckford, R. Gale, D. Owen, C. Peach, and P. Weller (2006: 25).

population is aged fifteen or under compared with the England average of 20%, while only 5% are aged sixty or over as compared with the general average for England of 20%. The population shapes for Christians, Hindus, Muslims and Sikhs can be visually seen in Figures 1a–d.

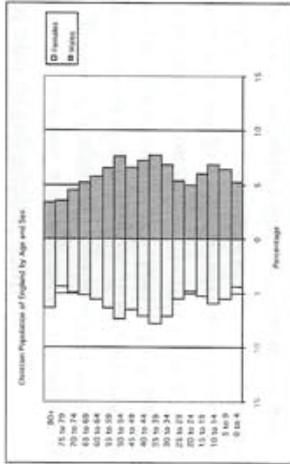


Figure 1a: Christian Population

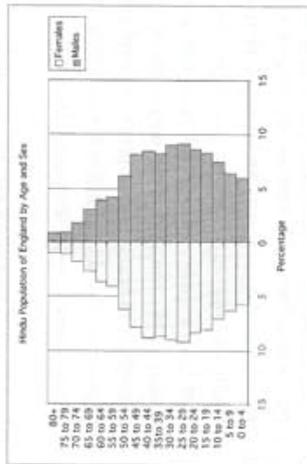


Figure 1b: Hindu Population

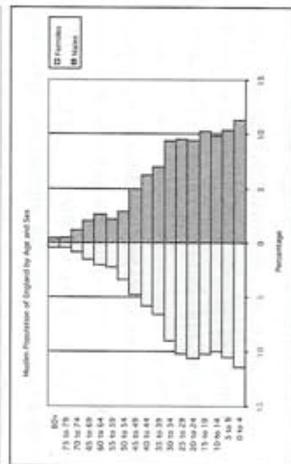


Figure 1c: Muslim Population

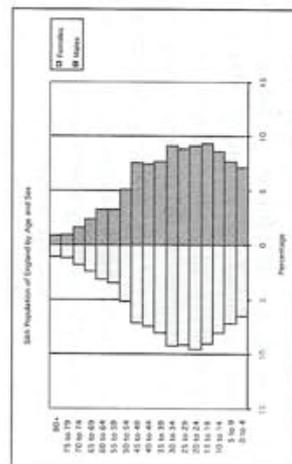


Figure 1d: Sikh Population

Source: 2001 Census of Population, Standard Table 149, as presented in the report by J. Beckford, R. Gale, D. Owen, C. Peach, and P. Weller (2006: 33).

Table 3: Main Concentrations of 2001 Census Respondents by Religion in Welsh Local Authority Areas

<i>Religion</i>	<i>Welsh Local Authority Areas</i>	<i>Percentage of the Population</i>
Buddhist	Ceredigion/Ceredigion	0.4%
Christian	Isle of Anglesey/Ynys Môn	79.4%
Hindu	Cardiff/Caerdydd	0.8%
Jewish	Cardiff/Caerdydd	0.3%
Muslim	Cardiff/Caerdydd	3.7%
Sikh	Cardiff/Caerdydd	0.3%

Source: Census, April 2001. National Statistics website: www.statistics.gov.uk. Crown copyright, 2004.

Table 2: Main Concentrations of 2001 Census Respondents by Religion in English Local Authority Areas

<i>Religion</i>	<i>Local Authority Areas in London</i>	<i>Percentage of the Population</i>	<i>Local Authority Areas Outside of London</i>	<i>Percentage of the Population</i>
Buddhist	Westminster + Camden	13.0%	Ribble Valley	11.0%
Christian	Havering	76.1%	St. Helen's	86.9%
Hindu	Harrow	19.6%	Leicester	14.7%
Jewish	Barnet	14.8%	Bury	4.9%
Muslim	Tower Hamlets	36.4%	Blackburn & Darwen	19.4%
Sikh	Hounslow	8.6%	Slough	9.1%

Source: Census, April 2001. National Statistics website: www.statistics.gov.uk. Crown copyright, 2004.

Table 2.1 Estimates of the Muslim population of Great Britain, 1980–93

Year	Author	Estimate of GB Muslims
1980	Nielsen (1981: 25)	800,000
1981	Nielsen, (1992: 41)	750,000
1985	Brierley (1990: 250-3)	800,000
1986	Nielsen (1992: 41)	936,000
1986	Kettani (1986)	1,250,000
1987	Peach (1990: 417)	673,000 to 717,000
1989	Wahhab (1989: 8)	939,500
1990	<i>Independent</i> (9.1.90)	1,000,000 to 2,000,000
1990	Brierley and Longley (1992: 239)	990,000
1991	Peach (1997)	900,000 to 1,000, 000
1992	Siddiqui (1992: 3)	2,000,000 to 3,000,000
1993	Anwar (1994)	1,500,000

Pakistan-Bangladesh	360,000
India	130,000
East Africa	27,000
Malaysia	23,000
Nigeria	15,000
Turks	5,000
Turkish Cypriots	40,000
Arabs	50,000
Iranians	20,000
	<hr/>
	690,000

Corrections, in particular for underenumeration, would allow a total estimate of the number of people of Muslim background in 1981 of about 750,000.

Ten years later, the 1991 census suggested the following results:

Bangladeshis	160,000
Pakistanis	476,000
Indians	134,000
Malaysians	43,000
Arabs	134,000
Turks	26,000
Turkish Cypriots	45,000
Sub Saharan Africans	115,000
	<hr/>
	1,133,000

only one-third women. The nature of the migration has also ensured that the population was young. Again using the Pakistani figures, the age group 25-44 dominated. In the 1961 census, 52 per cent of Pakistanis were in this group, a figure which rose slightly in the 1971 census. The very nature of the immigration ensured this high percentage, compared to 26 per cent for the British population as a whole. A 1974 survey showed that 71 per cent of the Pakistani-born population had arrived when they were between fifteen and thirty-four years old.

A consequence of this age distribution is, of course, a relatively high birth-rate compared to the size of the population. At the same time, the peaking of the immigration during the 1960s means that by the 1980s a fast-growing proportion of Muslims have been born in Britain. Again the Pakistani figures are a good indicator of this (including Bangladesh):

	Total	of which UK-born	in %
1951	5,000	—	
1961	24,900	300	1.2
1971	170,000	40,000	23.5
1981	360,000	135,000	37.5
1991	636,000	299,000	47.0

By 2001, the census showed that almost 55 per cent of Pakistanis and over 46 per cent of Bangladeshis had been born in the UK. Overall the Muslim

Table 2.2 Religion of the UK population, 2001

	Thousands	%
Christian	42079	71.6
Buddhist	152	0.3
Hindu	559	1.0
Jewish	267	0.5
Muslim	1591	2.7
Sikh	336	0.6
Other religion	179	0.3
<i>All religions</i>	<i>45163</i>	<i>76.8</i>
No religion	9104	15.5
Not stated	4289	7.3
<i>All no religion/not stated</i>	<i>13626</i>	<i>23.2</i>
<i>Base</i>	<i>58789</i>	<i>100</i>

Source: Census 2001 (ONS 2004)

Table 2.3 Religion by ethnic group, England and Wales,
April 2001 (%)

Ethnic group	Hindu (%)	Muslim (%)	Sikh (%)	Ethnic population (No.)	Ethnic Muslim population (No.)
White	1.3	11.6	2.1	47,520,866	179,409
British	1.1	4.1	1.9	45,533,741	63,412
Irish	0.00	0.1	0	641,804	1,547
Other white	0.2	7.5	0.2	1,345,321	115,997
Mixed	1.0	4.2	0.8	661,034	64,958
White and black Caribbean	0.0	0.1	0	237,420	1,547
White and black African	0.0	0.7	0	78,911	10,826
White and Asian	0.6	2.0	0.6	189,015	30,933
Other mixed	0.3	1.4	0.2	155,688	21,653
South Asian or Asian British	84.9	67.8	91.6	2,032,463	1,048,612
Indian	84.5	8.5	91.5	1,036,807	131,463
Pakistani	0.1	42.5	0.1	714,826	657,316
Bangladeshi	0.3	16.8	0	280,830	259,833
Other Asian	11.7	5.8	4.6	241,274	89,704
Black or black British	0.5	6.9	0.2	1,139,577	106,717
Black Caribbean	0.3	0.3	0	563,843	4,640
Black African	0.2	6.2	0.1	479,665	95,891
Other black	0.1	0.4	0	96,069	6,187
Chinese or other ethnic groups	0.6	3.7	0.7	446,702	57,225
Chinese	0.0	0.0	0.0	226,948	
Other ethnic groups	0.5	3.6	0.7	219,754	55,679
All people	100	100	100	52,041,916	1,546,626
Base	552,421	1,546,626	3293,58		

Table 1. *Numbers of Britons of Pakistani and Bangladeshi descent, and percentage born in Britain, 1951–2001*²⁰

	Total	% born in Britain
1951	5,000	—
1961	24,000	1.2
1971	170,000	23.5
1981	360,000	37.5
1991	640,000	47.0
2001	1,029,811	46.0

(Source: Lewis 1994, Census 2001)

Table 3.2
Population of Great Britain: Country of Birth, 1991 (selected countries)

Born in	Numbers
Cyprus	84,000
Turkey	26,597
Malaysia	43,511
Egypt	22,849
Libya	6,604
Morocco	9,073
Tunisia	2,417
Algeria	3,672
Middle East (excluding Israel)	89,524
Total excluding Cypriots	204,247

Source: Office of Population, Censuses and Surveys, *1991 Census of Population: Ethnic Groups and Countries of Birth*, Topic Report (London: HMSO, 1993); adapted from Muhammad Anwar, *Race and Elections* (Coventry: University of Warwick, Centre for Research in Ethnic Relations, 1994).

Table 3.3
Estimated Muslim Population of Britain, 1991

Country/Region of origin	Numbers
Pakistan	476,000
Bangladesh	160,000
Indian	134,000
Other Asians	80,000
Other	29,000
Turkish Cypriots	45,000
Other Muslim countries	367,000
African Muslims (New Commonwealth)	115,000
Total	1,406,000

Source: Muhammad Anwar, *Race and Elections* (Coventry: University of Warwick, Centre for Research in Ethnic Relations, 1994). Other sources available at <http://www.islamicweb.com/begin/population.htm> put the number at 1,579,229 as of the year 2000.

Appendix 2: Mosques in Britain Figures and Facts

Table 4. *Mosques and Muslim populations in five British cities*

	<i>Muslims in 2001</i>	<i>Total mosques</i>	<i>Purpose-built</i>	<i>Percentage purpose-built</i>
<i>Birmingham</i>	140,033	116	10	9
<i>Bradford</i>	75,188	44	6	13
<i>Cardiff</i>	11,261	10	2	20
<i>Leicester</i>	30,885	25	5	20
<i>Manchester</i>	125,219	31	5	16

Table 3.1**Population of Pakistani and Bangladeshi Origin in Great Britain, 1991 (in thousands)**

Country of origin	England	Wales	Scotland	Total
Pakistan	449	6	21	476
Bangladesh	156	3	1	160
Total	605	9	22	636
Total British population	47,026	2,835	4,999	54,860

Source: Office for Population, Censuses and Surveys, 1991 Census of Population: Ethnic Groups and Countries of Birth, Topic Report (London: HMSO, 1993).

Table 4.1 Annual registration of mosques, 1966–85

Year	No.	Total
1966	5	18
1967	4	22
1968	9	31
1969	7	38
1970	11	49
1971	8	57
1972	8	65
1973	8	73
1974	8	81
1975	18	99
1976	20	119
1977	17	136
1978	21	157
1979	17	174
1980	19	193
1981	30	223
1982	23	246
1983	22	268
1984	22	290
1985	24	314
—	—	—
1990		452

Table 27: Christian (Trinitarian, non-Trinitarian, and Christian 'other'), Jewish, Muslim, Sikh and 'Other' Places of Worship in England and Wales listed in the Classification of Denominations and Production of Annual Statistics on 30 June 2004 (with 2004 being the latest year for which data is available)

	1972	1975	1980	1985	1990	1995	2000	2004
Christian Churches	47,638	47,139	45,378	45,129	44,922	44,722	44,729	44,563
Jewish Synagogues	320	348	335	351	355	357	360	367
Muslim Mosques	79	90	193	314	452	535	621	708
Sikh Gurdwaras	40	59	90	129	149	174	182	190
Other (Eastern)	222	217	219	264	305	342	394	447

The Register does not give separate figures for Bahá'ís, Hindus, Jains and Zoroastrians whose places of worship are included in the overall category of 'Other Eastern'.

Population of Great Britain: By Religion, April 2001²⁶

	Total population		Non-Christian religious population
	Numbers	Percentages	Percentages
Christian	41,014,811	71.82	N/A
Muslim	1,588,890	2.78	51.94
Hindu	558,342	0.98	18.25
Sikh	336,179	0.59	10.99
Jewish	267,373	0.47	8.74
Buddhist	149,157	0.26	4.88
Any other religion	159,167	0.28	5.20
No religion	8,596,488	15.05	N/A
Religion not stated	4,433,520	7.76	N/A
All non-Christian religious population	3,059,108	5.36	
All population	57,103,927	100	

Nielsen monitored the growth of mosques in Britain and related it to the immigration phases; his findings are presented in the following table:

Annual Registration of Mosques²⁷ (1966 - 1985)²⁸

Year	Number	Total
1966	5	18
1967	4	22
1968	9	31
1969	7	38
1970	11	49
1971	8	57
1972	8	65
1973	8	73
1974	8	81

²⁶ National Statistics "Focus on Religion", 2.

²⁷ Mosques as well as other organizations can be established in Britain without being registered anywhere, accordingly there are many mosques which are not registered.

²⁸ Nielsen, *Muslims in Western Europe*, 44 - 45.

Table 27: Christian (Trinitarian, non-Trinitarian, and Christian 'other'), Jewish, Muslim, Sikh and 'Other' Places of Worship in England and Wales listed in the Classification of Denominations and Production of Annual Statistics on 30 June 2004 (with 2004 being the latest year for which data is available)

	1972	1975	1980	1985	1990	1995	2000	2004
Christian Churches	47,638	47,139	45,378	45,129	44,922	44,722	44,729	44,563
Jewish Synagogues	320	348	335	351	355	357	360	367
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Sikh Gurdwaras	40	59	90	129	149	174	182	190
Other (Eastern)	222	217	219	264	305	342	394	447

The Register does not give separate figures for Bahá'ís, Hindus, Jains and Zoroastrians whose places of worship are included in the overall category of 'Other Eastern'.

Appendix 3: 8-10 Brougham Terrace Listing

If you [log in \(/me\)](#), you can comment on buildings, submit new photos or update photos that you've already submitted.

We need to upgrade the server that this website runs on. Can you [spare a quid \(/site/donate\)](#) to help?

Brougham Terrace, Liverpool

DESCRIPTION: Brougham Terrace

GRADE: II

DATE LISTED: 19 June 1985

ENGLISH HERITAGE BUILDING ID: 359729

OS GRID REFERENCE: SJ3625491249

OS GRID COORDINATES: 336254, 391249

LATITUDE/LONGITUDE: 53.4142, -2.9605

LOCATION: West Derby Road, Liverpool L6 1AE

LOCALITY: [Liverpool \(/england/liverpool/liverpool\)](#)

COUNTY: [Liverpool \(/england/liverpool\)](#)

COUNTRY: [England \(/england\)](#)

POSTCODE: L6 1AE

Incorrect location/postcode? [Submit a correction!](#)



[Listing Text \(/en-359729-brougham-terrace-\)](#)

[Comments \(/en-359729-brougham-terrace-/comments\)](#)

[Photos \(/en-359729-brougham-terrace-/photos\)](#)

[Google Map \(/en-359729-brougham-terrace-/map\)](#)

[OS Map \(/en-359729-brougham-terrace-/osmap\)](#)

[Bing Map \(/en-359729-brougham-terrace-/bingmap\)](#)

Listing Text

LIVERPOOL

392/24/175 WEST DERBY ROAD
19-JUN-85 8, 9 AND 10
BROUGHAM TERRACE

II

A terrace of 3 houses, one later converted for use as a mosque, and all later adapted for office use. c.1830, the mosque created in No.8 in 1887, and conversion to offices in the early C20. The mosque created by William Henry Quilliam, solicitor, of Liverpool, in 1887. Red/brown brick with channelled and lined out stucco finish to front elevation, stone dressings, eaves cornice, shallow parapet and slate roof covering with wide brick stacks.

PLAN: Linear range of 3 dwellings now attached to late C19 public building.

EXTERIOR: Front elevation of 3 storeys above basements, 6 bays, each dwelling with entrance doorway to right and single wide ground floor window placed centrally between 2 doorways within channelled stucco facing to ground floor. The windows have sash frames, that to No.8 without glazing bars, the other openings with 4 over 4 pane sashes. Each doorway has a moulded set below a shallow bracketed hood. 4-panel doors with rectangular overlights, the door to No.9 retaining original door with fielded panels, and No.8 with original margin glazed overlight. Other openings have C20 replacement joinery. Approach to doorways are low flights of 4 steps, flanked by ramped railings on low plinth walls which are extended to enclose basement steps and frontages. Plain sill band to tall first floor windows with 6 over 9 pane sash frames. Upper floor with lower 3 over 6 pane sashes. Rear elevation with similar pattern of openings beneath wedge lintels in brick walling, many window openings now overboarded, but with some glazing bar sash frames visible. Shallow lean-to extensions extending to first floor level to bays 2 and 5.

INTERIOR: Not inspected, but window shutters with panelled reveals and moulded plaster cornices visible from exterior.

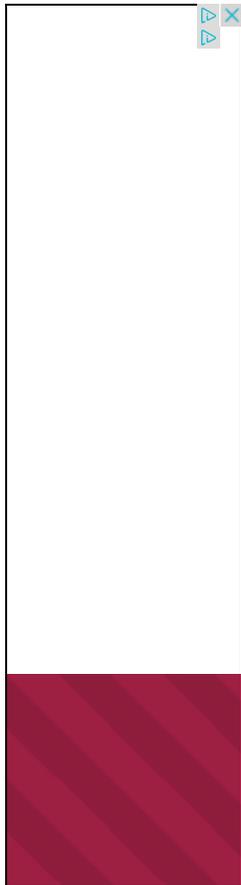
HISTORY: Brougham Terrace (named after the noted Whig politician and lawyer, Henry Brougham, who was created 1st Baron of Brougham and Vaux in 1830 - a likely terminus post quem for the row) is notable for being the location of what is believed to be England's earliest mosque. A Liverpool solicitor, William Henry Quilliam (1856-1933) who had converted to Islam after extensive travel in the territories of the former Ottoman Empire, created the mosque for English-speaking Muslims in Liverpool in 1887 at No.8 Brougham Terrace together with an Institute. At its peak, the mosque served a congregation of 150. Quilliam, who became Sheikh-ul-Islam Abdullah Quilliam, also founded Islamic boarding schools for boys and day schools for girls. The interior of the building at Brougham terrace was adapted for Muslim worship, with the creation of the Mihrab or niche indicating the direction of Mecca at the east end of the mosque, and the Mimbar, or pulpit for addressing the congregation. The call to prayer was carried out from a first floor balcony, now removed.

Nos. 8, 9 and 10 Brougham Terrace form an early C19 terrace of substantial 3 storey houses, retaining much of its original architectural character, and is the location for what is believed to be England's first mosque, established in 1887 by the Liverpool solicitor William Henry Quilliam. Brougham Terrace is thus of both special historical and architectural interest, as an example of Liverpool's capacity to embrace different cultural and faith communities, and is further historical evidence of the social and cultural diversity and tolerance which developed as a consequence of the city's function as an internationally significant seaport and trading centre.

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Heritage Category: Listing
List Entry No : 1062583
Grade: II

County:
District: Liverpool
Parish: Non Civil Parish

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This is an A4 sized map and should be printed full size at A4 with no page scaling set.

Name: BROUGHAM TERRACE

Appendix 4: Abdullah Quilliam Literature

1880

PREV

NEXT

Sept. 15. 1880. Robert William (Fisk child
of W.H.G. (W.H.G.) born at 49 Rufford Road
Camfield

Sept. 21. 1880. Mrs Elizabeth Burrows wife of Dr
J. B. Burrows (W.H.G.'s maternal grandmother)
died. . . W.H.G. wrote Memoirs of United Methodists
Magazine (binned 11 Sept. 1880)

Nov. 28. 1880. R. G. Slack child of W.H.G. christened
at Ten South of Dr. Burrows his great-grandfather.

AFTER MANY YEARS

by Abdullah Quilliam

My own, my sweet, my darling wife,
 'Tis true that years have made
A change in thee - that 'cross thy brow
 Some lines old Time hath laid;
And in thy once bright glist'ning hair
 That cluster'd round thy head,
Some little locks just here and there,
 Now shine like silv'ry thread;
But, dearest, I love still the same,
 As when thy brow was fair,
When free from thought of sorrow's name,
 Thou knewest naught of care,
And thou art still, though older grown,
 My own, my dearest love, I
And will remain, ever mine own,
 Till call'd from earth, above.

Liverpool, 17th Dhul-Hijja, 1324, 1st February, 1907

An Isha Prayer

by Abdullah Quilliam:

God grant Thy servants peace,
And blessings still increase
Upon us here.

To us Thy will unfold,
In grace us still behold;
Our weary spirits cheer
With peaceful thoughts.

Bless us and all at home;
Protect all those who roam
From sin and death.

Now night returns again
Let us in peace remain,
And guard our every breath
Til morning light.

Originally published in The Islamic World, May 1893



Abdullah Quilliam Society

Press Release: Alfath Newspapers Publication Cairo Egypt

Cairo – 2nd August 1928

The respected and well known scholar Sheikh Abdullah Bey Quilliam was one of the first English men to convert to Islam in the 19th century: 42 years ago he started his work of *dawah* to Islam among his own people, inviting them to become Muslims. He visited the Alfath newspapers offices in Cairo in August 1928.

He was born in 1856, and accepted Islam in 1887. In 1889 he wrote his well-known book – *The Faith of Islam* – which is concerned with *dawah* to Islam and explaining its key principles. In it he gives testimonies of European scholars and well known authors about the benefits of Islam for civilisation and intellectual development – and provides insight into the founding of Islam, the core principles of the *deen*, and the logic and reasoning of its main principles and beliefs.

He also authored his paper – *The Sufficient Answers* – in which he replied to his critics, of whom some were his family and friends who objected to him becoming a Muslim.

This brother in Islam will give a talk to be delivered in the English language at the Muslim Youth Association Centre this coming Saturday after Maghrib prayers. The title of the lecture is “*Half a Century of Islam in England*”.

We welcome our respected brother who is visiting the Egyptian capital for a few days and who will be leaving within the next few days, may Allah bless him during his stay and in his departure.

Cairo, Thursday 23 Safar 1347 Hijri 9th August 1928

Article

“Half a Century of Islam in England”

An Early English Muslim Man Speaks

**A Lecture by Sheikh Abdullah Quilliam
held at the Muslim Youth Association Centre, Cairo**

Introduction:

Sheikh Abdullah Quilliam is now in his late seventies, approaching eighty years of age – but he is still a strong man, full of energy and enthusiasm. His doctors advised him to take a long holiday on board ship, so that he could breathe plenty of fresh air to improve his health. The Sheikh travelled with his wife, Maryam. By the time their ship reached the Suez Canal, Sheikh Abdullah was already tired of looking at the

sea and wanted to spend a few days in the Nile Valley, while the ship continued its journey to India. He plans to board it again at Port Sa'id, on its return journey.

Sheikh Abdullah Quilliam's well-known picture portrays him wearing a turban and a light beard – and it appears on the front cover of his book, *The Faith of Islam*. This picture was taken when he was working at the Islamic University of which Sultan Abdul Hamid II was Patron. He was trusted and always fulfilled his tasks and duties.

When Sheikh Abdullah disembarked in Egypt, he was wearing a patterned *tarbush*, while his wife was wearing a full veil, fully covered, in a thick, large, layered wrap. They were well received, with special attention, especially as regards his elderly wife, who was advised to lighten her layers of clothing and to wear her usual well covering modest clothing – which also reflects her religious identity and dignity.

Today and in the world of art and authorship, Sheikh Abdullah Quilliam is known as H.M. Leon, which stands for Haroon Mustapha Leon. He was compelled to adopt the name Leon because his wife's uncle was a business and property owner, who had no son to inherit from him – and so he made a condition that his wealth would not be transferred to his niece on his death unless her husband agreed beforehand to adopt his surname. Sheikh Abdullah Quilliam accordingly accepted the new name, registered it officially, and now uses Leon as his own surname. He is currently an active participant in a public journal and holds respected and well-known professional titles. During his studies, he was awarded a PhD in both Law and Art, as well as qualifications in other subjects.

Sheikh Abdullah Quilliam has a number of children and grandchildren – and they are all Muslims.

This introduction to Sheikh Abdullah Quilliam was delivered by our friend Mr. Rashid Bey Rassam to an audience at the Muslim Youth Association. It inspired the large audience to stand up and applaud continuously as soon as Sheikh Abdullah Quilliam took the stage to give his lecture entitled "Half a Century of Islam in England".

The meeting hall was full of members of the Association, many of whom were young, English language speakers. The atmosphere was vibrant and dynamic. Sheikh Abdullah Quilliam was so uplifted by the enthusiasm shown during his talk that his wife became concerned about the effects that the 2 hour long lecture – which was amplified by the rapport that he developed with his audience – would have on his health.

When the talk finished, Mr. Mahmoud Bey Ali Fadli, a committee member of the Association, summarised the speech to the audience in Arabic, so that the non-English speakers did not miss out on the meaning of this outstanding talk.

A summary of the talk (translated from the Arabic):

The Lecture

Bismillah'ir-Rahma'ir-Rahim

In the Name of Allah the most Beneficent the most Merciful

As-Salamu alaikum wa Rahmatullahi wa Barakatuhu

“Dear Brothers, I apologise for not being a competent Arabic language speaker, when my talk tonight is being given to an Arabic audience. This situation reminds me of a speech that I gave in Lagos, when His Majesty Sultan Abdul Hamid II delegated me to attend the presentation of the Sultan Badge of Honour to Mohammed Bey Sheeni in recognition for his overseeing the building of a mosque there, which cost £5,000. The people attending the event came from six mixed backgrounds and nationalities, so we needed six interpreters to translate my speech to the audience. From among the audience, 16 people converted to Islam immediately after the end of the speech.

Today we do not have any Christians present in this gathering. I wish that there were some Christians with us today, so that they could hear about the merits of Islam and learn of its real value and benefits – so that they could become friends of Islam.

Dear Brothers, I am pleased to be with you tonight and to talk to you. I have chosen to speak to you about myself – about my role and the responsibility I decided to take on to present Islam after I became a Muslim. I apologise to you if my choice to talk about myself appears to be selfish and self-centred.

60 years ago, my doctor advised me to take a rest for the sake of my health and to spend some time in Gibraltar. After I had arrived in Gibraltar, I boarded a ship to Tangier to see the lands of Morocco. While I was on the ferry, I saw some Moroccan Hajjis scooping up water from the sea and using it carefully and scrupulously to wash themselves. The ship set sail and as soon as it left the port, these Hajjis stood neatly together in a line and started to do the prayer, in full submission and tranquillity – they were not at all troubled by the force of the strong wind, or by the swaying of the ship. I was deeply touched by the look on their faces and their expressions, which displayed complete trust and sincerity. I was intrigued and became very interested to acquire knowledge and learn about their religion and those who believe in it.

In Tangier, I met a Muslim man who spoke English and we remained companions, especially when he saw that I wanted to learn about the principles of Islam and the ties that bring Muslims together.

One evening, as we sat together in a café in Tangier, we met a Jewish man whom my friend knew. My friend said, “I will give you an illustration which demonstrates the truth of the three main religions in the world – the religions which the three of us represent. The Prophets are the messengers of Allah, sent to mankind to convey to people principles, rules and practices – and to guide them on the path of happiness. This is why Adam, Noah, Ibrahim and all the prophets who came after Ibrahim were sent.

Before people split into Jews and Christians and Muslims, they were all one group. Then Jesus came with a fresh guidance and insights to benefit his followers. He and his followers then separated from Judaism. They were right to do so, because Christianity came after the previous revelation and presented a corrected and better path.

Then after that, came Muhammad, may Allah bless him and grant him peace, believing in all the previous Prophets and guiding people to “the Straight Path”, the *Sirat’al-Mustaqeem* – a Straight Path for those who sought it, to benefit them with guidance and direction. The Muslims then separated from the other religions – and they were right to do so, in the same way as the Christians had done in the past.

Just as Christianity is better than Judaism because its “Divine Inspiration”, *Wahi*, came more recently, so too Islam is better than both Christianity and Judaism because Islam’s “Divine Inspiration”, *Wahi*, is more recent – and it is the last and everlasting religion.”

I listened to my friend talk and thought deeply about what he was saying. It was reasonable and logical and personally, I felt it did not contradict my beliefs. After this, I became determined to read books about Islam and to see what prominent authors and scholars had written about Islam. I read a translation of the *Noble Quran* and the *Book of Heroes*, written by Carlyle – as well as many other books. By the time I left Tangier, I had submitted to Islam and surrendered to Allah – and I testified that it is the true *deen*.

When I returned to England, I became preoccupied with thinking about what *Dawah* methods would be appropriate to use when inviting people to accept Islam and to convince them of the truth of the *deen*. I was aware that the English people were already filled with a hostility towards Islam which had been fed to them by European anti-Islam ideologists. This was a strong barrier in my way, which prevented me from openly exchanging my ideas and views with English people. If you talk to English people about Islam, they think you are talking to them about some heathen religion.

Using the press was even more difficult: newspapers never accept or allow our *Dawah* to Islam activities to be covered. I then thought of a different approach to spread the *Dawah* to Islam, by joining the “Association for the Prohibition of Alcohol” who used to give regular lectures. For example, in one of this Association’s gatherings I gave a lecture about “Fanaticism and Fanatics”. I started the talk by mentioning the names of well-known specialists in the spheres of invention and social reform – like Stephenson, the inventor of the steam power and Wilberforce, the campaigner against slavery. I explained how each of these leading figures had resisted persecution and ridicule and had dedicated their talents towards their goals. I said that we can see that in spite all of that opposition, the effects of their achievements and reform that have gained global recognition – they have spread and have benefited humanity a great deal.

I continued in my talk by mentioning the Prophet Mohammed, may Allah bless him and grant him peace, saying: “This master reformer came with a clear message inviting people to what is good and beneficial. In spite of this, he had to face harm and persecution, just like any other great reformers who have been dedicated to the welfare of people. Later on, when people realised the value of his message and believed him, they entered Islam in large groups and continued to do so until their numbers reached hundreds of millions, right across the world.

I then talked about some of the moral principles and teachings of Islam which the Prophet, may Allah bless him and grant him peace, invited people to adopt. Some of the journalists who attended the lecture found this very amusing and asked me if they could publish a **summary** of my talk in their newspapers. I said, “No,” and made it a condition that they could only publish my words if they printed the whole talk and not just a summary of it. I only gave my permission for the whole talk to be published. They accepted this and recorded the full lecture for the purposes of publication. Soon after, however, some priests heard about the proposed publication of the lecture and they told the newspaper editors not to publish this lecture, saying that it was a conspiracy to invite people to a heathen religion by encouraging Christians to leave their religion. So the newspaper editors broke their agreement

with me and published a summary rather than the whole lecture – in which they removed all my references to Prophet Mohammed, may Allah bless him and grant him peace.

Relying on my agreement with the newspaper editors that I had only given them permission to publish the whole lecture and not just a summary, I sent them a warning that I would take legal action against the press, and take them to court for breaching the agreement and misrepresenting the contents of my lecture. I urged them to honour their agreement and to publish the full lecture.

The success of my lecture and the publicity surrounding it generated a wider and greater interest than expected. As a result of the publicity which the lecture had engendered, I decided to establish a centre in my hometown of Liverpool – a place where we could pray, and celebrate our religious feasts, and also give lectures. Indeed, we chose and set up a centre, half of which is used for worship and the other half of which is used for teaching, guidance and delivering speeches.

Soon after we had opened this Islamic Centre, we faced hostility from some priests, who started sending thugs and misguided people who demonstrated to us how they had been misinformed and brain-washed and led to believe that we were bad people. Their misconceptions were revealed when these thugs and misguided people visited us and found out for themselves that what they had been told about us was not true. These realisations of truth then had a positive impact on these people.

Some of the persecution which we faced from these groups included their throwing rubbish and dirt on people while they were doing the prayer, or as they were leaving the Centre; throwing stones at the Imam; and putting sharp pieces of broken glass on the prayer mats and floor, so that people were cut on their foreheads, hands and feet.

One evening, while we were all in the Mosque, they took the opportunity to string razor wire across the doorstep, so that people would fall over it in the dark and suffer injury. It just so happened that on that day I had a cane which had been given to me by a friend as a present. Luckily, as we walked out that evening, I was holding the cane – something I do not usually do. As we were leaving the mosque, I was walking ahead of the others with the cane held in front of me. Suddenly, I felt the cane hit something and it became stuck. I soon discovered the razor wire which had been placed across the doorstep to hurt us – but Allah saved us from any harm and from the harmful people who put it there.

One day, my Muslim brothers and I entered the Mosque. I was due to give a talk about the interpretation of the Noble Quran. I saw that a group of people had already arrived before us. Their faces were unfamiliar and looked suspicious. I paid them no attention and having recited some verses of the Noble Quran, I started explaining and interpreting the meaning of the verses and showing the wisdom and lessons within them. When I had finished, one of the members of this suspicious group took some stones out of his pockets and threw them on the floor. He turned to the rest of his group and said, “Now I can become a Muslim – whoever of you wants to throw stones at Muslims can throw their stones at me now.” They all then threw away whatever stones they had in their pockets, accepted Islam and became Muslims.

This man, who had been the leader of the group, later become my firmest supporter and my right-hand assistant. He chose Jamaludin Ali as his new name. From then on, he accompanied me on every Dawat’al-Islam trip that I took.

Once we went to Birkenhead as it had been agreed that I would give a talk to the "Association of Prohibition of Alcohol" based in Birkenhead. In this talk, I spoke about Islam and the Prophet Mohammed, may Allah bless him and grant him peace. The lady who was the secretary of the Association displayed an interest in my talk and said that although she had a bad opinion of Islam, she wanted me to provide her with some more information about Islam.

"Isn't it true," she asked, "that the Muslim Prophet said that women do not have souls and will not go to Paradise?"

I told her that this is not true and that this is a lie which the enemies of Islam spread. I gave her accurate information about the Islamic religion and its principles and its foundations. This lady then accepted Islam and became a Muslim and named herself Fatima – and also helped her sister and brother in law to become Muslims.

One day I gave a talk in Liverpool. When I had finished, a man came up to me and asked to walk along with me on my way home because he wanted to talk to me. We walked along together and started talking about Islam. He asked questions and I provided him with answers, in a gentle way. When we reached my house, I invited him in for tea. He stayed until midnight – and still we were talking about Islam and its honourable status and its valid scientific principles, which are applicable for all time and in all places.

At the end of our talk he said, "If everything that you have said about Islam is true, what is stopping you from becoming a Muslim?" I replied, "I am proud to inform you that I am a Muslim. This man then accepted Islam and took Jamaludin Bukhari as his new name.

Many people think that Lord Headley is the first English Lord to convert to Islam. This is not true, because Lord Stanley of Alderley became a Muslim before him – and he always preferred to be called Abdul Rahman Effendi. He used to come to our mosque and pray with his brothers, in spite of the distinct difference in social class between them.

The number of English people who converted to Islam increased to several hundred.

While we are talking about the Mosque and the people who do the prayer, I would like to say that we follow the practice of the Islamic Sunnah: the women pray in a separate row behind the men. As regards Woking Mosque, for a time their way of doing the prayer was that a man would pray standing between two women and a woman would pray standing between two men. This was in response to some anti-Islam proganda which claims that Islam humiliates women by lowering their status and obliging them to pray behind men – which is not true.

The undeniable fact, of which I have no doubt, is that the Islamic Sunnah permits men and women to do congregational prayers in the same area, but in separate rows. Islam respects women, honours them, and acknowledges their rights – which, in general terms, are reasonable, given the natural and biological differences between the two sexes."

Conclusion:

Sheikh Abdullah Quilliam concluded by stating his opposition to the spread of alcohol in the Muslim countries and the increase in advertising it in stations, main streets and everywhere. He advised young Muslims to resist this evil, and to forbid it, and to

work to remove it, and to obey what they have been commanded in the *deen* – and to ignore what the enemies of Islam say.

This is a summary of the lecture given by Sheikh Abdullah Quilliam. It had a great impact and made love for him grow in the hearts of all his listeners – which was the best gift and greatest reward which he could receive for all his hard work in struggling to exalt the words of Allah and His *deen*, Islam .

Translated from the Arabic and presented for the first time by the Abdullah Quilliam Society. This was read out at the First Annual Sheikh Abdullah Quilliam Memorial Lecture, held in Liverpool, on the 22nd April 2012

For further Information contact Jahangir Mohammed via: quilliamsociety@gmail.com or website www.abdullahquilliam.com

Notes

1. Sheikh Abdullah Quilliam (born William Henry), according to his own writings claims to be the first native Englishman known to convert to Islam in 1887. He went on to establish the first functioning Mosque and Islamic Centre in England, in Liverpool, opening on Christmas Day, 1889.
2. He was appointed Sheikh ul Islam of the British Isles by the last Ottoman Sultan Abdul Hamid II. This title formally recognised him as the religious and political leader of the Muslims in Britain, with legal authority to perform contractual duties and issue fatwas. He is the only Muslim in the UK to have held this title, and the Office remains vacant.
3. The premises situated at 8-12 Brougham Terrace, Liverpool are not only important for British Muslim heritage as a Mosque, but also as the Office of the Sheikh ul Islam of the British Isles.
4. Through his institutions and publications (The weekly Crescent and Islamic World) Sheikh Abdullah Quilliam was responsible for the conversion of around 600 native English people to Islam. His book "*Faith of Islam*" ran into three editions and thirteen languages, and was key to helping many English people understand Islam in spite of the negative portrayals at the time. Queen Victoria ordered a copy for herself and then re-ordered six more copies for her children.
5. Facing vilification, Sheikh Abdullah Quilliam left for Turkey and returned under the name Haroon Mustapha Leon. He died on the 23rd April 1932. It has often been assumed that he changed his name to hide his true identity – although the **Introduction** above states that it was so that his wife could inherit from her uncle.
6. This unique speech has been released in English by the Quilliam society for the first time. The 1928 speech and introduction to Sheikh Abdullah Quilliam by the Muslim Association of Cairo – details of which must have been provided by Sheikh Abdullah Quilliam – provides the real reason for his change in name.
7. This period of his life, he spent in Turkey, as the Ottoman Caliphate was collapsing and presumably serving Sultan Abdul Hamid needs more research.
8. The speech also clarifies that he embraced Islam after the incident he describes in Morocco not sometime after his return as widely written.

9. The speech also clarifies that the first Muslim in the House of Lords, was Lord Stanley (3rd Baron Stanley of Alderley Park) – and not Lord Headley (5th Baron Headley), as commonly assumed. Sir Abdullah Archibald Hamilton (5th Baronet), and Lady Evelyn Zainab Cobbold were also contemporary converts.

The Crescent gave the following account of Lord Stanley's funeral;

"On Tuesday, the 25th Ramadan (15th December) his mortal remains were laid silently to rest in a secluded plantation in Alderley Park, his late lordship's ancestral home. The internment took place at an early hour, and was conducted strictly according to Muslim usage, in which Holy and Imperishable Faith his lordship lived and died (Alhamd-u-lillah!). The corpse was enclosed in a plain deal coffin, and borne from the hall by workmen on the Alderley estate. Following it on foot were the successor to the title (the Hon'ble Lyulph Stanley), his wife, their two sons, and other relatives. By the late Lord Stanley's special direction there was also present as chief mourner his Excellency Hamid Bey, Premier Secretaire to the Ottoman Embassy in London. The Islamic prayers were recited over the grave by the Imam to the Turkish Embassy. A Janaza service in memory of the deceased was held at the Liverpool Mosque, and was conducted by His Honour Abdullah Quilliam Effendi, Sheikh-ul Islam of the British Isles."

10. Sheikh Abdullah Quilliam's speech highlights the issues and challenges that the first community of British Muslims faced, many of which are not that different from the challenges faced today by British Muslims.
11. In 2010, the book, *Islam in Victorian Britain: The Life and Times of Abdullah Quilliam* by Ron Geaves was published. It provides much insight into the unique life of this early British Muslim. There is however much more to uncover about this pioneer Muslim and his followers.

Appendix 5: The Crescent

THE
CRESCENT
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 WITH WHICH IS INCORPORATED THE LIVER
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Vol. XVII.—No. 419.

JANUARY 23, 1901.

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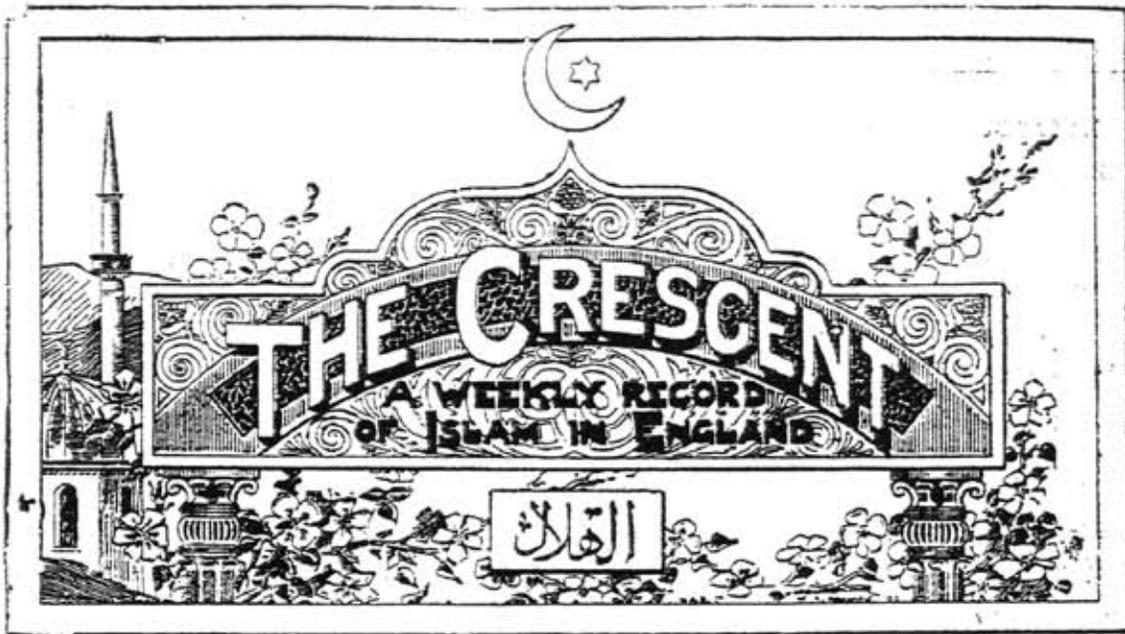
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A DISTINGUISHED BRITISH MUSSULMAN.

We have pleasure to-day in presenting to our readers a photograph of Brother Reschid Stanley, J.P., formerly Mayor of Stalybridge, but at present resident in Manchester.

Our earnest and worthy brother was born at Cardiff in September, 1828. He subsequently left that town and settled down in Stalybridge about the year 1847, he then being about 19 years of age, and has been engaged in commercial pursuits from then until now.



Bro. Robert Reschid Stanley, Esq., J.P.,
Late Mayor of Stalybridge.

About fifty years ago Bro. R. Stanley made the acquaintance of that distinguished traveller and writer, David Urquhart, who had been for some time Secretary to the British Embassy at Constantinople. Mr. Urquhart was then conducting an agitation in England, warning his countrymen of the disastrous policy of some of the British statesmen in favouring the advance of Russia in Asia and Europe, and the attempts of that country to destroy the Ottoman Empire and thus advance her own interest at the cost of her neighbour.

The arguments of Mr. Urquhart convinced Bro. Stanley that many of the British statesmen were under the influence of Muscovite agents, both male and female, and Bro. Stanley therefore threw in his own lot with Mr. Urquhart, and assisted in every way he could in advocating the interests of Turkey, and in active English interposition to prevent further Russian aggression against the Ottoman Empire.

In the years 1875 and 1876 our brother, who had for nearly a quarter of a century taken an active part in political life, was unanimously elected Mayor of the Borough of Stalybridge. Mr. Gladstone was then agitating the country by delivering most inflammatory speeches on what he termed the "Bulgarian Atrocities." Some of the deluded followers of Mr. Gladstone drew up a requisition, signed it, and presented the same to our Brother Stanley in his capacity as Mayor of the Borough of Stalybridge, requesting him to call a meeting of the inhabitants of Stalybridge to protest against the conduct of Turkey and support Mr. Gladstone in his agitation.

Our brother carefully considered the matter, and having read for himself the various Blue Books with reports that had been published upon the subject, he arrived at the conclusion that the Gladstonian agitation was promoted by Russian agents, and that the so-called Bulgarian atrocities were manufactured by newspaper correspondents simply for political purposes, and he accordingly wrote a dignified but emphatic letter to the promoters of the requisition refusing to accede to their request or to call a town's meeting upon the subject. This letter was couched in vigorous language, and was filled with the soundest of arguments, and was widely published and circulated at the time, and created a great sensation, and induced other Mayors throughout the country, particularly the chief magistrates of Cork and Belfast and Wolverhampton, to follow the example shown by our worthy brother.

When the matter came on for discussion in the House of Commons one of the speakers referred to this letter written by our brother as "a masterly exposure of the policy of Russia and the art of villifying the Turk which had become so rampant in certain sections of the British Press," and the Right Honourable Benjamin Disraeli, afterwards Lord Beaconsfield, who was then Prime Minister of Great Britain, stated in Parliament that the Czar of Russia denied on behalf of his Government that he or they had had anything to do with either the atrocities

THE

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A WEEKLY RECORD OF ISLAM IN ENGLAND

EDITED BY W. H. ABDULLAH QUILLIAM

Vol. XVII.—No. 421.

FEBRUARY 6, 1901.

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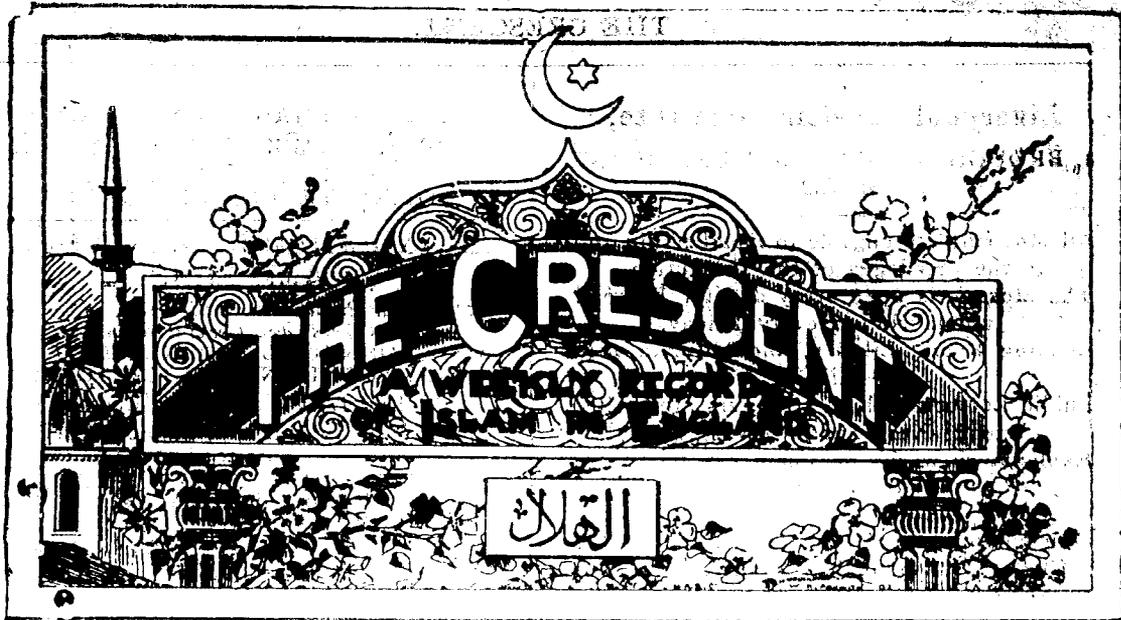
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27th MAY 1908.

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Footprints of the Past:

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BY

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(B.A., F.G.S., LL.D., President of the Liverpool Geological Association, and Sheikh-
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Appendix 6: 8-10 Brougham Terrace: Refurbishment project

ABDULLAH QUILLIAM MOSQUE AND HERITAGE CENTRE PROGRESS REPORT 13TH August 2012

The Abdullah Quilliam Society has two main areas of project work that it is trying to develop. The progress to date is set out under each heading.

1. Building Refurbishment Project

The building handed to the Abdullah Quilliam Society by Liverpool Council consists of the three terraces, numbers 8,9,10 Brougham Terrace, which were owned originally by Sheikh Abdullah Quilliam and the Muslim community. The Mosque building is located in the rear of number 8. From 1908 onwards the buildings were used as Council registry for births deaths and marriages. The mosque building was used for storage of copies of certificates of birth, death and marriage and the walls were reinforced with concrete and steel to prevent fire, theft and other damage. When the building was handed over to the society it was in a very bad state with dry rot in the roof and much of the building. Also all there had been break-ins where lead and other metals in the building had been stolen.

The AQS has had no public grants to help with this work to date, and has spent over £300,000 (almost all from public donations). This has been to eliminate dry rot from the building and roof. We have renewed the roof including the mosque roof. The reinforced concrete and steel from the Mosque has also been removed back to the wall and some of the original arches are now visible. This was phase one.

Phase two is now planned and we want to raise up to £50,000-£100,000 to do just the ground floor from terrace one straight into the mosque, including creating wudu areas for men and women and disabled access into the mosque. This will enable us to make sure the mosque is usable and allow for visits and hence make further fundraising easier.

Phase three requires around £2M this will create the Heritage Centre in the rest of the building, as shown in the artists drawings. This will include renovation of upstairs of number 8 and all of numbers 9, and 10. It will restore the original features of the mosque create all the exhibition and seminar rooms, café and Islamic gardens. This will allow us to open up building as an international heritage centre. We have approached a number of international donors for this part of the work.

As well as public donations we are applying for grants and seeking funding from international donors.

Fundraising is slow due to a number of factors; Government cutbacks in funding have made it very competitive to get grant funding on this scale. Almost everyone is confusing us with the Government funded Quilliam Foundation (we have no link with them at all) who have hijacked and misrepresented Sheikh Abdullh Quilliams good name. Our experience is that the community and international donors and governments view this organisation as suspect, and have been reluctant to fund us because they think we are part of them. Equally our community has not been made fully aware of this amazing history and is slow to appreciate the Dawah potential of this heritage project.

The building is in constant need of repair due to ongoing deterioration, leaks vandalism and emergence of new areas of rot.

2. The Sheikh Abdullah Abdullah Quilliam Project

This part of the project is about raising the profile of Sheikh Abdullah Quilliam, and promoting his life, works, and that of his followers. By doing this we will also increase our fundraising. Most Muslims sadly still don't know about or appreciate this history. In the last 12 months we have done the following:-

- Given talks to schools and societies – You can help by arranging talks and events
- Produced updated information for brochures and website.
- Launched new website with updated information – You can help by promoting this.
- Launched and held the first Annual Abdullah Quilliam Memorial lecture in April 2012.
- Obtained and translated the unique 1928 speech which sheds new light on AQ and his works
- Launched the Abdullah Quilliam communication and engagement awards and presented two honorary awards.

Nominations are open and you can help by promoting this and nominating and attending event in October.

- Numerous media and press interviews and press releases leading to coverage and documentary.
- Produced brochures of our plans in English and Arabic for donors

WORK TIMELINE AND HOW YOU CAN GET INVOLVED

- AQS - Working with Turkish TV and film companies to further research Quilliam's life in UK and Turkey and make a blockbuster movie on Quilliam.
 - Script by written by mid 2014 £25K needed.
 - Ask investors to invest in film £1.5M- good returns, a movie can make £300M -2016 film launch.
- AQS – establish local history group to do further research on Quilliam and his followers. Invest in movie when time is right.
 - Establish history group and convene March 2013
- YOU- help with any research and information on Quilliam and his followers, be part of history group. Invest in the movie when the time comes.
- AQS -First Award ceremony and fundraising dinner 2nd week of October 2012 and prepare for 2013 awards as well.
- YOU –promote and attend event, purchase tickets, publicise.

- AQS -Plan and hold Abdullah Quilliam Annual Lecture 2013.
- YOU- suggest theme of lecture, venue and speaker for 2013, promote event.
 - Finalise plans by Jan 2013
- AQS Seminar in Saudi Arabia - We have a volunteer who is going to arrange this – end of 2013.
- AQS - Raise 50,000 by December 2012 to make Mosque usable.
- You – encourage people to donate hold a fundraising event in your area for us to speak.
- You – become AQS champion –help promote AQ and further research and fundraising in you area.
- AQS -Application to a number of grant funders for Number 8 £500,000 decision by Sept 2013.
- AQS- Application to a number of overseas governments for £2.5M decisions by end of 2013
- You - suggestions and contacts for other donors you may know including wealthy business people.
- Ongoing media campaign to distinguish us from QF and ensure maximum profile for AQ.

These are just many of the things we are doing. Please remember we have no paid staff and need as many volunteers as possible to help us accomplish this unique project. This is your project as well as ours.

Appendix 7: Woking: Town and Heritage

Woking's vital statistics

There is a wealth of statistical information available about Woking Borough, Surrey County, the South East region and England. The data is available in [Surreyi](#), Surrey's local information system. A brief summary of headline results can be found below.

You can also access more population information via [The Office for National Statistics](#).

Woking is one of **11 boroughs** in Surrey and consists of **17 wards** across 6,357 hectares, of which 60% is green belt.

Reference maps

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For a map of Surrey County Council and its 11 boroughs, [click here](#).

For a map of Woking Borough and its 17 wards, [click here](#).

For a map of Woking Town Centre, [click here](#)

Demographic information

The population of Woking is **99,198** based on the 2011 Census, a **10.4% increase** since 2001.

For a **detailed report** of the demographic profile of Woking, [click here](#)

A **snapshot** of the demographic profile of Woking can be downloaded [here](#).

Woking Palace

Down by the River Wey, in the fields to the east of Old Woking, can be found the ruins of Woking Palace. During the Tudor period it was an important Royal Palace.

Now all that remains are a few brick walls, a small stone building and a network of buried foundations. The lack of large-scale remains at Woking, however, is more than made up for by the romantic location of the ruins, with the River Wey winding its way along its southern boundary and its still water-filled moat to the east and north.



As well as being a Scheduled Ancient Monument, the site is also a Site of Special Scientific Interest, with the beautiful copse area a blaze of colour in the Spring.

Henry VIII spent considerable sums of money on Woking during his reign but in 1620 the Manor of Woking was granted to one of James I's courtiers, Sir Edward Zouch, who pulled down much of the Palace buildings and used the material elsewhere in the area. So, although little now remains of the Palace itself, its heritage lives on in many of the houses of the village.

A guide to Woking Palace is available, as well as an explanatory CD, both published by Friends of Woking Palace, priced £2.50 and £5 respectively from the Surrey History Centre and Woking Library.

For further information on the Palace, please see the [Friends of Woking Palace](#) website. You can also join special guided heritage walks to the Palace site; contact Heritage Walks by [email](#) for further details.

Woking's crematorium and cemeteries

Brookwood Cemetery

Built to receive London's dead, Brookwood Cemetery opened in 1854 and is the largest privately owned burial ground in Britain.

It has a substantial Victorian Section, which contains many remarkable Victorian memorials and graves. It also contains the largest military cemeteries in the country including the [World War One American cemetery](#), the oldest Muslim cemetery and the unique Zoroastrian burial ground.

Monks from the St. Edward Brotherhood give guided tours of the St. Edward Orthodox Church, home to the shrine of St. Edward the Martyr.

Famous names buried at Brookwood include John Singer Sargent (portrait artist), Margaret, Duchess of Argyll (society beauty), Dr Robert Knox (Edinburgh anatomist) and Denis Wheatley (thriller writer).

The cemetery is listed both as a conservation area as well as in Parks and Gardens of Historic Interest.

Directions: Accessible by rail using Brookwood Station (originally built to service the cemetery) or by road via Cemetery Pales off the A322 Bagshot/Guildford Road, where there is limited parking space (GU24 0BL).

Contact: Owners of the site - Brookwood Cemetery Ltd. on 01483 472222.

Information on press and publicity can be obtained from Brookwood Cemetery Society, on 01276 474421 or 01344 891941, or email



Brookwood Cemetery Society publishes trails, guides and newsletters and organises guided walks.

Contact: Barry Devonshire Tel: 01276 857292

For guided tours of St. Edward Orthodox Church, please contact The St. Edward Brotherhood on 01483 487763.

Closed cemeteries

The closed churchyard and burial ground at St. Peters, Old Woking, closed churchyard at St. Johns and closed churchyard at St. Marys at Byfleet are maintained by Serco, on behalf of Woking Borough Council.

If you would like to enquire or report any issue regarding these cemeteries you can fill in an online form. Alternatively, you can contact Serco either by email or telephone.

Enquiries relating to individual plots are handled by the individual church. Please look at the Window on Woking website for contact information.

Woking Crematorium

Woking's Crematorium, the first in the country, was founded in 1878, when a piece of land close to St John's Village was bought by Sir Henry Thompson, surgeon to Queen Victoria and founder of The Cremation Society. The acre of land was purchased with the aid of subscriptions at £200 each, from the London Necropolis Company, who established the nearby Brookwood Cemetery.

By 1911, the original one acre site was extended to 10 acres and now the country's first Book of Remembrance, dating back to 1940, is held there. Famous people cremated here have included Thomas Hardy, Dr Barnardo and the Marquis of Queensbury.

Directions: The Crematorium is just outside St. Johns village, on Hermitage Road. Limited parking is available on site and buses to the village are frequent.

Contact: The Crematorium Office on 01483 472197.

Appendix 8: William Issac Chamber

- [Saskatchewan](#)
- [Unbuilt Canada](#)
- [England](#)
 - [East England](#)
 - [East Midlands](#)
 - [London](#)
 - [Vanished London](#)
 - [North East England](#)
 - [North West England](#)
 - [Architecture of Lancashire](#)
 - [South East England](#)
 - [Kent](#)
 - [Surrey](#)
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W.I. Chambers

13 June 2014

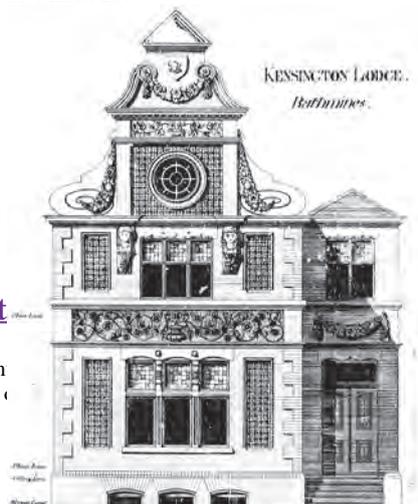


[1882 – Grooms Cottage, Monasterevan](#)

Architect: W.I. Chambers “Our illustration in this n as a residence for the head groom on the stud farm o

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13 March 2014

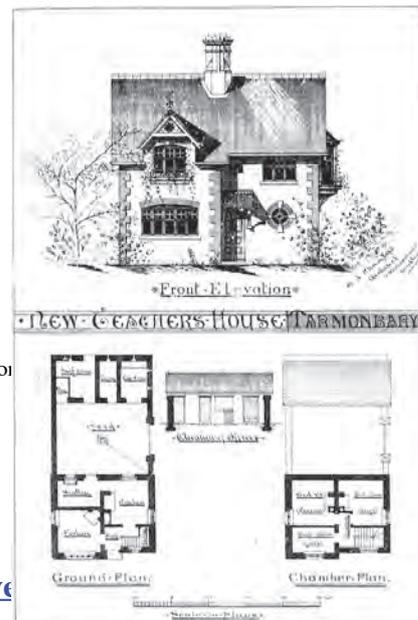


[1882 – Kensington Lodge, Groves](#)

Architect: William I. Chambers Fantastically ornate brickwork and terra cotta on this Queen-Anne Style house designed by William Isaac Chambers for himself, in 1882. The house is notable for its early use of...

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11 March 2014



[1882 – Teachers House, Tarmonbarry, Co. Longford](#)

Architect: W.I. Chambers Tarmonbarry,

11 March 2014



28 February 2014

[1882 – Glebe House, Monasterevin](#)

Architect: W.I. Chambers Design by William Isaac illustration represents the new Glebe House now in

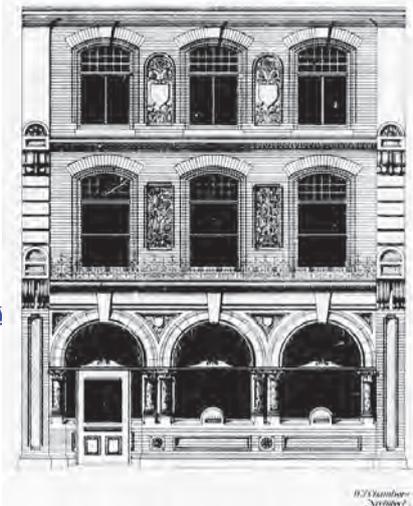
[22 June 2009](#)
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[1906 – House, Canford Cliffs, Bournemouth, Dorset](#)

Architect: W.I. Chambers

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[1883 – Design for Post Office, Dundalk, Co. Louth](#)

Architect: W.I. Chambers A design for Nos. 75-76 Clanbrassil Street in Dundalk. Published in The Irish Builder, December 15 1883.

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officially Termonbarry is a small village on the Roscommon Longford border, split by the River Shannon. William Chambers was an English architect who had settled in Dublin by the end...

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08 November 2010



[1888 – New House, Mount Hermon Estate, Woking, Surrey, Co. Louth](#)

Architect: W.I. Chambers Front Elevation of New House, Mount Hermon Estate, Woking, Surrey. Published in The Architect, March 30th 1888.

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Search by Person

Search by Works



Selected: CHAMBERS, WILLIAM ISAAC

Born: 1847c

Died: -

Biography

Works

Biography

Works

English architect. William Chambers, the third son and sixth child of William Chambers, farmer, of Swaffham Prior, Cambridgeshire, was born in Swaffham Prior *circa* 1848. He was living as a boarder in Sunderland in 1871, when he was probably working for John Ross of Darlington, one of the three architects who proposed him for associateship of the RIBA the following year.⁽¹⁾ He had moved to Dublin by the end of 1879 and was described in the *Irish Builder* in October 1880 as a 'young architect who has lately come to settle in our midst'.⁽²⁾ In 1882 he initiated and offered prizes in the competitions held by the *Irish Builder* for a design for a gate lodge and for a design for a shop front.⁽³⁾ During this period he was also engaged in various projects in Dundalk and its surroundings; on 22 September 1883 he placed an advertisement in the *Dundalk Democrat* announcing that as he was 'now specially engaged in developing the building resources of the Dundalk estate', he wished 'to inform his clients and the public generally that he will attend at his office in the markethouse, Dundalk, every Wednesday'.

Chambers probably left Ireland *circa* 1885; in the spring of 1891, according to the English census of that year, he was living in Albany Courtyard, Piccadilly, London, attended by two servants.⁽⁴⁾ During the ten years which passed before the next census, he apparently married and became a widower. His office in 1900 was in Savoy House, London WC.⁽⁵⁾ He was still living in London as a widower at the time of the 1911 census. Both while he was in Ireland and after his return to England, he supplied the *Irish Builder* with a stream of exuberant designs for buildings in both countries.⁽⁶⁾ He had the distinction of designing the first mosque in Britain, which was attached to the Oriental University at Woking.⁽⁷⁾

RIBA: elected associate, 5 February 1872, having been proposed by John Ross, Arthur Allom and CHARLES JOHN PHIPPS.  ⁽⁸⁾

Addresses:⁽⁹⁾ Work: 44 Westland Row, 1880; 4 & 5 Westmoreland St, 1881-1884; Savoy House, London WC, 1900.

Home: 2 Brighton Vale, Monkstown 1880; Auburn Villa, Rathgar, 1880;⁽¹⁰⁾ 3 Leinster Rd, Rathmines 1881-2; Kensington Lodge, Grove Park, Rathmines, 1883-1885; Albany Courtyard, Piccadilly, London, 1891; 5 Lower Grosvenor Place, London, 1901; 12-13 Arundel Place, Strand, London, 1911.

See WORKS.

References

All information in this entry not otherwise accounted for is from the English census returns of 1851, 1871, 1891 and 1901.

⁽¹⁾ *Directory of British Architects 1834-1914* (RIBA 2001), I, 354.

⁽²⁾ *IB* 22, 15 Oct 1880, 282.

⁽³⁾ *IB* 22, 15 May, 15 Jun, 1, 15 Jul, 1 Aug 1882, 143, 174, 196, 211, 218.

⁽⁴⁾ *IB* 33, 15 Aug 1891, 190.

⁽⁵⁾ *IB* 42, 15 Oct 1900, 506 (or 510?).

⁽⁶⁾ Besides the buildings listed under WORKS, the following unidentified Irish works by Chambers are illustrated in the *Irish Builder*: 'a principal entrance to a very large demesne...intended to be erected by a well-known landed proprietor, who, owing to the unsettled state of the country, has...abandoned the idea of executing it' in *IB* 23, 15 Jan 1881, 19, 22; designs for four houses in *IB* 25, 1 Apr 1883, 106; designs for cottages in *IB* 26, 1 Mar, 1 May 1884, 66, 130. Designs for buildings in England, almost all of them in the home counties, appear in *IB* 22, 15 Mar 1880, 76, 81; 25, 1 Jan 1883, 6; 33, 15 Aug, 15 Sep, 15 Nov, 15 Dec 1891, 184, 190, 206, 207, 253, 278, 280; 34, 15 Jan, 1 Apr, 1 May 1892, 16, 17, 78, 79, 99, 103; 35, 15 Sep, 15 Oct, 15 Nov 1893, 207, 211, 234, 259, 261; 36, 1 Aug, 15 Sep, 1 Nov 1894, 171, 172, 175, 210, 211, 241, 243; 37, 1 Jan 1895, 2, 5; 42, 15 Oct, 15 Nov 1900, 506, 510, 542, 543; 43, 16 Jan 1901, 595.

⁽⁷⁾ *IB* 29, 15 Aug 1887, 234.

⁽⁹⁾ See note 1, above.

⁽⁸⁾ Irish addresses from Thom's directories (transcript by Jones in IAA).

⁽¹⁰⁾ *Irish Times*, 2 Aug 1886, 6.



Search by Person

Search by Works



Selected: CHAMBERS, WILLIAM ISAAC

Born: 1847c

Died: -

Biography

Works

Biography

Works

13 work entries listed in chronological order for CHAMBERS, WILLIAM ISAAC #

[Sort by date](#) | [Sort alphabetically](#)

Building: [CO. MEATH, BALRATH BURRY](#)
Date: 1880
Nature: Remodelling of hall (not executed?) for Christopher Armytage Nicholson
Refs: *IB* 22, 15 Oct 1880, 282, 287(illus.)

Building: [CO. ROSCOMMON, TARMONBARRY, POLICE BARRACKS](#)
Date: 1882
Nature: Large new police barracks in course of erection.
Refs: *IB* 24, 1 Feb 1882, 47

Building: [CO. KILDARE, MONASTEREVIN, OLD DUBLIN ROAD, HOUSE](#)
Date: 1882
Nature: Cottage intended for head groom on Mss of Drogheda's stud farm. Athy brick with specially designed Kingscourt moulded brick. Terracotta pediment. Builder: John Harris, Monasterevan
Refs: *IB* 24, 1 May 1882, 132,133(illus.)

Building: [CO. KILDARE, MONASTEREVIN, GLEBE HOUSE](#)
Date: 1882
Nature: In course of erection. Moulded bricks, to architects designs, specially made by Thompson Bros, Kingscourt. Design selected in limited competition. Builder: John Harris, Monasterevan
Refs: *IB* 24, 1 Mar 1892, 70,74(illus.)

Building: [CO. ROSCOMMON, TARMONBARRY, NATIONAL SCHOOL TEACHER'S HOUSE](#)
Date: 1882
Nature: For Rev. Sir William Ross Mahon
Refs: *IB* 24, 1 Feb 1882, 38(illus.),47

Building: [CO. DUBLIN, DUBLIN, GROVE PARK \(RATHMINES\), KENSINGTON LODGE](#)
Date: 1882
Nature: Designed by WIC for himself. Ornamental terracotta by Wilcock & Co, Leeds
Refs: *IB* 24, 15 Aug 1882, 237(illus.), 241; Susan Keating, 'Dublin's terracotta buildings in the later nineteenth century', *Irish Architectural and Decorative Studies: the journal of the Irish Georgian Society* 4 (2001), 148-151(illus.).

Building: [CO. LOUTH, DUNDALK, JOCELYN STREET, PRESBYTERIAN HALL & TEACHER'S RESIDENCE](#)
Date: 1883
Nature: Plans by WIC approved (but not built)
Refs: *IB* 25, 15 Dec 1883, 385

Building: [CO. LOUTH, DUNDALK, SEATOWN, HOUSES](#)
Date: 1883
Nature: Row of new houses. Builder: McKeown?
Refs: *IB* 25, 15 Dec 1883, 385

Building: [CO. LOUTH, DUNDALK, HOUSES \(002\)](#)
Date: 1883
Nature: 2 houses opposite county gaol, for supervisor of county gaol.
Refs: *IB* 25, 15 Dec 1883, 385

Building: [CO. LOUTH, DUNDALK, HOUSE](#)

Date: 1883
Nature: New house for petty sessions clerk opposite county gaol; 'very fine'
Refs: *IB* 25, 15 Dec 1883, 385

Building: **CO. LOUTH, BLACKROCK (DUNDALK), SANDYMOUNT HOUSE & ADJOINING HOUSE** [↗](#)
Date: 1883
Nature: WIC's plans for 'great building operations' approved by Dec 1883; these were presumably the 'extensive alterations to Sandymount House, Blackrock' and new house adjoining it for which he sought tenders in Jan 1884.
Refs: *IB* 25, 15 Dec 1883, 385; *Dundalk Democrat*, 12 Jan 1884

Building: **CO. LOUTH, DUNDALK, CLANBRASSIL STREET, NO. 075 & 76** [↗](#)
Date: 1883
Nature: Rebuilding as post office or business premises
Refs: *IB* 25, 15 Dec 1883, 385(illus.)

Building: **CO. LAOIS, ABBEYLEIX, MILLBROOK HOUSE** [↗](#)
Date: 1884-1885
Nature: New agent's house, for 4th Viscount de Vesci. Builder: J. Harris, Monasterevan.
Refs: Plans, elevations, contract, correspondence, in De Vesci papers, NLI, AD 3586 (see A.P.W. Malcomson, *The De Vesci Papers* (Irish Manuscripts Commission, 2006), 167); *IB* 26, 15 May 1884, 153

Dome sweet dome

Could Britain's mosques ever compete with the east's great places of worship? Jonathan Glancey meets two architects determined to make this dream a reality

Jonathan Glancey

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Ali Mangera is in a state of consternation. He and his architectural partner, Ada Yvars Bravo, have designed a new 40,000-capacity Islamic centre, or markaz, to be built in east London. Abbey Mills mosque, which will be close to the site of the 2012 Olympics, is already at the centre of crude political and religious debate. "We're trying to design a welcoming and beautiful building," says Mangera, "yet at times I feel I'm being accused of designing a bomb factory."

To the Victorian travellers, artists, diplomats and academics who first encountered Islamic buildings - the Alhambra in Spain, the Taj Mahal, the mighty domed mosques of Istanbul - this architecture and the culture that inspired it seemed little less than divine. Today, the relationship between western and eastern culture is much more fraught. Mosques have come to be viewed with suspicion, even fear - as Mangera and Yvars are well aware.

The two meet me at Leighton House in London to explain their breathtaking plans for the Abbey Mills mosque. Designed in the 1870s and inspired by Islamic architecture, Leighton House shows how empathetic architecture can close the divide between peoples and religions. This is what the duo hope to achieve with their project. "A beautiful mosque must be a good ambassador for Muslims," says Yvars.

The design is extraordinary, a sinuous wave of a building that folds and flows into and out of the old industrial landscape from which it rises. It incorporates a prayer hall, a school, a library, meeting rooms, gardens, residential accommodation, exhibition halls, a restaurant and spaces for people to meet. Using wind and water-generated power, it is intended to be as green as one of Isfahan's Islamic gardens.

The building presents little in the way of conventional facades, much less the kind of Ali Baba-style domes and minarets Britain tends to see on its mosques. Only from the air will its Islamic identity be overt: its plan, based on Arabic calligraphy, will resemble a prayer from the Qu'ran.

"The whole complex is designed as an invitation," says Mangera. "So the building stretches out into the landscape and embraces it. The structure is that of a kind of tented city, set into the 'dunes' of east London."

Structurally, the building is complex and subtly rich, indicating great mathematical and engineering ingenuity. Its various elements, says Mangera, have been "shaped by stretching and distorting traditional Islamic geometric patterns into fractals". The duo are even working on the way the building will sound, with prayers echoing through its soaring,

swooping undercrofts.

Despite its obvious merits, many question the need for a vast Islamic complex in a poor, working-class area. Equally, there are those who are suspicious of the mosque's client, Tablighi Jamaat, an Islamic missionary group founded in India in the 1920s. The FBI has claimed that Tablighi Jamaat is a recruiting ground for al-Qaida, and that many Taliban leaders are, or have been, adherents to the group. British police have investigated a report that Mohammed Sidique Khan, leader of the July 7 London bombers, had attended the group's mission in Dewsbury, West Yorkshire.

This may all be alarmist. Tablighi Jamaat is an enormous body, with some 80 million members in many countries. It denounces terrorism, and sees itself as a peaceful missionary body, although, much like the underground Catholic church in 16th-century England, it places attachment to religion above loyalty to the state.

Whatever Tablighi Jamaat's mission, Mangera and Yvars have a mission of their own: to improve the design of contemporary European mosques. "Most British mosques built over the past 40 years are not exactly great architecture," says Mangera. "They have that cartoon look, all plastic domes and minarets."

As in Christianity and Judaism, there is a puritanical strain in Islam that discourages excessive design. In the earliest days of Islam, a mosque might have been a simple camel-hair tent, or nothing more than a line etched in the desert sands of Arabia, pointing towards Mecca, around which the faithful gathered to pray.

Britain's first purpose-built mosque, the Shah Jahan, opened in Woking in 1889. This charming Indo-Saracenic design was the work of an English architect, WL Chambers. Before he designed it, Chambers visited the Arab Hall in Leighton House, and the India Office Library, where he browsed through the beautifully illustrated pages of *L'Art Arabe*, by 19th-century orientalist Prisse D'Avennes.

The first large mosque, the London Central Mosque, was also the work of an English architect, Frederick Gibberd. The site, next to Regent's Park, was paid for by Winston Churchill's wartime government in 1940, as a mark of respect to the many Muslims who fought with British armed forces in the two world wars.

These two buildings tower over an enormous number of makeshift mosques built, or converted, over the decades by mostly poor Muslim immigrants. No one would doubt the strength of faith of their congregations, but, for whatever reason, their architecture fails to shine.

No wonder Mangera is so keen to reinvent mosque design - even though he worries that some people consider him unable to design anything else. This is far from the case. Mangera trained as a structural and environmental engineer at Leeds University, before studying architecture in the US and London. After a stint with the skyscraper designers SOM in Chicago, he joined Zaha Hadid in London, serving as principal architect on the design of the sinuous Centre For Contemporary Arts currently under construction in Rome.

In 2001, he set up shop with the young Catalan architect Ada Yvars Bravo. Together, they have designed private and social housing in Barcelona and a range of other cultural, social

and engineering projects. Yet, inevitably, it is the Abbey Mills mosque that has won them public and critical attention.

The duo hope their remarkable design will prove so widely welcoming that all suspicions will be allayed. Perhaps spiteful young men will come here to hate and plot - but that has happened in great religious buildings throughout history worldwide. And if any building can offer hope of reconciliation within and between different cultures and beliefs, the Abbey Mills mosque, a 21st-century London Alhambra, is surely it.

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Appendix 9: Khwajah Kamal-ud-Din Letters

continued to progress slowly until a providential opportunity came along; Khwaja Kamal-ud-Din discovered the existence of the mosque in Woking. He and his friend Sheikh Nur Ahmad paid a visit.

The mosque was almost deserted and seemed in a state of decay when they arrived. They found a copy of the Qur'an lying in a corner and fell down in prostration, in tears and deeply moved. After spending a few hours the Khwaja suggested to his friend that they should return home. His friend refused, saying that he could not leave a House of God in such a desolate state. He was so persistent that both decided to stay on. When the heirs of Dr Leitner found the trespassers living in the house adjacent (Sir Salar Jang Memorial Hall) they tried to have them evicted as they had plans to build an industrial unit on the premises. The Khwaja maintained that the mosque was a consecrated building and could not be used for any other purpose.

At this stage Khwaja Kamal-ud-Din approached Sir Mirza Abbas Ali Beg, who was at that time the Muslim advisory member of the Council of the Secretary of State for India. Together they found the means to satisfy the demand of Dr Leitner's heirs. Sir Abbas founded the Woking Muslim Trust and acquired funds for its maintenance. He invited the Khwaja to take charge of the mosque and later helped him in starting the Muslim Mission Literary Trust. The agreement reached by all the parties involved can be seen in Appendix A.

KHWAJA'S FIRST VISIT TO WOKING

After Khwaja Kamal-ud-Din's first visit to the Woking Mosque, he sent a report in Urdu to the Head of the Ahmadiyya Movement, Maulana Nur-ud-Din. The report as translated is reproduced below:

Woking is a place thirty miles away from London. Dr Leitner, who had been Registrar of the Punjab University and the Founder and first Principal of the Oriental College (Lahore), collected funds from some of the Muslims, promising to build a Mosque in England.

Woking would probably be his [Leitner's] birth place. He selected this place and bought a large amount of land, upon which he constructed a vast residential house, a room for keeping mementos from the East, and a small mosque to one side, which is in fact a room, five yards square. There is a very beautiful dome over it, on top of which is affixed a crescent. It has a high pulpit and a *rihal* [low stand] on which is placed a three-volumed copy of the Qur'an in large print, having the *Hussaini* commentary in the margin.

In the *Mihnah* [niche for the Imam] the *Surah Fatihah* is inscribed in Arabic. Some small plaques with the Divine names on them are on the walls. There are three or four prayer mats in the mosque. In one corner of the mosque there is some equipment for performing the *Wudu* and the other is a small enclosure for the Imam. In front of the mosque there is a large, open courtyard, within which is a fountain occupying an area one, or one and a half, yards square. All around the courtyard is a wire fence and trees have been planted.

In this non-Muslim land, this is truly a scene having all the attributes of an Islamic mosque, and if its builder has not done justice to the amount of money he collected in the name of the mosque, then seeing this mosque a lover of Islam can forget all the injustice. A few yards from this mosque is a small rest house known as the Salar Jang Memorial Hall, where a traveler is permitted to stay for a day or so. Apart from the courtyard of the mosque, there are a few more acres of land attached to the mosque.

After the death of Dr Leitner all this property attached to the mosque came into personal use. But his heirs after much effort, ensured that the mosque, courtyard, the memorial hall and some acres of land were separated and became a trust along with the



11 *Khwaja Kamal-ud-Din addressing an Eid-ul-Fitr congregation.*

mosque. The remainder of the property and residential houses, which had been built as private property in the first place, remained in private hands.

You, Sir [Maulana Nur-ud-Din], had referred to this mosque in a letter, and here too there is movement. After last Friday prayers, I and Chaudhry Zafarullah Khan went to Woking, reaching there at 5 p.m. Here the sun sets at 4.10 p.m. and even the Isha prayer is at 6 p.m.

From the station we hired a carriage and reached our destination, there a polite young man agreed to show us the mosque. The courtyard and the mosque were locked. Upon my enquiry it was discovered that for years no Muslim had come here or prayed. O Allah only 30 miles from Woking is London where there are hundreds of Muslims full of national spirit, day and night. But no one came to see the mosque. Please don't judge 30 miles according to India. Here we travel 15, 20, 30 miles in the course of ordinary, daily business in half an hour to three quarters of an hour.

Anyhow, all the sadness I felt towards Dr Leitner for many years vanished upon seeing the mosque. We entered the Mosque and upon opening the Qur'an anywhere the passage that appeared was by a fortunate coincidence. Reading it, we prayed for Dr Leitner because the verse that appeared on the right hand page – and here I copy the whole of that passage because the text was in large letters and it occupied the entire page – was as follows. The page also begins at this point:

Certainly the first house appointed for men is one at Bakkah [an alternative name for Mecca], blessed and a guidance for the nations. In it are clear signs: the place of Abraham; and whoever enters it is safe; and pilgrimage is a duty which men owe to Allah, whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds. [Ch 3.V 96-97]

Glory be to Allah! Today after full four months, in a non-Muslim land, I saw a mosque of God, and then a Quran in it. Moreover this verse appearing from the Qur'an as a coincidence! I was out of control with joy. I said to the English gentleman that I wish to say prayers if he could wait. He went outside and we prayed as a jama'at. My voice is loud in any case, but now I recited the Quran even more loudly, the dome echoing with the recitation of the Quran after many years. In the first *tak'a* I recited the prayer of Abraham: *and when Abraham said: My Lord, make this town secure ...* [14: 35], to the end. I felt so

much pleasure that my own voice and its echo was enough to make me exuberant. I made a lengthy prostration, crying and pleading to be given the opportunity for the preaching and the propagation of Islam, and praying that the mosque may become a place for the dawn of the light of Islam. This mosque, in a non-Muslim land, is truly 'the first house appointed for men'. 'What a wonder if God were to make it an Islamic center.'

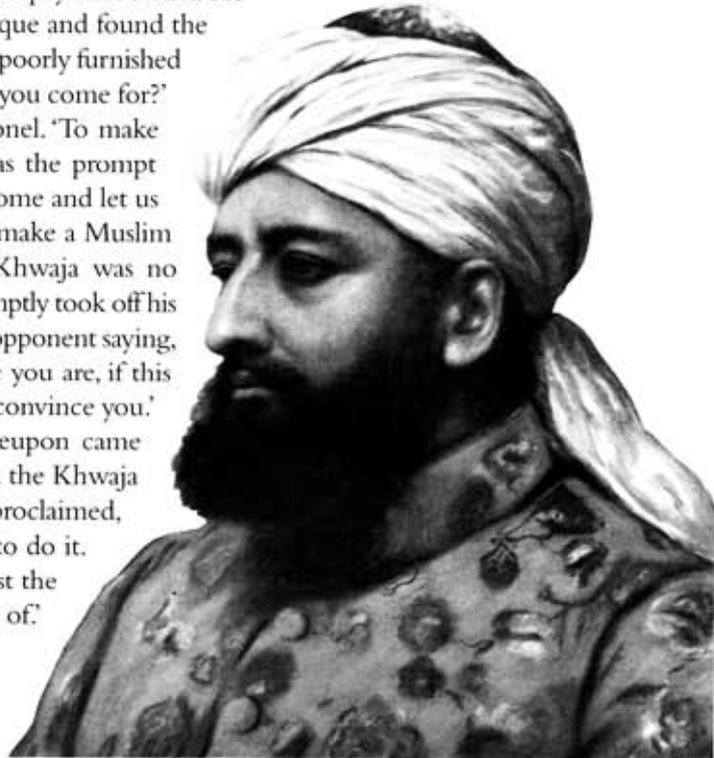
In the second *ruk'at* I recited *Sura Ikhlas* several times. Thus our prayer came to an end. Although the journey cost us 9 rupees, the solace and joy we felt outweighed this cost very greatly. May Allah be gracious and let the wisdom of the Promised Messiah [Mirza Ghulam Ahmad – see Chapter 15] be fulfilled soon through a lowly servant of his. *Amen*.

KAMAL-UD-DIN

Before leaving the mosque the Khwaja made a final prostration and made a prayer, which ran as follows: 'O Creator of Nations and All Powerful God, Thou madest Mecca the holiest place in the East and didst bring nations in multitudes to that city. Make this mosque I pray thee in like manner the Mecca in the West.'

The secret of Khwaja Kamal-ud-Din's success in his venture to propagate Islam in the West could be put down to his indomitable willpower to conquer. Optimism was the keynote of his success; he never at any time doubted the progress of his venture. All this is probably best illustrated by a small incident in the early days of his mission. Shortly after he came to Woking, word spread that an Indian had come to convert the English to Islam – a ridiculous idea. A retired military officer who had spent some years in India came to know of this strange man and decided to pay him a visit. He

arrived at the mosque and found the Khwaja seated in a poorly furnished office. 'What have you come for?' enquired the Colonel. 'To make you a Muslim,' was the prompt reply. 'Well then, come and let us fight it out if you make a Muslim out of me.' The Khwaja was no pugilist but he promptly took off his coat and faced his opponent saying, 'Come along, here you are, if this is the only way to convince you.' The Colonel thereupon came forward and shook the Khwaja by the hand and proclaimed, 'You are the man to do it. I just wanted to test the stuff you are made of.'



12 *Khwaja
Kamal-ud-Din.*

Appendix 10: Shah Jehan mosque Chronicles and notables

Chapter 10

REPORTS FROM THE PRESS

The occasion of the Eid ul Fitr celebration was reported in several newspapers nationally and in Woking itself. Some of the reports of the event are reproduced below to give a flavour of the occasion.

Daily News, 29 May 1922

END OF A MONTH'S FASTING

AN ISLAM FESTIVAL AT WOKING MOSQUE – BRITISH ADHERANTS OF EASTERN FAITHS

There has been rejoicing in Islam – fervent prostrations in the name of Allah at the Mosque of Woking, the Moslem prayer-house which you can see through the trees outside the railway station. For the first time for thirty days all Moslems have eaten to-day between sunrise and sunset. Now the Month of Fasting is over and the great feast of Eid-ul-Fitr has been held in the cool shadow of the scented pines. From now onward it is permissible for Moslems to eat in daylight.

A British peer, an Indian millionaire importer from Mincing Lane, and British followers and their blue-eyed Saxon wives who have answered the clarion call of Islam, joined to-day in the festival.

Lord Headley, who is the president of the British Moslem Society, is said to be our second peer who has embraced Islam, the first having been the late Lord Stanley of Alderley.

The Mosque at Woking is the only one in England where the stranger – the unconverted – is besought to enter. It was the gift of the mother of the present Queen of Bhopal, the only Indian state where a woman rules. Here, you can bathe your fevered brow in the waters of Islam. Here is a fount that never seems to cease its outpourings, where you can trace and read the written word of Islam or its followers lying at the crystal depths of its gushing waters.

It seemed as if an Eastern sun shone down upon the Mosque lawn this afternoon, where Arab, Egyptian, Indian and Englishman and Englishwoman rejoiced exceedingly, and said: 'Allahu Akbar' – God is great. Some of the Englishwomen were clad in silken Oriental robes, and broke bread at the same table as Arab potentates in native dress. The Afghan Minister and the Turkish Chargé d'Affaires, the Palestine delegation and the representatives of Hedjaz and Irak broke their fast.

PRAYERS ON THE CARPET

A vast Oriental carpet was spread on the lawn and strange postures of prayer were watched by porters and navvies

on the railway line. Then, in the name of Allah, those who rejoiced raised their hands to their ears, then folded their hands across the body and placed them on the knees and bowed the head and body. In the final prostration the body touched the carpet.

Then came the feast, which was spread on white tablecloths beneath the trees. It consisted of: Rice cooked in meat gravy and butter; currie, potatoes, and meat; blancmange and drinking water.

The Imam of the Mosque, a gorgeous figure who wore a raiment of many colours, spoke on the subject of 'Islam as the basis for a world creed', which was followed by an English tea of bread-and-butter and pastries.

Daily Telegraph, 29 May 1922

ISLAMISM IN LONDON

Moslems throughout the world yesterday celebrated the great festival of Eid-ul-Fitr, Kuchak Bairam – which marks the conclusion of the Month of Fasting. It was celebrated in London by a picturesque and notable gathering at the Mosque, Woking, the only Mosque in England – which was the gift some thirty-five years ago of the ruler of Bhopal. Indians, Arabs, Turks, Syrians, Afghans, and Moroccans were among the races of the world, and of the British Empire in particular, who were represented at the service conducted by the Imam, Khwaja Kamal-ud-Din. Many of the devotees brought their English wives and children with them. They

formed a strange congregation under the trees of the lawn of the Moslem Mission House, the little Mosque being too small to hold them all. At eleven o'clock the muezzin was heard from the temple calling to prayer. The congregation thereupon gathered in rows on the greensward facing towards Mecca. In the front rows came the men, and behind them their women. All of them discarded their shoes, and performed the familiar salutations by raising the hands to the head. The Imam then delivered a brief religious address in which he emphasised that the Moslem religion is essentially a universal religion whose broad ancient

tenets and benign toleration embrace members of all the great races of the world. Fasting, too, was common to the Moslem, Christian, and Jewish faiths. Purification came with fasting. The illumination of life by which alone we could see God came with fasting. At the conclusion of the Month of Fasting the Moslems in England were glad to meet together again and to meet their English co-religionists and friends.

At the conclusion of the simple service the congregation greeted and embraced each other in Moslem fashion, and afterwards took part in a very pleasant and appetising repast in the open air

under the trees, in the course of which the members and staff of the mission, rich and poor alike, vied with each other in discharging the kindly office of host and servant, irrespective of social station. Tea followed in the afternoon after a further religious celebration, and afterwards the visitors returned to London.

Among the notable persons present were the Princes of Mangrol, the Persian Chargé d'Affaires (in the unavoidable absence of the Minister in Paris), the Afghan Minister, the Turkish Chargé d'Affaires, the President and Secretary of the Palestine Delegation, and representatives of Hedjaz and Iraq.

Note: 'Minister' was the term for Ambassador. 'Hedjaz' refers to what is now Saudi Arabia.

Morning Post, 29 May 1922

MOSLEM FESTIVAL AT WOKING

The Moslem festival of Eid-ul-Fitr Kuchak (Little) Bairam, which marks the conclusion of the Month of Fasting, was observed at the Mosque, Woking, yesterday.

Among those who attended were Lord Headley, the Princes Aziz and Sadiq of Mangrol, the Afghan Minister, the Turkish Chargé d'Affaires, the Chief Secretary of the Persian Embassy, the President and Secretary of the Palestine Delegation, the Nawab Sahib of Tohru, and representatives of Hedjaz and Irak. Muslims from Arabia, Syria, India, America, Afghanistan, Turkey, China and Java constituted the congregation.

Khwaja Kamal-ud-Din, the Imam of the Mosque, who conducted the service, delivered an address, in which he said that things created were sustained, and brought to their final perfection under a perfect system of laws and regulations, which he would sum up under three heads: the law of creation, the law of sustenance, and the law of evolution, and Allah was the creator, sustainer, and evolver of the various worlds around us. That Mysterious Power was the same as the laws and forces of Nature, which worked as did the Creator, and so it was that science and religion were

in perfect harmony. He exhorted his hearers to study the Quran, on every page of which was inscribed the name of Allah reproduced in ninety-nine forms, each one of them representing His various attributes. If they lived up to these attributes their morality would be secured; to deviate from

them was to tread the path of sin. As God was merciful, so let them be merciful to others, even though they were not of their nationality. God had not shown partiality in the matter of any nationality, and if we did not show partiality for race, creed, or colour, all unrest in the world would be over.

Woking News and Mail, 2 June 1922

MUSLIMS END MONTH OF FASTING

PICTURESQUE ISLAM FESTIVAL AT THE MOSQUE

Sunday was the conclusion of the month of fasting in the Islam religion, and all Muslims that day ate for the first time for thirty days between sunrise and sunset. To celebrate the Muslim festival of Eid-ul-Fitr Kuchak Bairam several hundred Muslims of all races and colour made the pilgrimage from far and near to attend the festival at the Woking Mosque in Oriental Road.

Under a sky of azure blue, beneath the rays of a tropical sun, and surrounded with scented pine trees, the faithful gathered on the rolling lawn in front of the Mosque ready for the call to prayer. The scene was gorgeously spectacular to the visitors' eye, and brilliant sunshine showed up to wonderful effect the variety of colour to be seen in native costume worn by both sexes. Every race seemed to be represented. There were Arabians, Egyptians, Hindus, Afghans, Turks, Chinese, Americans, Javanese, Syrians, etc., some in robes of many-hued colours representative of their

race or rank, some in correct English dress, while others wore European dress with a distinctive fez or turban. Some, on the other hand, were accompanied by their English wives. There was a very large percentage of English Muslims present, and the many English visitors who had been given an invitation to attend at the festival were given a cordial reception and made to feel at ease, for this is an occasion when the Mosque is a common meeting-ground, when colour, creed or caste is not considered, when Prince and ruler meet peasant and subject on a common footing. Some of the Englishwomen were clad in Oriental robes.

The company was much larger than in previous years, and showed an increased number of English adherents to the Eastern faith. Among the notabilities present were Lord Headley (the President of the English Muslim Society), the Princes Aziz and Sadiq of Mangrol, His Excellency Sardar Abdul

Hadi Khan (the Afghan Minister), the Turkish Chargé d'Affaires and staff, the President and Secretary of the Palestine Delegation, representatives of Hedjaz and Irak, the Nawab Sahib of Tohru, Secretary of the Persian Embassy, and the other representatives of the nationalities mentioned formed the congregation.

A GREAT MYSTERIOUS POWER

A large Oriental praying carpet was spread on the wide lawn, and when the time arrived the call to prayer was sounded throughout the grounds, the faithful assembling and prostrating themselves on the carpet, having first removed their shoes. A large percentage of the general public were accommodated with chairs at the rear, where they watched the proceedings, so strange to European eyes, with interest. In the name of Allah the prayers were led by the Imam of the Mosque (Khwaja Kamal-ud-Din), who afterwards read from the Quran and delivered an eloquent address in English on Religion. He set out the tenets of the Islam faith, and said that behind all laws of nature and others, behind everything that had been discovered by man, behind all things, there was a great mysterious Power. Putting the whole thing briefly, this Power was the Creator, Maintainer and Sustainer of the universe. The little that was known of the great Power at work behind the scenes came from the knowledge of the laws of nature. Every moment creation was going on, and if the Unseen Power could be accepted as the origin of such it could be rightly attributed the title he had named. The Imam went on to speak of the Quran, and characterised its moral code, and then spoke of the conflict which there should

not be in religion if they believed in the Unseen Great Mysterious Power who made no difference in colour or race. False theology and untrue science were at daggers drawn. If they were to have comfort and civilisation, and to secure perfect happiness or success in life, then they must, in the words of Muhammad, imbue themselves with Divine attributes. Islam meant complete submission to Divine laws and a Muslim was one who submitted to those laws. There was not one law discovered by man that could not be traced to the Mysterious Power. He spoke of the guidance the Quran gave to many millions of people, and also referred to the ninety-nine names of God in the Quran. In conclusion, he asked the faithful if they had ever contemplated those ninety-nine names of God. If they had not, then their prayers were a farce. God was merciful – let them be merciful to others. God was just – let them be just. All over the world to-day there was a great upheaval between rulers and ruled. If those rulers would only walk humbly with the Lord, who knew no difference between race and colour, then their troubles would be over.

Following the address the faithful embraced each other, and the company then sat down to a luncheon at which native dishes figured, among which were rice cooked in meat gravy and butter, curry, potatoes and meat, blanc-mange and drinking water. The lunch was served on white tablecloths on the lawn. Afterwards many of those present made a tour of inspection of the surrounding countryside, and later returned to an English tea of bread and butter and pastries. After tea the festival was brought to a conclusion.

Chapter 11

BETWEEN THE FIRST AND SECOND WORLD WARS

The same religion has He established for you on that which He enjoined on Noah - that which We have sent by inspiration to thee (Mohammad) - and that which We enjoined on Abraham, Moses and Jesus - Namely that we should remain steadfast in Religion and make no divisions therein.

Chapter 42 - As Shura - Verse 13

The Shahjahan Mosque continued to perform the ritual prayers in the period between the First and Second World Wars. A considerable effort was made by Khwaja Kamal-ud-Din and his successors in spreading the cause of Islam. Over two thousand conversions to the faith took place. A lot of these were from the gentry, some even having connections with royalty.

The two Eids were occasions when the mosque was very well attended. A special marquee would be erected on the lawn in front of the Memorial Hall and a congregation of about three hundred would gather and offer prayers behind the Imam. Usually this man was not the regular Imam but a specially invited dignitary like Marmaduke Pickthall, Sheikh Hafiz Wathba, Bashir Pickard or Sir Abdul Qadir. The prayer was followed by a Khutba (sermon) in Arabic.

The gathering consisted of Muslims from all corners of the globe. Nationals included Indians, Iranians, Arabs, Egyptians, Nigerians, Americans and others. Many were in their national attire, providing a very colourful assembly. On the conclusion of the prayer the devotees would shake hands and embrace one and all - there being no distinction of colour, caste, creed or social status. The congregation was then provided with lunch before returning home.

Due to the low numbers attending the Friday prayers, a special lecture was to be arranged for the Sunday afternoon (Zuhr) prayer at the mosque when the assistant Imam, or other invited speaker, would address the congregation on some aspect of Islam or other subject of topical interest. A question and answer session would follow. The Imam himself would be doing a similar session at the Prayer House in London.

The Muslim Society of Great Britain, London, was inaugurated under the presidency of Lord Headley. The Society would arrange a number of lectures on Islam so as to make the religion more widely known. Special functions would be held to celebrate the Holy Prophet's birthday, usually at a leading hotel. The occasion would normally conclude with the distribution of religious literature followed by some entertainment and light refreshments. Arabic classes for the teaching of the Prayer and the Qur'an were held for the children of new converts and other Muslim children.

Being the premiere mosque of the country a host of dignitaries from Britain and abroad visited, some of which are described in greater detail in Chapter 13.

Chapter 13

PERSONALITIES LINKED TO THE SHAHJAHAN MOSQUE

*O my Servants despair not of the Mercy of Allah, surely Allah forgives sins altogether.
He is indeed the Forgiving, the Merciful.*

Chapter 34 – The Companies – Verse 53

SIR ABBAS ALI BEG

Sir Abbas was the principal individual involved in making the take-over of the Shahjahan Mosque from the family of Dr Leitner possible. He was working at that time as an advisor to the Secretary of State for India in London. After the takeover he founded the Woking Mosque Trust and raised funds for its maintenance. On his retirement he devoted his time to helping the Woking Muslim Mission.

Sir Abbas was a member of a Chughtai tribe who came to India along with the Emperor Babur (who established the Mughal Empire in India). He was one of the first graduates of the Bombay University and was involved in a career in education. He also became the Chief Minister of Junagadh State, where he made considerable reforms and progress in all departments. In 1910 he was appointed as member of the Council of the Secretary of State for India and later vacated his seat as its Vice President. In 1917 he was made a Knight Commander of the Indian Empire.

Sir Abbas was an eloquent supporter of the rights of the Muslim community and never missed an opportunity to serve the cause of Islam. He was an ardent believer in the cause of Indian Independence.

LORD HEADLEY

The Right Honorable Sir Rowland George Allonson Winn Baron Headley, who adopted the Muslim name Al Haj Saif-ur-Rahman Rahmatullah Al Farooq, was born in London in 1855. After obtaining a Tripos in Mathematics from Cambridge

University he engaged himself in an educational career. In 1892 he took up the engineering profession and did a lot of work on coastal erosion around Britain. In 1896 he went to India and was responsible for the construction of the road between Srinagar and Baramula; a 33½-mile stretch in the Vale of Kashmir. Lord Headley was later elected as the President of the Society of Engineers in London. He was twice offered the throne of Albania, which he declined.

Soon after his return Lord Headley embraced Islam; his reasons are best revealed in his own words:

Brought up as a Protestant I also studied Roman Catholicism and was struck by what he called 'believe this or be damned' attitude. It is the intolerance of those professing the Christian religion which is more than anything else responsible for my conversion. The intolerance of one sect of Christians towards other sects holding some different form of the same faith, of which I witnessed many instances, disgusted me ... It is possible that some of my friends may imagine that I have been influenced by Mohammedans; but this is not the case, for my present convictions are solely the outcome of many years of thought. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam ... Conversion according to the Qur'an should come out of free choice and spontaneous judgment and never attained by means of compulsion.

As I have often said before, Islam and Christianity - taught by Christ himself - are sister religions only held apart by dogma and technicalities which might very well be dispensed with ... Having given some reasons for adopting the teachings of Islam and having explained that I consider myself by that very fact a far better Christian than I was before, I can only hope that others will follow my example.

Lord Headley claimed that his conversion to Islam was not influenced by any Muslim but was the result of many years of thought and deliberation. He was overjoyed that his own theories and conclusions were entirely in accord with Islam and denied that his friendship with Khwaja Kamal-ud-Din had influenced him in any way in making his choice. Lord Headley did, however, acknowledge that the Khwaja had helped him to understand passages of the Qur'an which needed elucidation.

Lord Headley's devotion to the cause was unique in many ways; he spared no effort or money in the service of Islam. For this cause he visited Egypt, South Africa and India. In 1923 he performed the Hajj, and in 1927 he presided over the All India Tabligh (missionary) Conference. He was made the President of the British Muslim Society and also of the Woking Mosque Trust and the Muslim Literary Mission.

He visited India to raise funds for a central mosque in London, towards which the Nizam of Hyderabad was the main donor. The land was being donated by the British Government. This project was one very close to Lord Headley's heart but, unfortunately, he did not live to see the fulfilment of his vision: the whole project was shelved due to the breakout of the Second World War. This project eventually took shape nearly 20 years later by the construction of the Regent's Park Mosque. Lord Headley died at the age of 81 on 22 June 1936 and was interred at Brookwood Cemetery.

MARMADUKE PICKTHALL

Born on 7 April 1878, Marmaduke Pickthall was the son of the Rev. Charles Pickthall, a rector at Chillesford, Suffolk. He was educated at Harrow. Due to his long residence in the Orient he acquired an intimate knowledge of Muslim life and a fluency of Arabic long before he declared his faith in Islam in 1915; he was well known as an authority on Eastern matters. The Rev. Pickthall was a successful author of over eighteen novels; his most successful publication being *Said The Fisherman*.

As the editor of the *Islamic Review*, Marmaduke Pickthall was closely associated with the Shahjahan Mosque, and during the absence of Khwaja Kamal-ud-Din he officiated as the Imam of the mosque. He also conducted the Tarawih prayers (special prayers held at night during the month of Ramadan, during which the whole of the Qur'an is recited over the month). This meant that he was a Hafiz – one who had memorised the Holy Book.

Gradually he conceived the idea of undertaking a much more substantial task in the cause of Islam – he wanted to translate the Qur'an into the English language because he realised the difficulties English-speaking people had in following the Book. To carry out his work he needed time and patronage, which he ultimately found in India in the service of the Nizam of Hyderabad. He was given employment in the state educational service.

Mr Pickthall, after the completion of his translation, decided that he would seek the approval of his effort by the Ulemas of the Al Azhar University in Cairo, Egypt. The object was to revise the whole work under their direction so that there were no avoidable mistakes and no unorthodoxy. He had heard that a previous English translation of the Qur'an (by Moulana Mohammad Ali) had been banned from entry into Egypt as it was considered to have some flavour of heresy (perhaps due to the Moulana's connection with the Ahmadiyya Movement).

Pickthall soon learnt, however, that all translations of the Qur'an, no matter how faithful, were held to be unlawful by a powerful section of Ulema there. He then found that there was an equally powerful group which thought otherwise. The Prime Minister, previously a Rector of Al Azhar, was persuaded to appoint a committee of the University to revise the text with Pickthall. The step was forbidden by the King of Egypt, however, who had somehow been impressed with the idea that translating the Qur'an was sinful.

Eventually it was agreed to approve the translation but not call it *Al Qur'an*, but rather the *Meaning of Al Qur'an (Ma'ani al Qur'an il Majid)*. In spite of this, one section of the Al Azhar Ulema wished that the work of Pickthall be retranslated word for word into Arabic and be submitted for their approval, in that distorted form, as none of the professors could read English. It is reported that after examining the work in this form, the Rector of Al Azhar pronounced it 'the best of all translations', unfit to be authorised in Egypt.

While working in India, Pickthall was the editor of an Islamic cultural quarterly entitled *The Islamic Culture*; it was one of the most successful Muslim journals published in English in India.

Pickthall died of heart failure and his body was brought to Woking and then interred at Brookwood Cemetery.

ALLAMA ABDULLAH YUSUF ALI

The Allama was born in Western India in 1873. He was educated at the Wilson College in Bombay and then joined St John's College, Cambridge. In 1894 he achieved the highest marks in English composition and two years later was called to the Bar at Lincoln's Inn. Thereafter, he took various appointments in the civil service. While on leave in 1905 he gave a series of talks at the Padmore Edwards Institute in London; these discourses form the nucleus of his first book, entitled *Life and Labor in India*.

The rather humdrum routine of a district magistrate in India did not satisfy his intellectual zest, however, and he opted for retirement from the Indian Civil Service and came to live in England in 1914.

Mr Yusuf Ali did much useful work for the 1914-18 war effort in appeals for recruitment and in propaganda in both English and Urdu. He helped in establishing an Indian Students' War Fund and by his selection to the Peace Conference in Versailles he helped the Secretary of State for India (Mr Montague). In the early years of the School of Oriental and African Studies he was a lecturer in Urdu, Indian Religious Matters and Customs.

After the Versailles Peace Conference Mr Yusuf Ali became a revenue member in the Hyderabad Executive Council for a year or so, and thereafter took up a legal practice in Lucknow, India. He was also the Principal of Islamia College, Lahore, for three years from 1925. All this time he remained a Trustee of the Shahjahan Mosque.

Much of his later years, from 1925 onwards, were spent translating the Holy Qur'an into English, with notes and commentary.

He returned to live in England but was an unquiet, restless spirit with no fixed abode. He is buried at Brookwood Cemetery. He was twice married, and left a British widow and a son.

DEPUTY SURGEON GENERAL BUCHANAN HAMILTON AND MRS KHALIDA BUCHANON HAMILTON

General Hamilton came from a well-known Irish family and was the son of Canon John Hamilton of Galway. He was the cousin of the 1st Duke of Abercorn and a nephew of James Buchanan, a one-time American Ambassador in London who was elected the President of the United States in 1856.

General Hamilton saw action in Egypt in 1922 and was later present when the British took control of the Suez Canal by the occupation of Port Said. He was twice decorated for his meritorious services.

As a regular reader of the *Islamic Review* he wrote the following a fortnight before his death in mid-1929: I have read the article 'ISLAM - MY CHOICE' and have decided to join your faith.

Mrs Hamilton embraced Islam at the same time and was a very active and enthusiastic member of the community. She was not tainted by a parochial outlook of old English Society, she had Islamic generosity in her heart and the rich or poor of the Eastern Muslims who came in contact with her felt as if she had been a lifelong friend. After the death of Lord Headley she was elected the President of the Muslim Society of Great Britain. Even before being elected she was a generous donor to its funds. Mrs Hamilton was a welcome rebuff of a Christian charge that Islam saw no soul in women.

Friends recall fond memories of the hospitality of the Hamiltons at their sea-facing home, 'Abercorn', near Southsea. The couple's contribution to the faith of Islam in Britain will always be a source of inspiration.

MAJOR J.W.B. FARMER, MBE

Major Farooq Farmer (1897-1966) first came into contact with Muslims during the First World War when he fought in the Middle East. During the battles in which he was involved he was deeply impressed by the chivalry of Muslims in that part of the world. Ever since this first contact his interest in Islam never dwindled. In fact, the house in which he lived during the early 1930s (28 Oriental Road, Woking, near the Shahjahan Mosque) was called 'Khan Yunus', after a place where he was wounded in the Middle East. In those days the Imam of the Shahjahan Mosque was the late Maulana Aftab-ud-Din Ahmed (whom Major Farmer later affectionately called Mr Din). A chance meeting between the two led to a deep and lasting friendship and also to Major Farmer's formal acceptance of Islam.

Over time Major Farmer took an increasing interest in the mosque and its activities, so much so that he was made a Trustee of the Woking Mosque Trust and for many years remained the president of the Muslim Society in Great Britain - a body which at one time acquired a position of some significance before the large influx of Muslims from abroad and the establishment of various other Muslim centres. He was a very dedicated and sincere follower of Islam and Muslims in Great Britain. He will be remembered for the modesty with which he dedicated himself to the cause of Islam in the country and particularly for his selfless work on the occasion of the Eid festivals, which he carried out for a number of years and gave up only on account of his ill health.

Major Farmer worked for John Farmer Ltd, a family business started by his father. He retired as Managing Director of the firm about three years before his death. During the First World War he served with the Tank Corp in the Middle East and then with the Territorial Army. He did outstanding work with the Home Guard for which he was awarded the MBE. He was also the Southern Area Training Officer for the Army Cadet Forces.

Chapter 23

THE WOKING MELA

O you who believe why say that which you do not.

Chapter 61 – The Ranks – Verse 2

In 1997 the Imam of the Shahjahan Mosque decided that the Muslim community was unaware of the many public safety issues that were relevant to them. With the help of the Administration Committee he would, therefore, approach the civic authorities and the local police to participate in a 'Safety Awareness Day.'

The Surrey Police took the lead in the organisation of the event by deputising one of its officers to head an organisation committee. Woking Borough Council undertook to finance a free lunch for all in attendance. The Mayor of Woking would perform the opening ceremony. The mosque would give all its support and place the facilities at the disposal of the public.

The event was very successful and the decision was made the 'Safety Awareness Day' would become an annual event. The attendance on the first day was over a thousand and gradually the number grew to almost three thousand. It was decided that the celebration should be given an eastern flavour and it would therefore be called the Woking Mela. *Mela* being the Urdu equivalent of a *fair*.

As the popularity of the occasion grew it was decided that more representative dignitaries of the county should come and perform at the opening ceremony of the function. The list of these dignitaries, apart from the Mayors of Woking, included the Lord Lieutenant of the County, Mrs Sarah Goad, the various High Sheriffs and other high-profile personalities.

Appendix I I: Shah Jehan Listing

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© Mr Adam Watson

IoE Number:	427831
Location:	SHAH JEHAN MOSQUE, ORIENTAL ROAD WOKING, WOKING, SURREY
Photographer:	Mr Adam Watson
Date Photographed:	15 November 2007
Date listed:	06 January 1984
Date of last amendment:	06 January 1984
Grade	II

The Images of England website consists of images of listed buildings based on the statutory list as it was in 2001 and does not incorporate subsequent amendments to the list. For the statutory list and information on the current listed status of individual buildings please go to [The National Heritage List for England](#).

In the entry for: TQ 05 NW BOROUGH OF WOKING ORIENTAL ROAD 6/103 Shah Jehan Mosque GV II* the Grade shall be amended to read Grade II* (star). ----- TQ 05NW BOROUGH OF WOKING ORIENTAL ROAD 6/103 Shah Jehan Mosque GV II* Mosque. 1889, by W.I. Chambers. Dressed rubblestone, stucco facing, copper dome and finials. Square with 3 bay front articulated by four panelled piers with open turrets above linked by battlement type decoration. The turrets are crowned with sphere finials in floral sockets. Centre full height ogee arch with decorative bands to arch surround, metal arabesque work with blue inlay to arch spandrels. Central 4 paned door under trefoil head, circular metal work decoration above. Similar ogee arches to either side with panel doors to semi-circular chapels, bulls eye type decoration on over doors. Central spherical dome with band of stars around the equator and petal decoration to the top forming the base for a crescent finial. Left and right hand return fronts have ogee arched windows with star and hexagon glazing tracery. PEVSNER : Buildings of England, Surrey : pp.533-4 BUILDING NEWS 2nd August 1889



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TQ 05NW BOROUGH OF WOKING ORIENTAL ROAD
6/104 Shah Jehan Mosque Entrance walls.

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TQ 05NW BOROUGH OF WOKING ORIENTAL ROAD 6/104 Shah Jehan Mosque Entrance walls. GV II Entrance walls to mosque. 1889. Rendered brick c2 foot 6 inches high forming semi-circle in front of the mosque to a pair of square piers 7 foot high with crescent profile half sphere finials.



supporters

Appendix 12: Shah Jehan in Pevsner

1860 most churches became harder and crisper, less insipid. If the architect had something to say, this was a good thing; if not, it simply showed up his faults more clearly. *Scott* did his usual competent job at St Matthias Richmond (1858) and a good deal better at Rammore Common (1859) and at Shackleford (1865). *Burton* built Titsey (1861) in an ugly, chunky style typical of him in the 1860s, *Bodley* did a nice atmospheric village church at Valley End, Windlesham (1867), *Burges* was oddly subdued at Outwood (1869)* and completely irrepressible at Lowfield Heath (1867), where his combination of a rose window and a lean-to *w* loggia would convert anyone to liking Victorian architecture. *Street* built and paid for Holmbury St Mary (1879), one of his last churches, which has all the right intentions but is stillborn for lack of feeling – a comment one could make of the Law Courts also. There were so many big names a-building that lesser-known people hardly got a look in: *Seale* of 1861 is a shaggily picturesque building by one *J. Croft*. The work of the extremists, who replaced *Butterfield*'s originality in the name of emotional and decorative integrity by originality for its own sake, is represented in only two churches, both by *E. B. Lamb*: Englefield Green of 1859, where the oddities are semi-repressed and keep popping up inside a conventional framework, and Addiscombe of 1868, one of the wildest of all Gothic Revival churches, with a kind of Greek-cross plan and the walls subordinated to an enormously ornate timber roof. *Lamb*, had he been born later, would clearly have made a superb Art Nouveau architect – a case of the man and the style missing one another by a few years.

The later c 19 has less to show. *Pearson* built two very good churches in his late style, impeccably detailed and beautifully proportioned, yet still full of feeling: a carefully circumscribed perfection if you like, but a perfectly legitimate one. Both are tall, arched, and vaulted. St John Upper Norwood of 1878 is in stock brick and stone. St Michael Croydon, designed in 1875–6, in red brick and stone, is one of his very best churches, with a tiny ambulatory around the E end, and a chapel which is a complete, separately-vaulted church within a church, a spatial toy worthy of Soane. One of his last churches, St John Redhill of 1889–95, seems to show him impatient with this, trying to break through to a stronger, simpler way of expression, with colossal transverse stone bows barging across his customarily pious 'spatial vessel'.

* With an impressive tower almost without period detail, by *Manning*, 1876.

Nothing else comes up to this, and the lesser churches became smaller and genteel as they tried to capture a Surrey flavour consciously. West Byfleet, 1912 by *Carrie*, and St Christopher Haslemere, 1902 by *Spooner*, are about the best. In fact the very end of the Gothic Revival produced more than the late c 19, principally the school chapel at Charterhouse, 1922 by *Sir Giles Gilbert Scott*, with a typical c 20 eclectic's muddle outside but unexpectedly fine and coherent inside, soaring in the Liverpool Cathedral way. *Sir Herbert Baker* did a coy church at Woldingham (1933), *Sir Ninian Comper* did an alas rather tawdry refitting of Carshalton (1936–46), and *Sir Edward Maufe* designed the just completed cathedral at Guildford, begun in 1936, with again a rather mealy-mouthed exterior but a cool interior of real spatial imagination, something which shows in almost every interior *Maufe* has built. That he chooses to cover this in various stylistic fancy dresses cannot obscure this ability, evident also in his Romanesque church at Weston Green (1939), and his Neogeorgian Runnymede memorial (1953).

We are still not finished with c 19 churches – the c 19 in Surrey has almost more of interest than all the other centuries put together. Odd buildings in odd styles need to be gathered up like a rag-bag: Islamic, in the Mosque at Woking by *W. I. Chambers*, 1889, sincere and dignified, not tawdry, as it could so easily have been; nightmare Romanesque, in the now disused church at Petersham by *Kelly*, 1907–8; Celtic crossed with Art Nouveau, in the Watts Memorial Chapel at Compton of 1896–1901, most of the design by *Mrs Watts*, a brave failure; what can only be compared to early Frank Lloyd Wright in St Thomas Chilworth, built as the Greshambury Institute by *Seth-Smith*, 1896; and, finally, the extraordinary church built by *Sidney Barrisley* in 1891 at Lower Kingswood – as extraordinary as its Byzantine contents – where the architect cut through the Gordian knot of styles and simply produced style. This is a fresh, unaffected, and extremely religious-feeling building which cannot be pigeon-holed, only appreciated.

Along with this prodigious list of churches, there is a lot of CHURCH FURNITURE worth notice. The Victorian rebuildings usually have the rich, bulgy fonts and pulpits, often in marble, which in Surrey at least are underrated; they are as legitimate and often as original a contribution as the c 18 box pews or the c 15 screen. For pulpits, particularly, Betchworth; for fonts, Haslemere, Capel, Rammore Common (very rich and splendid), Oakwood, and the startling font cover at St Nicholas Guildford.

the same architect's theatre restaurant at York), meeting at an obtuse angle. The main rooms are on the first floor, with large corner windows allowing for views in all directions. The ground floor is of reinforced concrete faced with stone.

(WITLEY COURT (formerly The Hill), further s, built for the painter *Birket Foster* to his own design, in freely composed half-timbering, remarkably progressive for its date (1861), has been replaced by a recent villa except for some outbuildings. * Opposite, on the way down to Tigbourne Court (see p. 486), WOOD END, an attractive small house by *Lutyens*, 1897. Excellently composed, on a corner, the oversailing upper storey of white plaster, on a base of Bargate stone with brick dressings, being anchored by a giant chimneystack, into which a miniature porch fits snugly. Green-painted timber windows are clipped on to corners. The interior is split-level, a big living room opening off the staircase halfway up. *Jekyll* garden. NT)

KING EDWARD'S SCHOOL, Wormley, near Witley station, 1 m. s of the village. 1867 by *Sydney Smirke*, a rather sad example of the sort of compromise forced on classically minded architects by the mid c19. Fifteen bays, the centre with a big two-storey entrance arch and windowless tower above, quite well composed and nearer Vanbrugh's style than anything else. The effect is spoilt by insensitive handling and carving and by the neo-Jacobean touches *Smirke* felt compelled to add: shaped gables at the ends and diaper brickwork everywhere. Additions by *G. D. Sykes*.

WOKING

A period piece, though not a very creditable one. The railway came in 1838, bringing a station in open heathland 2 m. from the original village (see Old Woking). A Victorian gridiron mushroomed around it, and the present population is 77,220 (1968). The Urban District of Woking is now the largest town in Surrey. With all the income that travels daily up to London, the town has so far retained its mean and joyless public buildings, offices, and chapels of the 1860s and 1870s — one consequence of using a town simply as a place to eat and sleep in. A town of this size founded in 1738 would have looked very different by the 1860s. <But in a few years much will have changed. Immediately N of

* *Burrie-Jones's* STAINED GLASS of St Cecilia of c.1873 and tiled overmantel of scenes from 'Beauty and the Beast' (1862) are now in the William Morris Museum, Walthamstow.

the station there is already ALBION HOUSE, a slab on a podium filling an irregular plot between the High Street and Commercial Road. The side of the podium which faces CHURCH PATH, with a pub and shops, has effectively varied levels and surfaces (dark brick, broad bands of concrete). At the corner of Commercial Road and Percy Street, MAPLES, a crisp six-storey block with dark grey spandrel panels and thin mullions. The area N of Commercial Road, now full of car parks and vacant lots, is to be comprehensively redeveloped. There is to be a pedestrian area around Christ Church, a new Civic Centre (by *Gollins, Melvin, Ward & Partners*), Police Station and Magistrates' Courts (by the *County Architect's Department*), and a tall office block, car park, and shops (by *Scott, Brownrigg & Turner*). (Earlier buildings in the centre are the CONSERVATIVE CLUB of 1898 by *H. A. Whiburn*, and CO-OPERATIVE HOUSE, Church Street, Dudok-modern by *L. G. Ekins*, c. 1935. NT)

Woking s of the station is nearly all residential, with many terraces and flats of the sixties between Guildford Road and White Rose Road. In Coley Avenue, OLD PEOPLE'S HOMES by the County Architect, *R. J. Ash*, 1968.>

CHRIST CHURCH. 1889 by *W. F. Unsworth*. Big in scale, honest lancet brick. Inside, a big kingpost roof above a big apsed space with tiny ambulatory-aisles. It makes an instructive comparison with the same architect's frigid and expensive church at Woodham; as with many Late Victorian architects, the cheaper the building, the better the design.

<METHODIST CHURCH, Brewery Road. By *E. D. Mills & Partners*, 1966. Excellently planned. The church is octagonal in plan, but with a pitched roof with a lantern at an apex above the pulpit and communion table at the E end. Simple white window mullions, reaching to the ground at the sides. — Good bold STAINED GLASS above the w door by *G. Rees Thomas*. — Adjoining at the back, compact brick block containing halls and offices.>

SHAH JEHAN MOSQUE, Oriental Road. Of 1889, by *W. I. Chambers* for Dr Gottlieb Leitner, who took over the existing buildings of the Royal Dramatic College (built 1865, architect *T. R. Smith*; poor Tudor) and founded a centre for oriental studies which is now also the centre for Muslims in England. An extraordinarily dignified little building, especially by comparison with other mock-Oriental buildings of the same date, such as the Greek Orthodox Church in Bayswater. In an Indian rather than Arabic style; onion dome on delicate rubble walls,

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Appendix 13: Shah Jehan Administrative

Chapter 25

IMAMS OF THE MOSQUE

*He it is Who is God in the heavens and God on earth.
And He is the Wise the Knowing.*

Chapter 43 – Gold – Verse 84

A list of the Imams of the Shahjahan Mosque is tabulated below:

1. Khwaja Kamal-ud-Din, 1913-32
The Khwaja would perform the duties of the Imam whenever present in Woking during this period. However, for extended periods he was away in India or on travels abroad on his missionary endeavours. In his absence this duty would be performed by the deputies.
2. Sheikh Nur Mohammad, 1913-16
3. Maulana Sadruddin, 1914-17
4. Maulana Mustafa Khan, 1920-2
5. Maulana Yaqub Khan, 1922-3
6. Maulvi Abdul Majid, 1925-30
7. Maulana Aftab-ud-Din, 1931-9
8. Dr S.M. Abdullah, 1946
9. Maulvi Yahya Butt, 1956-8
10. Khan Bahadur Ghulam Rabbani, 1958-60
11. Maulvi Mohammad Tufail, 1960-6
12. Maulvi Al Masri, 1966-8

In 1968 the mosque was taken over by the Sunni Congregation. The Imams during this period were:

1. Maulvi Qasim Siddiq, 1968-78
2. Maulvi Qamaruddin, 1968-78
3. Maulvi Mohammad Bashir, 1979-84

Appendix C

WELFARE ATTACHÉ'S REPORT ON THE SHAHJAHAN MOSQUE

PRESENT POSITION OF MOSQUE

The historical Shahjahan Mosque is the oldest mosque in the UK which was built and donated at Woking in 1889 by Begum Shah Jahan, Rani of Bhopal. Although the building of the original Mosque is small, it has a large area of approximately 3 acres. There are 6 flats and temporary accommodation used for a children's school. There is also a large hall which is used for various religious and cultural functions by the community. The condition of the Mosque buildings, flats and other temporary accommodation is not good due to the lack of funds for maintenance and to some extent lack of administration/management. The Mosque area is the property of a Trust under the control of Pakistan High Commission. The Chairman of the Trust is the High Commissioner for Pakistan. There have been some problems in the Management and Administration of the Mosque due to some misunderstanding among the members of the community. The High Commissioner, after careful consideration, made some changes and the charge was given to the Community Welfare Attaché, as Administrator, to deal with the affairs of the Mosque. After taking over the charge, the officer concerned was ordered by the High Commissioner to have a meeting with the members of the Pakistani community in Woking, to find out their views about various issues concerning the Woking Mosque. Besides other administrative and management points the community members unanimously suggested that there should be more members of the Trust from the local Muslim community in Woking. This point was discussed in the last meeting of the Woking Mosque Trust on 19th November 1991 and it was decided unanimously that new members from Woking should be included on the Mosque Trust and it was also emphasised that people from all walks of life and organisation should be considered for membership. Accordingly the officer incharge consulted various community leaders and other persons in Woking to suggest names of suitable persons for membership of the Trust. About 41 persons were requested that their names were being considered for membership and that they should give their willingness. These included besides other persons, members from the PAKISTANI MUSLIM WELFARE ASSOCIATION, PAKISTANI KASHMIR WELFARE ASSOCIATION, Woking Education Committee and Woking Urdu School etc.

On 3rd February 1992, the Management Council (Woking Mosque Trust) had a meeting in the High Commission to consider names for the new members of the Trust. The Trust decided and selected seven persons from Woking and six from other cities and towns in the UK. Also it was felt necessary to expand the Trustee's membership because most of the old members of the Trust had either left the UK and some of them did not show interest in the affairs of the Mosque and never attended any meeting of the Trust.

ACCOUNTS AND FINANCIAL MATTERS

There are two accounts of the Woking Mosque Trust; one is in the National Westminster Bank. This account is operated and maintained by the Secretary of the Trust. The main source of income in this account is donation and contribution from individuals. Utility charges (electricity, gas, water) and minor repairs are paid from this account. At present we have a balance of £832.00. The other account is in Barclays Bank. This account is operated by the Administrative Officer, i.e. at present Community Welfare Attaché. In this account we receive amounts from the Government of Pakistan for major repair and maintenance of the Mosque.

At present it has a balance of £4,306.37. There was an outstanding bill of £4,652.00 from M/S Burton J. Helling Ltd who prepared a Line plan of the Mosque area. The amount could not be paid due to lack of funds and therefore special sanction was obtained from the Government, for payment of the amount from the Community Welfare and Education Fund, and the bill was cleared. Also on Eid occasions tents were hired for Eid prayers and the bill (£1,893.63) could not be cleared due to lack of funds and again special sanction was obtained from the Government, for payment of the bill from the balance of amount sanctioned for repairs. The present balance in this account i.e. Barclays Bank, is the balance of amount which was originally sanctioned by the Government of Pakistan for repairs is £4,306.37.

APPOINTMENT OF MEMBERS OF THE COUNCIL OF MANAGEMENT

The Management Council of the Woking Mosque Trust which manages the affairs and property of the Trust. The composition of the Council is as follows:

1. Chairman the High Commissioner or other accredited representative of Pakistan.
2. Senior Muslim Officer of the Defence service in the Pakistan High Commission.
3. Senior Muslim Member of the Foreign Service on the staff of the High Commissioner.
4. One more officer appointed by the High Commissioner (Administrator).

TENURE OF TRUSTEES

- a. The High Commissioner shall hold office for so long as he remains the accredited representative of Pakistan.
- b. The Senior Muslim Officer of the Defence service and the Senior Muslim Member of the Foreign Service on the staff of the High Commission or other accredited Representative of Pakistan and other two members nominated by the High Commissioner shall hold office for so long only as they shall remain such officers or Members respectively.
- c. The remaining members of the Council shall retire at the Annual General Meeting, but shall be eligible for re-election.
- d. The Council shall have power to appoint any person whom they consider suitable to be an additional member of the Council (provided the maximum number referred to above i.e. 14 is not exceeded), to hold office, on such terms as the Council in its discretion may determine.

DISQUALIFICATION OF MEMBERS OF THE COUNCIL

The office of a member of the Council shall be vacated in any of the following events, namely:

- A. If by notice in writing to the Trust he resigns his office.
- B. If he is found to be a lunatic or of unsound mind.
- C. If he becomes bankrupt or insolvent, or compounds with his creditors.
- D. If he be absent otherwise than on the business of the Trust from meetings of the Council for more than six consecutive calendar months without leave, or he is absent from the UK for not less than six consecutive calendar months, and the Council resolve that his office be vacated.
- E. If he is prohibited from acting as a member of the Council by reason or any Order made under Section 188 of Section 332 of the Companies Act, 1948.

At present there are the following members:

1. Dr Humayun Khan – Chairman
2. Mr Khalid M. Shafi – D.H.M.
3. Gp. Capt. Salim Arshad – Acting Defence Attaché
4. Mr Abdul Rahim Khan – C.W.A. (South)
5. Mr Mohammad Bilal – C.W.A. (North)
6. Raja Muhammad Riaz
7. Mr M. Ashraf A. Bashiri BSc
8. Mr M.M. Rana
9. Haji Sabir Hussain
10. Mr M. Ibrahim Samad
11. Dr A.A. Mughram

So three new members will be elected and if old names are proposed, will also be considered for re-election.

MANAGEMENT COMMITTEE, WOKING MOSQUE

- 1) Composition
 - i) President
 - ii) Vice President
 - iii) Secretary
 - iv) Assistant Secretary
 - v) Treasurer/Caretaker
 - vi) Assistant Treasurer/Caretaker
 - vii) Incharge Urdu School
 - viii) Assistant Incharge Urdu School
 - ix) Manager
 - x) Pesh Imam
- 2) Charter Of Duties/Responsibilities

Management Committee: will be for 1 year. New office bearers will be elected at the AGM of the Trust and the old office bearers can also be re-elected.

- a) Look after all the day to day affairs of the Mosque, like cleanliness, maintenance of utilities, discipline and security.
- b) Assist the Pakistan High Commission in managing the affairs of the Mosque and Woking Mosque Trust.
- c) Minor urgent repairs of the Mosque and other buildings at the site. (Any expenditure exceeding £100.00 would be incurred with the permission of the High Commission and all such expenditures will be accounted for).
- d) Arrangements for teaching of Arabic, Islamiyat and Urdu to the Muslim children. (Teachers for this purpose would be employed with prior permission of the High Commission).
- e) Collection of Donations: There will be only one collection of donation, on Juma Prayers, Eid-ul-Fitr and Eid-ul-Adha, under the arrangements of the Committee. A suggested procedure will be as follows:
 - 1) The Pesh Imam will make an appeal to the gathering and then three persons together (preferably the Treasurer and two other persons) will start collection. All the money will be counted and total amount announced by the Imam and then handed over to the Treasurer who will deposit it in to the Trust Account in the bank. The details will be intimated to the Pakistan High Commission.
 - 2) No person, other than stated above will be permitted to collect donations from the people on the Mosque premises. If any individual or organisation wishes to donate to the Mosque a proper printed receipt to be issued to them and record kept.
 - 3) All payments will be made by the Treasurer through the President, when a written statement will be presented and a cheque issued accordingly.
- f) Co-ordination with local authorities like Borough Council, Police, Schools and local M.P.s etc
- g) The Committee will not have the right to let out land or sell any space or property of the Mosque.
- h) No person from outside will be allowed to deliver a speech to the gathering in the Mosque premises or Woking Mosque Trust. This is to prevent any person from creating sectarian problems and political division.
- i) The Committee will not enter into financial obligation of any kind without express approval of the Pakistan High Commission.
- j) The Committee will meet every fortnight and review the affairs of the Mosque, including financial matters and accounts.
- k) Any other task entrusted from time to time.

PRESIDENT OF THE COMMITTEE:

- a) Overall Incharge and responsible for day-to-day affairs of the Mosque and will ensure that the aims and objective of the Committee are achieved according to the Charter of duties.
- b) Will co-ordinate all activities and keep close liaison with the Administrator at the Pakistan High Commission to keep him informed of all developments.

- c) Will ensure that all affairs are handled very carefully and coolly so that no one feels discriminated or offended and an atmosphere of good will and unity is created.

VICE PRESIDENT:

- a) Will perform all the above duties of the President in his absence.
- b) Will supervise and ensure proper maintenance, cleanliness and discipline in the Mosque.

MANAGER:

- 1) Look after the day-to-day work at the Mosque cleanliness, maintenance of utilities etc.
- 2) Undertake minor repairs of the Mosque and other buildings at the site.
- 3) Make necessary arrangement for the teaching of Arabic and religious education and assist the Incharge School in this regard.
- 4) Co-ordination with local authorities like the local Borough Council, Police, Schools etc in consultation with the President Mosque Committee.
- 5) Assist the High Commission in managing the affairs of the Mosque and Shahjahan Trust, in co-ordination with the President of the Mosque Committee.
- 6) Assist the persons responsible for collection of the donations.
- 7) Will ensure that no unauthorised vehicle is parked in the Mosque premises. Cars will only be allowed to be parked in the premises during prayer times and other festivals.

N.B. The Manager will report directly to the Chairman of the Trust or official designated by him in the Pakistan High Commission.

PESH IMAM:

a) Qualifications:

- 1) B.A. from any recognised institution in Pakistan or UK.
- 2) Must possess qualifications (Diploma etc) from recognised religious institutions.
- 3) Must have thorough fluency in English and Urdu. Also a good knowledge of Arabic.
- 4) Must be morally sound and no record of any immoral or dishonest activities.

b) Terms & Conditions:

- 1) Pay & Allowance – 350 pounds per month
In addition 50% Electricity, Water, Gas and Telephone bills will be paid by the Trust.
- 2) Free furnished family accommodation will be provided at the Mosque premises.
- 3) Will be entitled to 15 days annual leave and maximum of 15 days sick leave with the permission of the Medical authority.
- 4) Initial appointment will be on probationary basis for a period of 6 months. After this the service contract will be on yearly basis subject to mutual agreement.
- 5) The service contract can be terminated by either side on 1 months notice.

c) Charter of Duties:

- 1) Will lead five times prayers in the Mosque, also Juma prayers, Eid-ul Fitr and Eid-ul Adha, as Imam.
- 2) Will be authorised to conduct Muslim marriages (i.e. Nikkah etc) and also lead Namaz-e-Janaza.
- 3) Will attend to enquiries about Islam from School, Colleges or any individual, the clarifications must be based on Qu'ran and Hadees.
- 4) Imam will remain neutral and will not support any political or sectarian group. He will not involve himself in any kind of politics or sectarian issues but will only conduct himself as Islamic Imam of the Mosque.
- 5) Will assist the Management Committee of the Mosque in the day-to-day running of the Mosque and liaise with them.
- 6) On the occasion of Juma Prayers, Eid Prayers or any other important religious festivals, Imam will very carefully prepare his speeches purely on religious topics based on facts and will not speak anything about politics, sectarian issue, that may create division in the community or

discriminate any Sect of Islam. His speeches and talks must aim at creating an atmosphere of goodwill, unity, peace and brotherhood among the Muslims.

- 7) He will assist teachers in the School in Islamic Studies subject.

d) Secretary

- 1) Keep record of all events, meetings and functions organised in the Mosque.
- 2) Will co-ordinate all day-to-day affairs of the Mosque and working of all Committee members.
- 3) Make arrangements for Committee meetings fortnightly and maintain a record of all points raised and new developments.
- 4) Will ensure proper arrangements for prayers, religious festivals and Urdu/Islamiyat School in the Mosque premises.

Will be responsible for all correspondence regarding Mosque affairs and necessary replies given in consultation with the President of the Committee. Proper record will be maintained.

Keep close liaison with Administrative Officer at the Pakistan High Commission and apprise him of all affairs of the Mosque.

e) Treasurer:

- 1) Arrange collection of donations after Juma and Eid Prayers.
- 2) Count the money immediately after collection, announce it to the gathering and deposit it in the Bank.
- 3) Any other donation/contribution will be properly counted for and a printed receipt will be issued to the donor individual/organisation.
- 4) Collect all utility service bills i.e. electricity, gas, water, minor repairs, Urdu/Islamiyat School expenses and present it to the officer Incharge at Pakistan High Commission for payments.
- 5) All other financial matters, in consultation with the Secretary of the Committee, will also be dealt with.
- 6) Will ensure that the Mosque accommodation i.e. residential flats, houses, Mosque Hall and accommodation for school, are secure and no unauthorised person uses them for any purpose, without the permission of the Administrator in the Pakistan High Commission and Mosque Committee.
- 7) Any incident of break-through or damage to the accommodation will be immediately reported to the President/Secretary and the Administrator.
- 8) Will keep close liaison with the Mosque Committee and Pakistan High Commission.

f) Assisted Treasurer/Caretaker:

- 1) Perform all duties of Treasurer/Caretaker in his absence.
- 2) Will assist him in collecting the donations on Juma prayers and Eid prayers etc.
- 3) Will ensure that no unauthorised vehicle is parked in the Mosque premises. The Mosque premises will not be used for car washing or any such activity.
- 4) Will check physically all utility services and generally buildings and report to the President of any defect or damage.

g) Incharge School: School is part and parcel of the Mosque and Woking Mosque Trust:

- 1) Will ensure that the School runs regularly.
- 2) Proper subjects (Urdu & Islamiyat) are taught to the children according to their age groups.
- 3) If any grants from the local authority are given, will be properly accounted for in the Woking Mosque Trust account and utilised for running of the School and any other regular contribution by parents, for the School, will also be accounted for in the Trust accounts and utilised for the school. All these accounts will be accounted for by the Secretary and Treasurer through the Administrator.
- 4) Will supervise classes and time-tables of the School.
- 5) Will keep the Administrator and President of the Committee informed about progress or any other problems.

Appendix D

SHAHJAHAN MOSQUE ADMINISTRATIVE COMMITTEE RULES

ADMINISTRATIVE COMMITTEE

CONSTITUTION

1. Whereas the Shahjahan Mosque Trust (hereafter referred to as the Trust) has overall responsibility under its Deed of Covenant to maintain the fabric and sanctity of the Shahjahan Mosque, Woking, it recognises from a practical point of view that the Mosque's day to day running should be delegated to an Administrative Committee (hereafter known as the Committee), providing that it adheres to the principles stated herein. The Trust also recognises that in order for the Mosque to fulfill its function as the spiritual centre and focal point for the whole of the Muslim Community, the Community must realise that it is their Mosque and that they are responsible for it.
2. In the above spirit the Trust agrees to delegate its normal administrative responsibilities to the Committee on the undermentioned conditions:
 - a) It represents the whole Muslim Community.
 - b) No section is specifically excluded.
 - c) The sanctity of the Mosque and its grounds are upheld. Permitting their use for the furtherance of Islam and for the spiritual benefit of the Community.
 - d) No person who has declared his Faith by proclaiming the 'Ashada' shall be excluded from worship in the Mosque.
3. The Committee will consist of up to 13 members; It will elect its own office bearers as under:
 - a) President.
 - b) Vice-President.
 - c) Secretary.
 - d) Treasurer.
 - e) Any other officer as required.
4. The Pesh Imam and Caretaker (if a paid appointee) will attend all meetings of the Committee. They will not have any vote in the proceedings.
5. The Administrator appointed by the Trust from the Pakistan High Commission will also be a non voting member of the Committee.
6. The Committee will meet as required, but at least once a month. A quorum of 5 members is necessary.
7. If any Committee member vacates his membership, a replacement will be coopted by the Committee by majority vote. It may similarly fill in any vacant positions; it may further coopt non voting members to assist it in specific tasks.
8. The Committee will be responsible for collection, raising, disbursement and utilisation of all monies received or held by the Shahjahan Trust and Mosque other than those received from the Government of Pakistan. These monies will be known as the Shahjahan Mosque Fund This fund will be deposited in a recognised Bank and operated by the Committee.
9. The Committee will take suitable measures to ensure proper and prudent utilisation of funds. It will ensure measures to prevent any misappropriation.

CHARTER OF DUTIES

1. Look after the day to day affairs of the Mosque like cleanliness, maintenance of utilities, discipline and security.
2. Assist the Pakistan High Commission in managing the affairs of the Mosque and Woking Mosque Trust.
3. Minor urgent repairs of the Mosque and other buildings at the site.
4. Arrangements for the teaching of Arabic, Islamiyat and Urdu to the Muslim Children. (Teachers for this purpose would be employed with prior permission of the High Commission).
5. In conjunction with the Trust or separately, raise funds for the Mosque. This includes collection of donations at Friday prayers and other religious occasions. All monies donated other than at prayers/meetings will be properly accounted for e.g. receipts given.
6. Co-ordination with local authorities like Borough Council, Police, Schools, and local M.P.s, etc.
7. The Committee shall not have the right to sell any land, space or property of the Mosque. However it shall be responsible for letting out accommodation provided it is restricted to Community use. All revenues accruing shall be paid into the Mosque Fund.
8. No unauthorised person will be allowed to deliver a speech to the gathering in the Mosque premises or school area without the prior permission of the Committee. This is to prevent any person from creating sectarian problems and political division.
9. The Committee will not enter into any permanent or long term financial obligation of any kind without the express permission of the Trust.
10. Appointment of Pesh Imam. The Committee will, after going through a proper laid down selection procedure, recommend a suitable candidate for the job to the High Commission of Pakistan for approval. Such approval will not be unduly withheld. In case of any renewal of contract/termination of service similar recommendation will be accepted.
11. Appointment of Caretaker. The Committee will be responsible to appoint a Caretaker for the Mosque (his duties follow later). If no suitable member of the committee is available to do this job voluntarily a paid appointment will be made. His emoluments will be paid from the Mosque Fund.
12. No appeals for donations for purposes other than for the Shahjahan Mosque are allowed without the approval of the Committee. No appeals for any political ends are permitted.

OFFICE BEARERS

1. President
 - a) Overall in charge and responsible for the day to day affairs of the Mosque.
 - b) Ensure that the aims and objectives of the Committee are achieved according to the charter of duties.
 - c) Will ensure that an atmosphere of goodwill and unity is created and maintained in the Mosque.
 - d) He may exercise a casting vote in the case of a tie in Committee voting, if the matter under discussion has been discussed in two separate meetings.
 - e) He may report directly to the Chairman of the Trust on all policy or other matters that he considers appropriate for such referral.
 - f) He or a representative of the Committee shall attend Trust meetings as an observer.
2. Vice President
 - a) Will perform all the functions of the President in his absence.
 - b) Will supervise and ensure proper maintenance and discipline in his Mosque.
 - c) Will be the Chairman of the Education sub-committee. (Details later).
3. Secretary
 - a) Keep record of all events, functions and meetings organised in the Mosque.
 - b) Will co-ordinate all day to day affairs of the Mosque and working of Committee members and sub-Committees.
 - c) Arrange for Committee meetings and maintain records of proceedings through minutes. He will follow up progress on decisions taken.
 - d) Will ensure proper arrangements for prayers and religious festivals.

- e) Will be responsible for all correspondence regarding Mosque affairs and necessary replies given in consultation with the President of the Committee. A proper record will be maintained. He shall have custody of all documents.
- f) Coordination with local authorities like the local Borough Council, Police, Schools, etc. in consultation with the President of the Committee.
- g) Assist the persons responsible for collection of the donations.
- h) N.B. He shall liaise directly with the Administrator at the Pakistan High Commission on routine matters of administration.
- i) Organise stocktaking of Mosque property if there is no Property member.

4. Treasurer

- a) Shall maintain the accounts of all funds and monies under the control of the Committee. Shall prepare and display a monthly statement of accounts. Also prepare the Annual Accounts of Mosque Funds. This statement will after Audit be printed and put up for approval of the Trust.
- b) Arrange collection of donations after "Juma" prayers and other religious functions and count this money immediately after collection, and announce the takings to the gathering, and deposit it in the Bank.

All other donations/contributions will be properly accounted for and a printed receipt will be issued to the donor individual/organisation.

- c) Receive all utility services bills i.e. electricity, gas, water, minor repairs, Urdu/Islamiyat School expenses.
- d) All other financial matters, in consultation with the Secretary of the Committee, will also be dealt with.
- e) All Mosque Funds will be deposited in a bank approved by the Trust. A single bank account will be maintained. This bank account will be jointly operated. The approved signatories shall be the President and the Treasurer. A third nominated person shall be an alternate signatory. Any two signatures shall authorise the payment.
- f) Payments of bills in respect of utilities and government (central and local) charges shall be paid directly. In case of exceptionally high charges the matter will be referred to the Committee.
- g) Bills of up to a maximum of £50 may be paid with the approval of the President.
- h) No payments of over £50 shall be made without the approval of the Committee.
- i) All payments over £50 shall be made by cheque as far as possible.
- j) A petty cash limit of £50 may be permitted. Expenses thereafter will be adequately supported by receipts.
- k) In an emergency the Treasurer may make a commitment/payment directly provided it is approved by two other Committee members. However the Committee through the Secretary shall be informed of such an occurrence.

5. Caretaker

- a) Look after the security, cleanliness and maintenance of the Mosque and grounds.
- b) Supervise minor repairs as required.
- c) Ensure no unauthorised use of the Mosque premises is made including parking of vehicles on the premises.
- d) Report to the Secretary on all matters arising in the discharge of his duties.
- e) In an emergency will immediately take appropriate steps without any referral. He shall inform the Secretary (or any other office bearer) as soon as possible.
- f) Undertake any suitable duty that may be assigned by the Committee.

6. Property Member

- a) He will maintain an inventory of all the property of the Mosque.
- b) He shall be responsible to maintain and keep a record of all property purchased out of the Mosque Funds.
- c) He shall organise and carry out an annual stocktaking of the property.
- d) He will arrange, supervise and approve the repair of the property as necessary.

- e) He will co-ordinate the letting of hall/kitchen for functions held on the Mosque premises.
7. Garden Member
- a) He will be responsible for the beautification and upkeep of the grounds of the Mosque.
 - b) He will organise the cleaning of the grounds through voluntary drives.

EDUCATION SUB COMMITTEE

The school is a part and parcel of the Mosque and Woking Mosque Trust.

1. Duties

- a) Will ensure that the School runs regularly.
- b) Proper subjects (Urdu & Islamiyat) are taught to the children according to their age group.
- c) Maintain a record of all books/stationary purchased from the Mosque Fund.
- d) Will supervise classes and time-tables of the school.
- e) Will keep the Administrator and President of the Committee informed about progress or any problems regarding the school.
- f) In consultation with the Committee, will ensure that the teachers appointed for the School are qualified and have the ability to teach different subjects properly.
- g) Any grant received from local authority (or elsewhere) along with any school fees or contribution/donation made by parents and others, will be accounted for by the sub-Committee and utilised for the running of the school. This money shall form a part of the Mosque Funds but accounted for separately. The Treasurer shall control this account and the same rules shall apply as before.

2. Composition

- a) Chairman
- b) Two members from the Committee. One of whom may be a sub-treasurer for school affairs.

Appendix E

ACCOUNTING PROCEDURE

HIGH COMMISSION FOR PAKISTAN, LONDON

ACCOUNTING PROCEDURE FOR THE WOKING MOSQUE TRUST FUND

1. The financial year shall commence on the 1st of November and end on 31st of October each year.
2. Monies/Receipts in respect of Woking Mosque will be deposited with a Bank approved by the High Commission, in one account only. Existing accounts shall be amalgamated into one single account.
3. All cheques shall be signed by two of the following persons
 - a. High Commissioner or an officer appointed by him.
 - b. President Administrative Committee

OR

- c. Treasurer of Administrative Committee.
4. The following will be the sanctioning authorities for expenditure out of the Woking Mosque Account
 - a. Treasurer: £500/- (not exceeding £2000/- in a month)
 - b. President Administrative Committee: £1000/- (not exceeding £5000/- in a month)
 - c. High Commissioner: £10,000/-.
 - d. Expenditure exceeding £10,000/- shall require to be approved in the General Meeting of the Trustees.
5. Cash books of the accounts will be maintained by the Treasurer.
6. Chronologically numbered receipt books shall be printed and kept by the Treasurer Administrative Committee.
7. Used Receipt books shall be returned to the Auditor and blank ones shall remain in the custody of the Treasurer.
8. Donations on Jumma gatherings, religious ceremonies, etc. shall be collected by two of the members of the Administrative Committee appointed by the President and accounted for immediately after the prayers or ceremony, entered into a register with full details/denomination and signed by at least two witnesses from among the Community. Money so received shall be deposited in the appointed Bank Account as soon as possible.
9. An amount of £100/- may be kept in the Imprest by the Treasurer for petty expenses. A detailed account of expenditure out of Imprest shall, however, be maintained by him in a Petty Cash Book and endorsed by the Administrative Committee.
10. The Cash Book shall be balanced on daily basis and reconciled with the bank at the end of the month. The money received shall be entered on receipt side and expenditure incurred written on the payment side.
11. The Cash Book shall be presented to the High Commissioner quarterly.

12. Expenditure of an urgent nature as well as recurrent one, may be met from the Petty Cash/Imprest and receipt/bill may be presented to Administrative Committee for approval.
13. Payment other than Petty Cash shall be made through cheque.
14. In case of any major repair, renovation or refurbishment of the Mosque, details of proposed work and likely expenditure will be presented to the Annual General Meeting of the Trustees for their approval. Should it not be convenient to call the General Meeting of the Trust, such expenditure will be presented to the High Commissioner for his approval before the renovation work is undertaken. The President Administrative Committee will ensure that at least three independent quotations for such work are obtained before a selection is made. A reference for such selection will be made to the High Commissioner. Repair of an emergent nature may be undertaken by the Administrative Committee costing up to £1000/- but the High Commissioner must be informed about it at the earliest opportunity.
15. The account of the Woking Mosque shall be audited by an authorised auditor appointed in the Annual General Meeting.
16. The qualified Auditor so appointed shall, after examining all books of accounts and other relevant documents, certify the yearly statement of accounts.
17. Audited copies of the Statement of accounts shall be circulated to all members and approved at the Annual General Meeting.
18. In order to prepare the financial statements of the Mosque for submission to the Registrar of the Companies House, the account books shall be handed over to the Auditor/Accountant by 30th November, each year.

[Note: This procedurc has not been adopted by the Administrative Committee. It claims that the money is raised by them with no input from the Trust; so they have the right to its disbursement?]

Appendix F

SHAHJAHAN MOSQUE ELECTION PROCESS

WOKING MOSQUE TRUST LIMITED

BYE LAWS – NO.3

ELECTIONS – ADMINISTRATIVE COMMITTEE

- (a) The following office bearers of the Administrative Committee will be elected by the worshippers who must reside in the vicinity of Woking:
1. President
 2. Vice President
 3. Secretary
 4. Treasurer
 5. Assistant Secretary
 6. Four Administrative Committee Members (to include Members responsible for Property Register, Garden and General Maintenance Members).

The elections of the Administrative Committee will be held annually (the date of the first elections will be fixed by the Council of Management); each year, prior to commencement of election proceedings, the Officers and the Administrative Committee shall retire; however, retiring members will be eligible for re-election. No Administrative Committee Member shall be allowed to serve on the Committee for a period of more than three years in the same capacity.

- (b) Any person who offers himself for any post in the Administrative Committee must be proposed and seconded by any two Woking Residents who must be on the Electoral Register present at the time of election.
- (c) All nominations should be addressed to the Chairman, Council of Management, and must reach two weeks prior to Elections.
- (d) No person shall be elected on the Administrative Committee in his/her absence, unless a prior consent in writing from him/her has been received and proper explanations given to the Council of Management.
- (e) All Woking Resident Members shall be entitled to vote for as many candidates as there is to be filled.
- (f) Voting shall be by ballot, unless agreed differently prior to the elections with the Council of Management.
- (g) The nomination or election of husbands and wives' father/son, brother/sister (that is, persons having direct blood relationship with each other) to serve jointly on the Administrative Committee shall be strictly prohibited.

ELECTION COMMISSIONER

The Council of Management shall appoint an independent Election Commissioner to conduct the Elections of Members to the Administrative Committee.

MEMBERSHIP

1. The Membership shall consist of Ordinary and Honorary Members

(a) Ordinary Members

- i) Any person, living in Woking and surrounding districts (believing firmly in the finality of the Prophet Muhammad, peace and blessings be upon him) over the age of 18 years shall be eligible to apply to apply for Ordinary Membership in writing on a prescribed Form. His/her application must then be approved by the Administrative Committee. The Committee shall have power to reject application if they have evidence that the Applicant's Membership of the Mosque would be detrimental to the interest of the Mosque. Any individual who is refused Membership shall have the right to appeal to the Council of Management against the Administrative Committee's decision; the decision of the Council of Management shall be final.
- ii) Admission upon admission the applicant will be informed and he/she shall then pay his/her first subscription. Upon the payment of first subscription he/she shall be entitled to all the benefits of Membership and be bound by the Rules and Bye-Laws.
- iii) The Ordinary Membership subscription shall be fixed by the Council of Management, payable in advance on 1st April each year.

(b) Honorary Members: Honorary Members may be elected by the Administrative Committee for meritorious Services to the Mosque or the Muslim Community. Members may forward nominations for Honorary Membership to the Chairman, Council of Management. Honorary Members will not be required to pay subscription and will not be officers of the Mosque and will not be able to vote at any meeting.

- (c)
 - i) The Membership contribution shall be paid yearly in advance. Members whose contribution is not up-to-date at the time Election Meeting or any special meeting shall not be entitled to vote.
 - ii) Notwithstanding the contents of Clause 1 (a) above, no person shall be admitted as a member or remain as member if he/she is a member of the sect known as Qadianis or Mirzais or Ahmadis.
 - iii) Disqualification from membership – a Member whose subscription is found to have remained unpaid for more than 3 months shall be requested in writing by the Secretary, Administrative Committee to pay the same within 30 days of the receipt of such request, and if he/she fails or ignores to pay the same as aforesaid and within the above mentioned time, he/she shall forfeit his/her membership unless the Administrative Committee directs otherwise.

2. Rights of Members

- a) All Members shall have the right to speak at any Election Meeting of the Mosque on all matters on the Agenda.
- b) Only Ordinary Members shall be eligible for election as office-bearers and Members of the Administrative Committee or any Committee of the Mosque and
- c) Shall have the right to vote subject to Clause 3.

3. Members Register

The Administrative Committee shall maintain a register of members and no one who has been a member for less than 3 months will be eligible to vote at the Election Meeting; the Register of Members shall remain open at all times for inspection by the Members of the Muslim Community, resident in Woking and surrounding districts.

4. Resignation of Members

Any member may resign his/her Membership by giving notice in writing to the Secretary, Administrative Committee but shall be liable to pay any subscription in arrears or any other claim.

5. Dismissal of Members

- i) Any member who is found:
 - a) Intentionally behaving contrary to the objects of the Mosque.
 - b) Performing or causing to be performed, directly or indirectly, acts harmful to the interests and ideals of the Mosque.
 - c) Shall become liable to be dismissed from the Membership; but he/she shall be dismissed only by a simple majority or the Members present and voting at the Administrative Committee's meeting convened for the purpose at which the offending member shall be given a reasonable opportunity of defending and justifying himself/herself. No refund of the unexpired period of his/her subscription shall be made to such dismissed member.

[Note: This process has not been adopted to date. Nominations are being made by the two local Muslim associations for all 13 members. There are no nominees from the Trust.]

Appendix 14: Muslim Burial Ground

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MUSLIM BURIAL GROUND

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DESCRIPTION

+ / -

A former First World War Muslim military cemetery built 1915-1917, for burials of Muslim soldiers of the Indian Army. It is a rare example of an early purpose built Muslim structure in Britain. The cemetery is situated at Horsell Common. It was designed by T Hebert Winney, India Office Surveyor; built by a local firm, Ashby and Horner Ltd. It takes the form of a rectangular walled enclosure with an entrance pavilion or "chattri"/ "chhatri" to the western side. The walls feature a brick plinth and cut out arcade of ogee arches. The walls are divided into a number of bays using brick piers with Portland stone capitals and bases. The entrance pavilion is built of red brick on a square plan with an Islamic ogee profile archway. It features a deep overhanging eave called a "chujja" set on scrolled brackets, and a "beehive" style dome. Over a million troops from British-ruled India (also encompassing what is now Pakistan), including many Muslims, fought for Britain during the First World War. A number of these troops who were wounded in France were hospitalised in the south coast of England, mainly at Brighton; some that did not survive their wounds were buried at Woking. The burial ground was part of the British policy of giving burial rites according to the different religious practices of Indian troops. In particular the British Command felt the need to provide Muslim cemeteries in order to counter German propaganda that fallen Muslim troops were not being accorded the correct burial. Woking was chosen because of its existing links with the Muslim community through the Shah Jehan Mosque- then the only purpose built mosque in the country, its first Imam, Khwaja Kamal-ud-Din visited the burial ground. By 1917, 19 soldiers were buried there; others were buried at another Woking cemetery, Brookwood. During the Second World War, 5 more soldiers were buried. In 1968 all the burials were transferred to Brookwood. A war memorial plaque was added prior to 2010.

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DETAIL

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URL:	http://www.pastscape.org.uk/hob.aspx?hob_id=1526616		
MONUMENT NUMBER:	1526616	COUNTY:	SURREY
NMR NUMBER:	TQ 05 NW 103	DISTRICT:	WOKING
LAST UPDATED:	2011	PARISH:	WOKING
		AREA:	HORSSELL COMMON

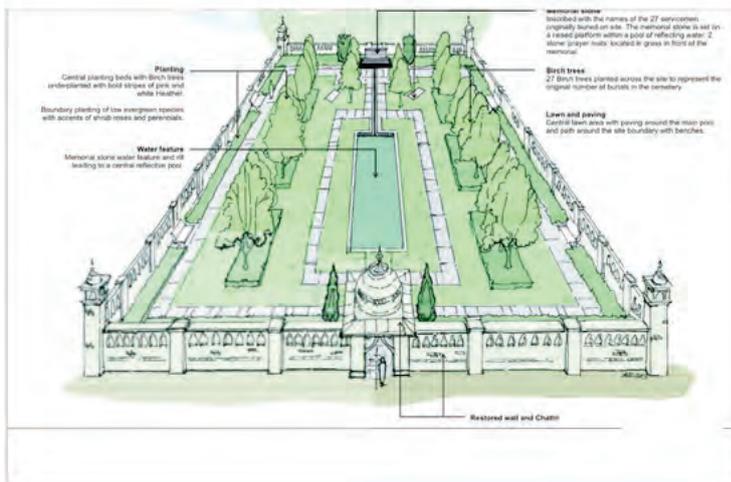


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HCPS Chairman David Robbins (centre left) inspects the dome with Architect Jeremy Poll and staff from Universal Stone Ltd



The final phase of the project will be to create an Islamic style garden within the walled structure for visitors to enjoy its tranquillity, and to reflect on the sacrifices made by those servicemen who gave their lives in battle during two World Wars. The BBC will be filming the work over the coming months in order to produce a 30 minute documentary on the project which is expected to be broadcast in 2015.





Appendix 15: Regent's Lodge Listing

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ALBANY COTTAGE

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ALTERNATIVE NAME: NORTH VILLA, REGENTS LODGE

ABOUT THIS MONUMENT

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DESCRIPTION

+ / -

Site of a Regency villa which was situated on the western edge of Regent's Park, designed by John Nash and built circa 1826 for the diarist Thomas Raikes, as part of his grand design for Regent's Park. The original park design was to include 56 villas, but only eight were ever built. This was the smallest of the villas built in the park and by the end of the century it had become known as North Villa. During the 1920s, under the ownership of Lady Ribblesdale, the house was considerably altered and its name changed to Regent's Lodge. The building was demolished in 1948 to make way for the Islamic Cultural Centre, where the London Central Mosque was subsequently built.

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DETAIL

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URL:	http://www.pastscape.org.uk/hob.aspx?hob_id=909353		
MONUMENT NUMBER:	909353	COUNTY:	GREATER LONDON AUTHORITY
NMR NUMBER:	TQ 28 SE 151	DISTRICT:	CITY OF WESTMINSTER
LAST UPDATED:	2009	PARISH:	N/A
		AREA:	REGENTS PARK
		STREET:	N/A
		MARITIME LOCATION:	N/A
		LOCATION:	TQ 27352 82723

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MORE INFORMATION & SOURCES

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Albany Cottage was the smallest of the villas built in Regent's Park, designed by John Nash and built c.1826 for the diarist Thomas Raikes. By the end of the century it had become known as North Villa. Under the ownership of Lady Ribblesdale in the 1920's, it was considerably altered and its name changed to Regent's Lodge. In 1948 the building was demolished to make way for the Islamic Cultural Centre, where the London Central Mosque was subsequently built. (1)

Site of a Regency villa which was situated on the western edge of Regent's Park, designed by John Nash and built circa 1826 for the diarist Thomas Raikes, as part of his grand design for Regent's Park. The original park design was to include 56 villas, but only eight were ever built. (2-3)

SOURCE TEXT

(2) **Ann Saunders 1969 Regents Park A study of the Development of the Area from 1086 to the Present Day**

(1) **Regent's Park and Primrose Hill: an archaeological assessment**

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(3) **World Wide Web page**

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Monument Name/No	Resources	Description
REGENTS PARK N/A	Monument Pictures  Monument Maps  Monument Investigation  Monument Sources  EH Visitor Information 	A royal park on the site of Marylebone Park, a royal hunting park. In the early 19th century a commission, headed by John Fordyce, was set up for crea...

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MONUMENT TYPES

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Appendix 16: Reactions to London Central Mosque

"[...] is disappointingly unexceptional. Much of the result may perhaps be blamed on the great difficulties of dealing with a "client" made up of the constantly changing ambassadorial heads of the Muslim nations represented in Britain." *Building Design*, July 8, 1977, p.9

The justification for the dome, minaret and four-centred arch according to Gibberd was "The minaret [is] being erected for its symbolic importance. [...] The dome and the four-centred arch are the most characteristic architectural forms of Islam and immediately recognisable to Muslims" Gibberd, *Islam Comes West*, (vol. 123, no. 8, 1977 Aug., p. 29). This is not totally accurate, but even if it were, Gibberd needed to do better research on the proportions, positions and interrelations between these elements instead of lazily slapping them in a caricaturist manner, which he sadly did.

"Algerian marble flooring" *Building Design*, July 8, 1977, p.9

"The use of unoriginal materials – marble tiles, functional hardware, moulded plaster ceilings – and lack of attention to detail gives the construction the undistinguished air of a commercial speculative development." *Building Design*, July 8, 1977, p.9

"It is not the fact that it is decorated that upsets us, or even that it is recognizably traditional in appearance, but the fact that there is no internal logic which ties the décor to the structure behind it. This makes it (at least for architects) a frivolous building" *Architecture Review*, (vol. 162, no. 967, 1977 Sept., p. 145)

"Following the historical and architectural importance of Nash's nearby terraces, it was also argued that the mosque should be in character with Nash's work that it should be disciplined within, or "mimic" this form of picturesque eclecticism and not challenge its boundaries" *AJ*, 166 10 August 1977 266

"Finally, the copper dome of the London Central Mosque draws attention to itself across the western part of the park. From 1946 the Islamic Cultural Centre had been based in Albany Cottage (an early villa also known as the North Villa), which led to its becoming the site, in a changing world, of the present mosque. Designed by Sir Fredrick Gibberd in 1972, the dome of the mosque can claim to be an echo of Nash's Royal Pavilion in Brighton, [...]" Sheppard, (2010, p. 37)

"From 1946 onwards, the building – scarcely a villa any longer – became the Islamic cultural Centre; in 1975, the Mosque, designed by Sir Fredrick Gibberd and Co., was built in the grounds – how Nash would have welcomed this exotic, golden-domed newcomer!" Saunders, 91981, p. 26)

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