

inevitable **coexistence**

a study of a Community, a Territory and a Building
the case of muslim community in milan and the proposal of building a mosque

**inevitable
coexistence.**

(يا ايها الناس انا خلقنكم من ذكر و أنثى و جعلنكم شعوبا و قبائل لتعارفوا ان اكرمكم عند الله اتقاكم ان الله عليم خبير)

القران الكرم - سورة الحجرات - اية ١٣

**'O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another.
Indeed, the most noble of you in sight of Allah is the most righteous of you. Indeed, Allah is All Knowing and Acquainted'**

Holy Quraan – Surat Al Hujraat (The Dwellings) – Verse 13

'Ma che cosa c'entra con l'architettura e la costruzione?'

Era un tardo pomeriggio Domenica, dopo aver terminato il Asr preghiera alla moschea di via Quaranta a Milano, io ero lì cercando di ottenere un colloquio con il direttore della Moschea, ha dovuto chiedere per lui un certo numero di persone, uno di loro è stato un giovane Imam provenienti dall'Egitto per lavorare nella moschea, era interessato e incuriosito il motivo che cercavo per il regista, e come ho iniziato a spiegare semplicemente che sto facendo una tesi e di una ricerca sui luoghi di culto musulmano in Italia e l'Europa, la loro architettura e gli aspetti socio-culturali e dei problemi, lui mi ha fermato con la dicitura 'gli aspetti socio-culturali', chiedendo semplicemente me: 'ma che cosa questo abbia a che fare con l'architettura e la costruzione?'

E 'vero che la questione delle moschee in Europa è altamente sociale e culturale e anche politico. La moschea è un argomento emotivamente carico, cosa che provoca i musulmani e non musulmani per esprimere opinioni se rilevanti o meno, ed è principalmente una opinione unilaterale, senza una visione generale del problema nel suo complesso, e soprattutto senza la comprensione o il rispetto degli altri. E 'anche molto vero che la maggioranza dei musulmani che vivono e lavorano in Europa non sono consapevoli della forte diversità culturale e la nuova esperienza di vivere tra gli' altri ', o se sono a conoscenza tendono ad ignorare o fuggire da facing o difendere la loro posizione, questo è altamente espresso nella rappresentazione fisica di Islam e musulmani in Europa ', la moschea'. Quanti proposta moschea di rimanere sulla carta il lavoro? o quanti di opposizione di fronte e che protestano? o quanti sono stati avviati da realizzare, ma poi si fermò a causa di una finanziaria o di problemi di progettazione basato? e quanti progetti sono stati nominati Moschea 'pomposo', 'simbolico' o 'nostalgici'? Sono fermamente convinto che musulmani in Europa devono lavorare sodo se vogliono veramente integrarsi alla società europea e comunità, è il loro compito per cancellare l'immagine negativa di all'Islam e ai musulmani apertura e avviare un dialogo aperto e conversazioni.

Non solo i musulmani è il compito, ma anche dalla società ospitante, gli europei devono affrontare anche il problema, deve capire la necessità e la differenza di altre culture e ideologie. Se le società europee sono chiamati ad essere pluralistico e multiculturale, è quindi fondamentale ai rappresentanti delle culture all'interno di questa società a conoscersi reciprocamente, rispettarsi a vicenda e, soprattutto, consentire ad ogni altro la libertà di esprimere se stessi. Musulmani ed europei avevano interagito a lungo e che ha avuto, e ora vivono insieme e coesistere, le reazioni spinto dalla paura, fobia e il pregiudizio non rendere giustizia alla realtà di oggi.

Il dibattito sulle moschee devono diventare più "oggettivo", esso deve rivolgere la sua attenzione a una discussione su tematiche e le qualità condotto non sulla base delle emozioni, ma se i fatti.

E 'il mio credere che una posizione di forza deve essere presa per il rilascio delle moschee in Europa, se è vero che le comunità musulmane sono in crescita, e 3a e le generazioni 4a stanno crescendo, formando quella che è chiamato' europea Islam ', la loro rappresentanza fisico deve affrontare la loro e le loro comunità ha bisogno, non deve essere più considerato 'straniero' o 'fuori contesto', non è un compito facile, ma alla fine è almeno un accertamento di passare attraverso, e di approfondire e analizzare.

'but what this has to do with architecture and building?'

It was a late Sunday afternoon, after finishing the Asr prayer at the mosque of via Quaranta in Milano, I was there seeking to get an interview with the director of the Mosque, had to ask for him a number of people, one of them was a young Imam coming from Egypt to work in the Mosque, he was interested and curious about the reason I was looking for the director, and as I started to explain simply that I am doing a thesis and a research about Muslim places of worship in Italy and Europe, their architectural and sociocultural aspects and problems, he stopped me with the mention 'sociocultural aspects' by asking me simply: *'but what this has to do with architecture and building?'*

It is true that the issue of Mosques in Europe is highly social and cultural, and also political. The Mosque is an emotionally charged subject, something that provokes Muslims and non-Muslims to express opinions whether relevant or not, and it's mainly a one sided opinion, without a general overview of the issue as a whole, and above all without the understanding or respect of the other. It is also very true that the majority of Muslims living and working in Europe are not aware of the strong cultural diversity and the new experience of living among the 'others', or if they are aware they tend to ignore or escape from facing or defending their position, this is highly expressed in the physical representation of Islam and Muslims in Europe, 'the mosque'. How many mosque proposal remain on paper work? or how many faced opposition and protesting? or how many were started to be realized but then stopped because of either financial or design based issues? and how many Mosque designs were named 'bombastic', 'symbolic' or 'nostalgic'? I strongly believe that Muslims in Europe must work really hard if they really want to integrate themselves in the European society and community, it is their task to erase the negative image of Islam and Muslims by opening up and engage in open dialogues and conversations.

Not only it is Muslims's task, but also from the hosting society, Europeans must also address the issue, must understand the need and the difference of other cultures and ideology. If European societies are to be called pluralistic and multicultural, it is then vital the representatives of the cultures within this society to know each other, respect each other and, above all, allow each other the freedom to express themselves. Muslims and European long had interacted and encountered, and now they live together and they coexist, reactions driven by fear, phobia and prejudice no longer do justice to today's reality.

The debate over mosques must become more "objective", It must turn its attention to a discussion of issues and qualities conducted on the basis not of emotions but if facts. It is my believe that a strong position must be taken for the issue of Mosques in Europe, if it's true that Muslim communities are growing, and that 3rd and 4th generations are growing up, forming what is called 'European Islam', their physical representation must address their and their communities need, it should not be anymore considered 'alien' or 'out of context', it's not an easy task, but in the end it's at least an investigation to go through, and to deeply study and analyze.

KEY WORDS

MOSQUE
MUSLIM COMMUNITY,
MUSLIMS, ISLAM,
EUROPE, MILANO,
CONFLICT, INTEGRATION
COEXISTENCE.

The purpose of this study was to investigate the issues involved with introducing places of worship for the Muslim communities (Mosques) on European territory. Muslims are presently a minority in most Western European countries, but their numbers are growing in a way that is viewed as alarming to some researchers and journalists. An architecture typology considered alien in this particular context, due to its nature as an unusual typology and its strong symbolic significance and presence as well as social and cultural issues that are revolved around it, as it is after all the physical representation of Muslims and Islam in the West. Another aim was to understand people's reaction and perception to this form of representation of other another different culture, and how these reactions –positive or negative – affect how this architecture is taking shape in European cities.

An Investigation in each of the three main elements comprising the thesis title was applied as a study methodology in Europe generally and in detail in countries selected as case studies, first the community; a study mainly focused on Muslim population, country of origin and history, as well as certain themes involved like new generations of European Muslims and the role of Media and politics. Second was the mosque as architecture by studying its origins and development, a research on how this architecture was and is taking shape in Europe since its first introduction, and how recently a sort of new regional character is highly promoted and favored. Finally the territory, by which a study of the spreading, distribution and numbers of mosques in selected European cities of high Muslim presence, by investigating the effect of laws, politics and regulation on the presence of Mosques in Europe.

Making a final statement or general conclusion for the thesis was difficult, because the issue is very specific, and very much related to its very smaller context. Instead, the conclusion of the study was done as a practical proposal for Milano, used as a case study for introducing recommendations, guidelines and finally an urban and architectural proposal. This conclusion came after a detailed study and analysis of Milano and its Muslim community and their Mosques, as key elements for reaching a conclusion.

Lo scopo di questo studio è quello di studiare le questioni che entrano in gioco con l'introduzione di luoghi di culto per le comunità musulmane (moschee) sul territorio europeo. I musulmani sono attualmente una minoranza nella maggior parte dei paesi dell'Europa occidentale, e la crescita del loro numero è considerata allarmante da diversi studiosi e giornalisti. Una tipologia di architettura considerata straniera in questo particolare contesto, a causa della sua natura inusuale e del forte significato simbolico della sua presenza, nonché a causa delle questioni sociali e culturali che le ruotano intorno, essendo in pratica la rappresentazione fisica dei musulmani e l'Islam in Occidente.

Un altro obiettivo è quello di capire quale sia la reazione e la percezione della gente nei confronti di questa forma di rappresentazione di una cultura diversa, e di come queste reazioni – positive o negative – incidano sulle modalità di formazione di questa architettura nelle città europee.

Su ciascuno dei tre argomenti principali che costituiscono il titolo della tesi è stata applicata un'analisi di diversi paesi europei, selezionati come casi di studio.

In primo luogo la comunità, uno studio principalmente incentrato sulla popolazione musulmana: il paese di origine e la storia, così come alcune tematiche coinvolte, come le nuove generazioni di musulmani europei e il ruolo dei media e della politica. In secondo luogo è stata considerata la moschea come architettura attraverso uno studio delle sue origini e del suo sviluppo: una ricerca su come questa architettura fin dalla sua prima introduzione in Europa ha continuato e continua a mutare forma, e come recentemente è fortemente promosso e favorito una sorta di nuovo carattere regionale. Infine, il territorio: lo studio della diffusione, della distribuzione e del numero di moschee in determinate città europee di grande presenza musulmana, verificando l'effetto delle leggi, della politica e del regolamento sulla presenza di moschee in Europa.

Fare una dichiarazione finale o conclusione generale per la tesi è stato difficile, in quanto il problema risulta molto specifico, e decisamente legato a contesti molto più piccoli. Invece, come conclusione è stata fatta un progetto concreto per Milano, città utilizzata come caso di studio per l'introduzione di suggerimenti, linee guida e, infine, per una proposta urbanistica e architettonica. Questa proposta finale è arrivata dopo un'analisi dettagliata su Milano, sulla sua comunità musulmana e, in particolare sulle moschee presenti sul territorio.

“The main objective of the thesis is to investigate the question of how & where can Mosques take shape and place in a European context”

where?
how?

The **WHERE** is focused on issues of city planning and urban design. It was done through an investigation of laws, politics and regulations of different European cities, to know the current state of the art of that issue. Followed by a more detailed study on Milano and how mosques there are located and how they function, then finally a proposal as conclusion, involving issues of location, social aspects and temporary use of space.

The **HOW** is focused on both the image and the typology of Mosques in Europe. A study on the historical development and recent trends on Mosque building in Europe through classifying these approaches, and presenting example for each type, with a study of its design and the position or statues of this project. Another issue was the symbolism of Mosques, and whether the traditional image of the Mosque should be or not the basic model for designing Mosques in Europe. Since the building of Mosques is relevantly difficult in Europe, typology is then another important issue, since communities in some cases tend to adopt or use various kinds of spaces in order to accomodate the Mosque goers, resulting in a phenomenon of the temporary or adaptational use of space. The conclusion was also a design proposal for Milano as well as recommendations and guidelines for the issue of typology.

> **a community**

Muslims in the world
Muslim in Europe
Selected Case Studies: Population
Demographic Change?
Inevitable coexistence, but peaceful?
To Whom we Build Mosques in Europe?
Statement

> **a building**

What is a mosque?
Regionalism & Euro Islam Architecture
Defining Muslim places in Europe
Mosque in Europe: Trends
Mosque in Europe: Case Studies
The Mosque & Symbolism
What do we understand from the Swiss referendum?
Statement

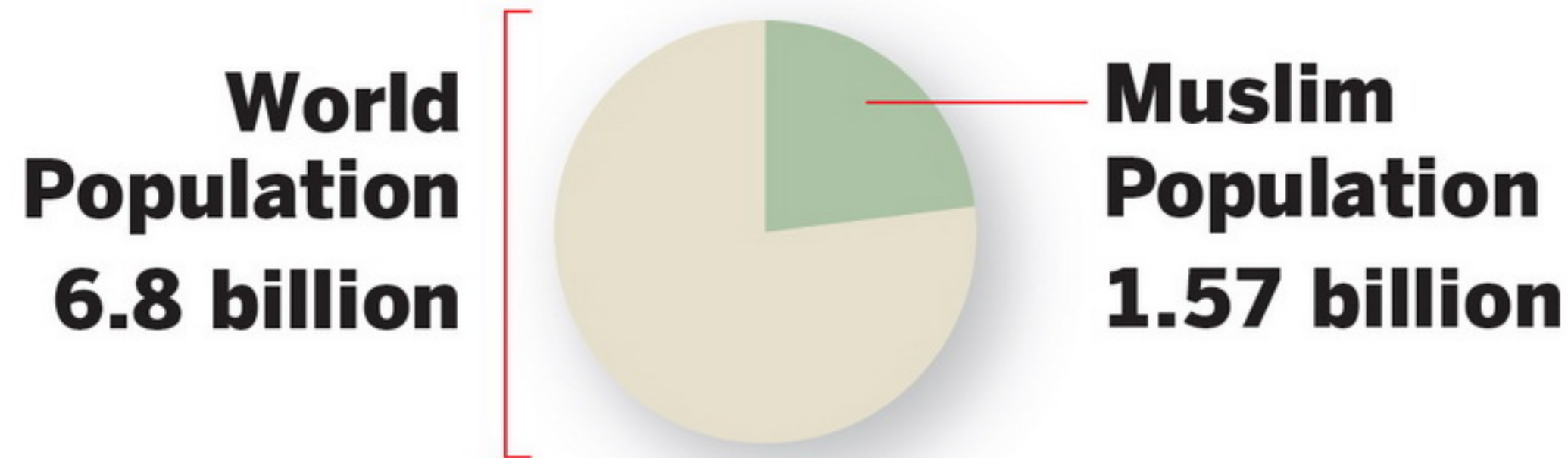
> **a territory**

The Mosque in the European city
Case Studies: Paris, Marseille, London, Berlin,
Hamburg, Amsterdam, Rotterdam, Milano, Roma.
Conclusion
Statement

Muslims in the World

Distribution of Muslim Population by Country and Territory (only countries with more than 1 million Muslims are shown)
Pew Research Center's Forum on Religion & Public Life - Mapping the Global Muslim Population, October 2009



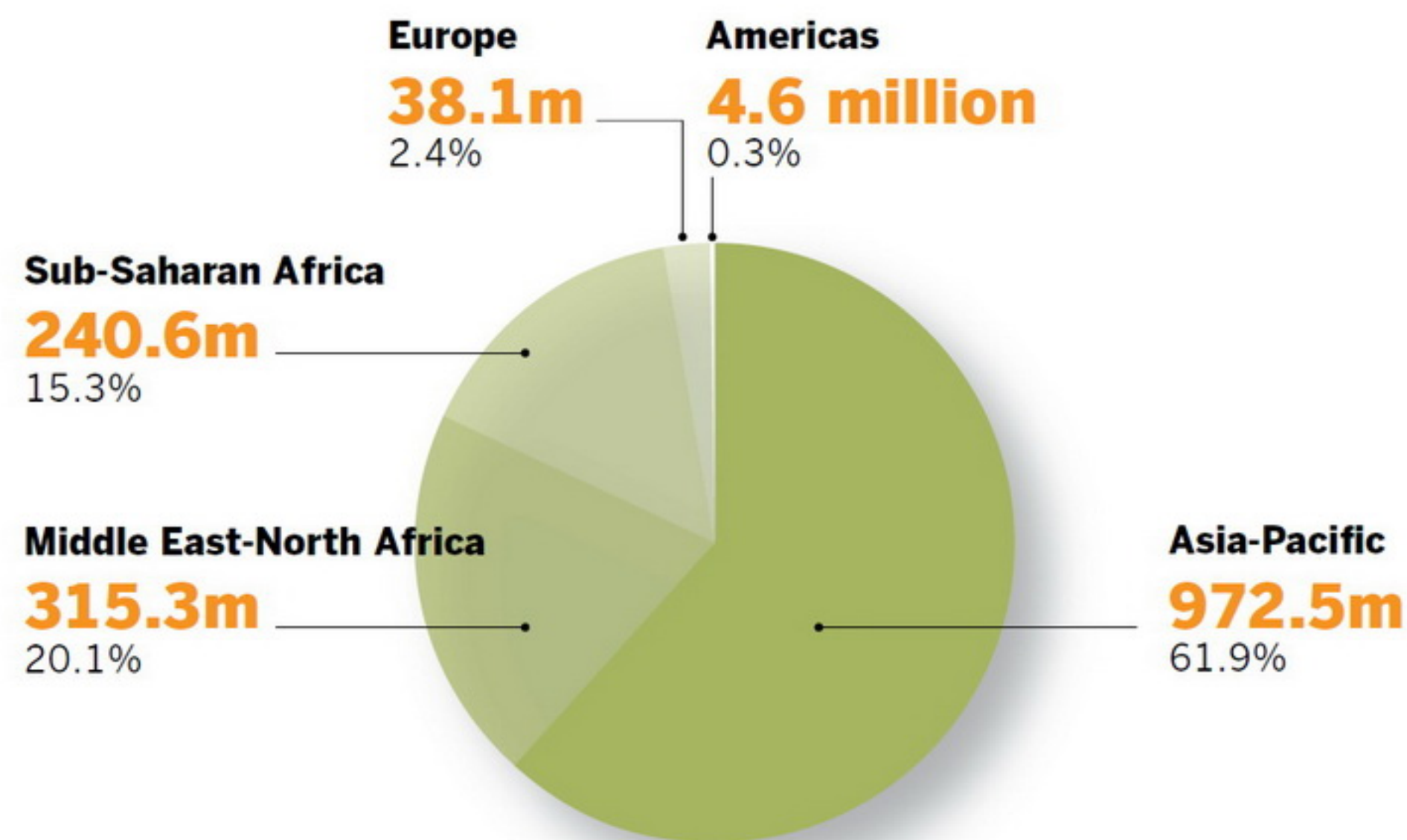


Percentage of Muslims with respect to World total Population
Pew Research Center's Forum on Religion & Public Life – Mapping the Global Muslim Population, October 2009

> almost one out of every five persons alive is a Muslim.

> the 1.57 billion adherents, makes Islam the second largest world religion after Christianity.

> more than 60% of the global Muslim population lives in Asia, and about 20% in Africa and the Middle East.



Distribution of Muslims across the World continents
Pew Research Center's Forum on Religion & Public Life – Mapping the Global Muslim Population, October 2009

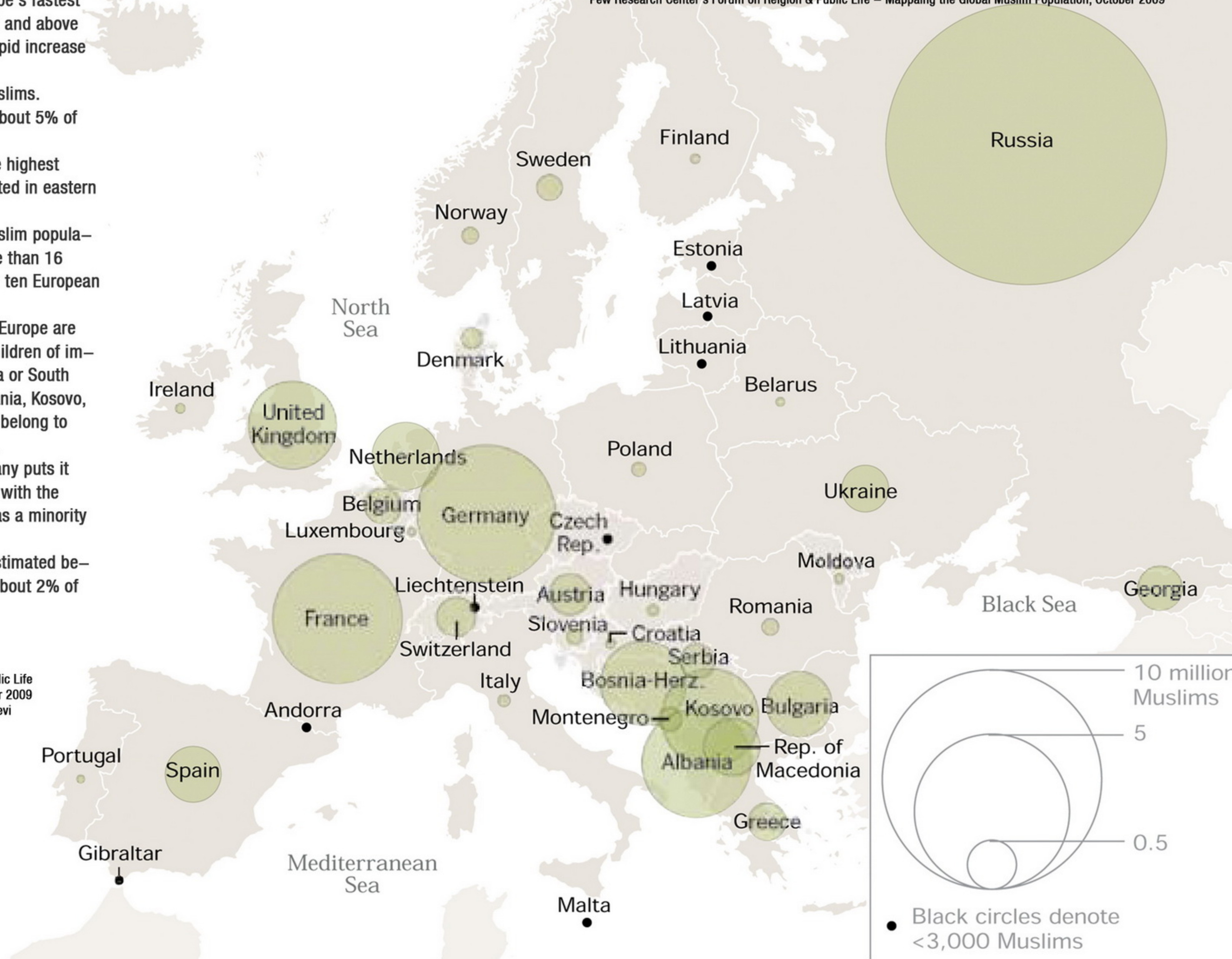
> 1/5 of the world's Muslim population lives in countries where Islam is not the majority religion. (China has more Muslims than Syria, Russia is home to more Muslims than Jordan and Libya combined and Germany has more Muslims than Lebanon).

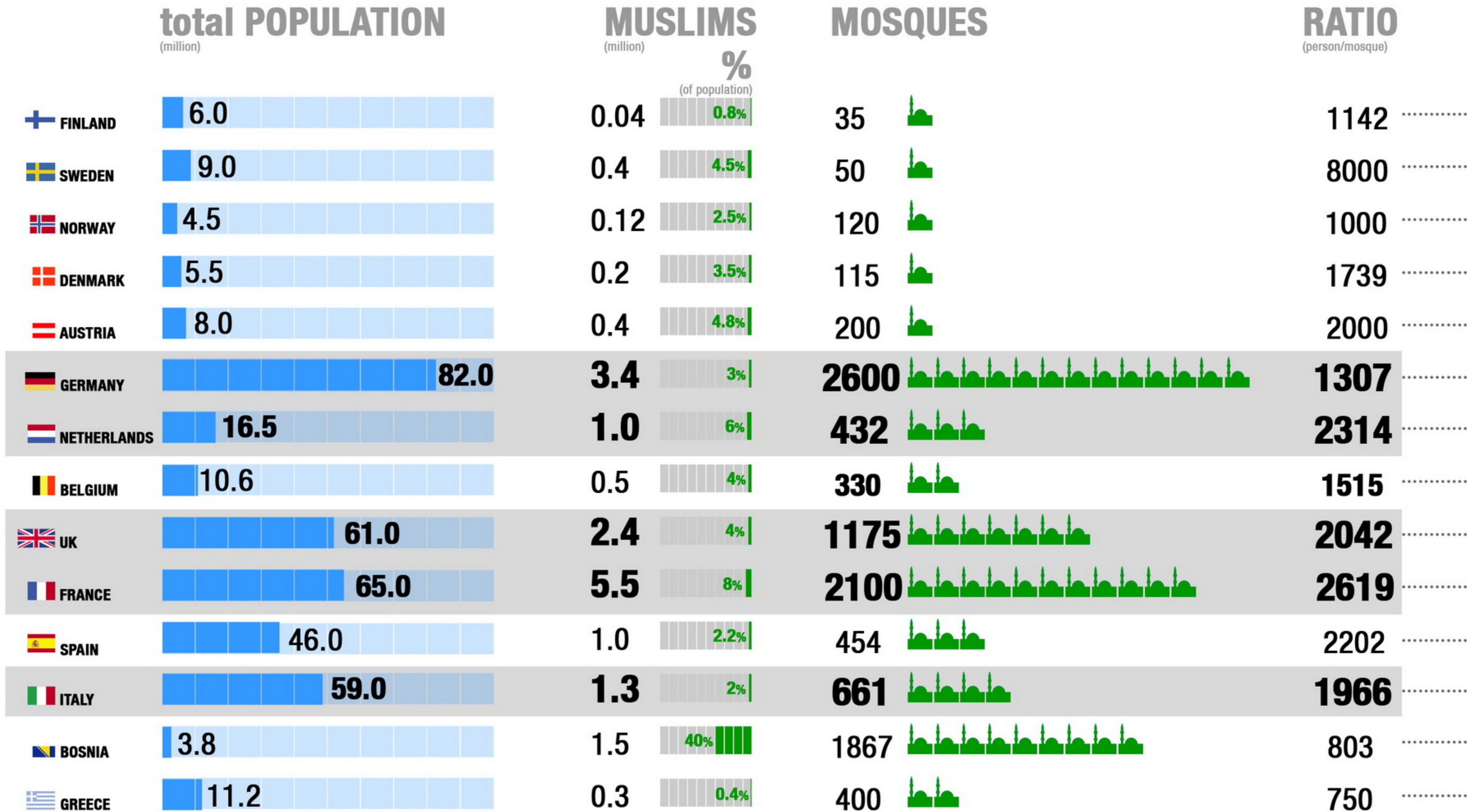
> 60% of all Muslims worldwide live in 10 countries (6 in Asia: Indonesia, Pakistan, Bangladesh, India, Iran and Turkey, 3 in North Africa: Egypt, Algeria and Morocco, and 1 in Sub-Saharan Africa: Nigeria)

- > Islam is widely considered Europe's fastest growing religion, with immigration and above average birth rates leading to a rapid increase in the Muslim population.
- > Europe has about 38 million Muslims.
- > European Muslims constitutes about 5% of the total European population.
- > The European countries with the highest concentration of Muslims are located in eastern and central Europe.
- > The country with the largest Muslim population in Europe is Russia, with more than 16 million Muslims (more than four in ten European Muslims live in Russia).
- > While most Muslims in western Europe are relatively recent immigrants (or children of immigrants) from Turkey, North Africa or South Asia, most of those in Russia, Albania, Kosovo, Bosnia–Herzegovina and Bulgaria belong to populations that are centuries old.
- > The Muslim population in Germany puts it among the top 10 world countries with the largest number of Muslims living as a minority population.
- > Italy has a Muslim Population estimated between 1.3 to 1.5 million, making about 2% of its total population.

Sources:
 Pew Research Center's Forum on Religion & Public Life
 Mapping the Global Muslim Population, October 2009
 Conflicts over Mosques in Europe – Stefano Allievi
 BBC News: Muslims in Europe Country guide

Muslims in Europe
 Distribution of Muslim Population in Europe (only countries with more than 1 million Muslims are shown)
 Pew Research Center's Forum on Religion & Public Life – Mapping the Global Muslim Population, October 2009





Source: Conflicts over Mosques in Europe – Stefano Allievi



FRANCE

POPULATION

65.0

IMMIGRANTS

4.9

MUSLIMS

5.5

* numbers in millions

- > Muslim population in France is the largest in western Europe, about 6–8.5% of its total population.
- > At least 2 million Muslims have French citizenship.
- > The history of the Muslim population is long, starting from before World War I, but significantly expanded after World War II, first by recruiting immigrants from North Africa as labour, then as family reunion in the 1970's and finally as political refugees from Turkey in the 1980's.
- > A continuous growth in the number of Muslims indicates that religion remains important beyond the first generation of immigrants.



GERMANY

82.0

7.2

3.4

- > Muslim Population in Germany is the 2nd largest in Western Europe.
- > A long history with Muslims, due to the strong links between Germany and Turkey that dates back the Ottoman Empire before World War I.
- > There are Muslims in Germany of first, second, third and fourth Generations.
- > A view of Muslims as 'guest workers' is changing currently, as Muslims born and brought up in Germany are considered full citizens.



UNITED KINGDOM

61.0

4.8

2.4

- > The history of Muslim presence as employed Yemeni sailors goes back to about 300 years.
- > In the 1960's, a significant number of Muslims arrived from former British colonies for work offers.
- > At least 50% of the current Muslim population was born in the UK.
- > Over 60% of all Muslims are under the age of 30.



ITALY

59.0

3.4

1.3

- > Compared to France, Germany & UK, the history of Muslim population in Italy is recent, dating back to the 1980's onwards.
- > Up to 160,000 of the Muslim population are Italian born.
- > Muslims are presently the 2nd largest and fastest growing religious community among immigrants.
- > Among the Muslim population; about 80,000 – 85,000 are "illegal immigrants", 610,000 – 615,000 have "regular status" and about 10,000 are Christian converts.



NETHERLANDS

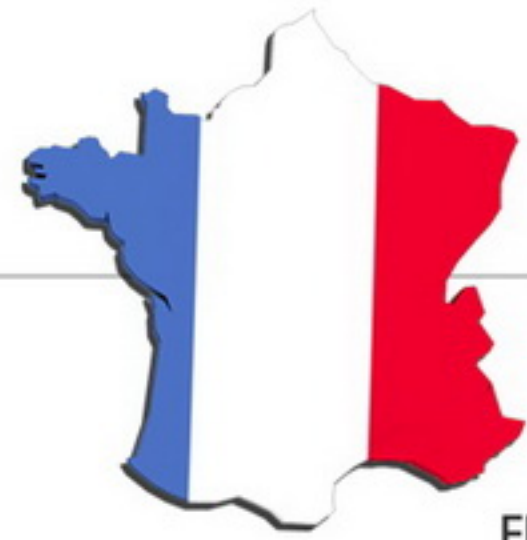
16.5

3.2

1.0

- > Immigration to the Netherlands from Muslim countries started with the arrival of labour migrants in the 1960's and 1970's, numbers increased through family reunifications.
- > A large group arrived as refugees and asylum seekers in the 1990's.
- > The first generation of immigrants retains strong links to their national identity, while second generation view their religion as more important than country of origin and language.

Selected Case Studies: Population (Country of Origin)



FRANCE

> The majority of Muslims in France have origins in North Africa (Algeria, Morocco and Tunisia), there are also large populations with origins in Turkey, the Middle East, and the Sub-Saharan desert (Senegal, Mali and Mauritania).



GERMANY

> The majority of Muslims in Germany have origins in Turkey, then from Bosnia and Kosovo who arrived during the Balkan wars, followed by Iran, Morocco and Afghanistan. Smaller groups are from Lebanon, Pakistan, Syria, Tunisia, Algeria and Indonesia



UNITED KINGDOM

> Significant numbers of Muslims in the UK arrived from former colonies, from East Africa (Somalia, Kenya and Tanzania) and from South East Asia (India, Bangladesh and Pakistan). Communities from Turkey, Iran, Iraq, Afghanistan and the Balkans also exist.



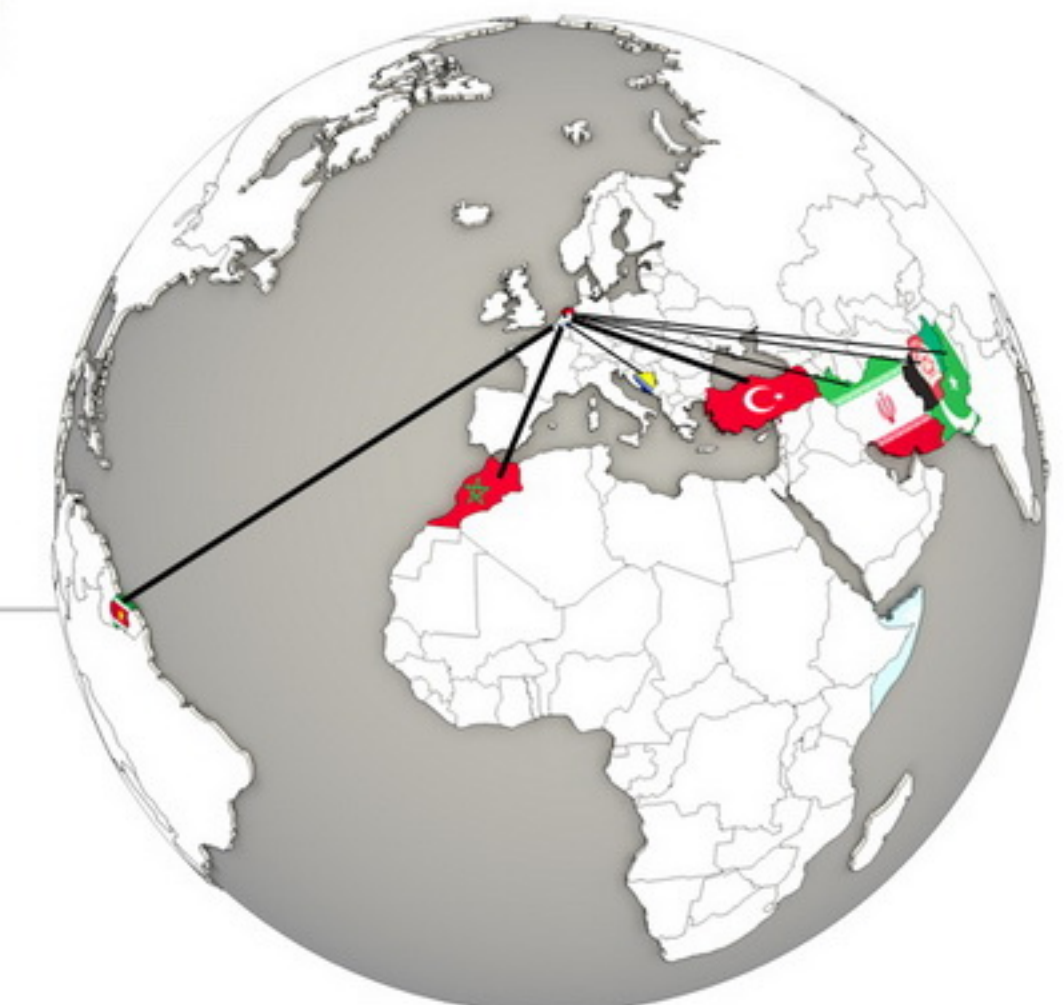
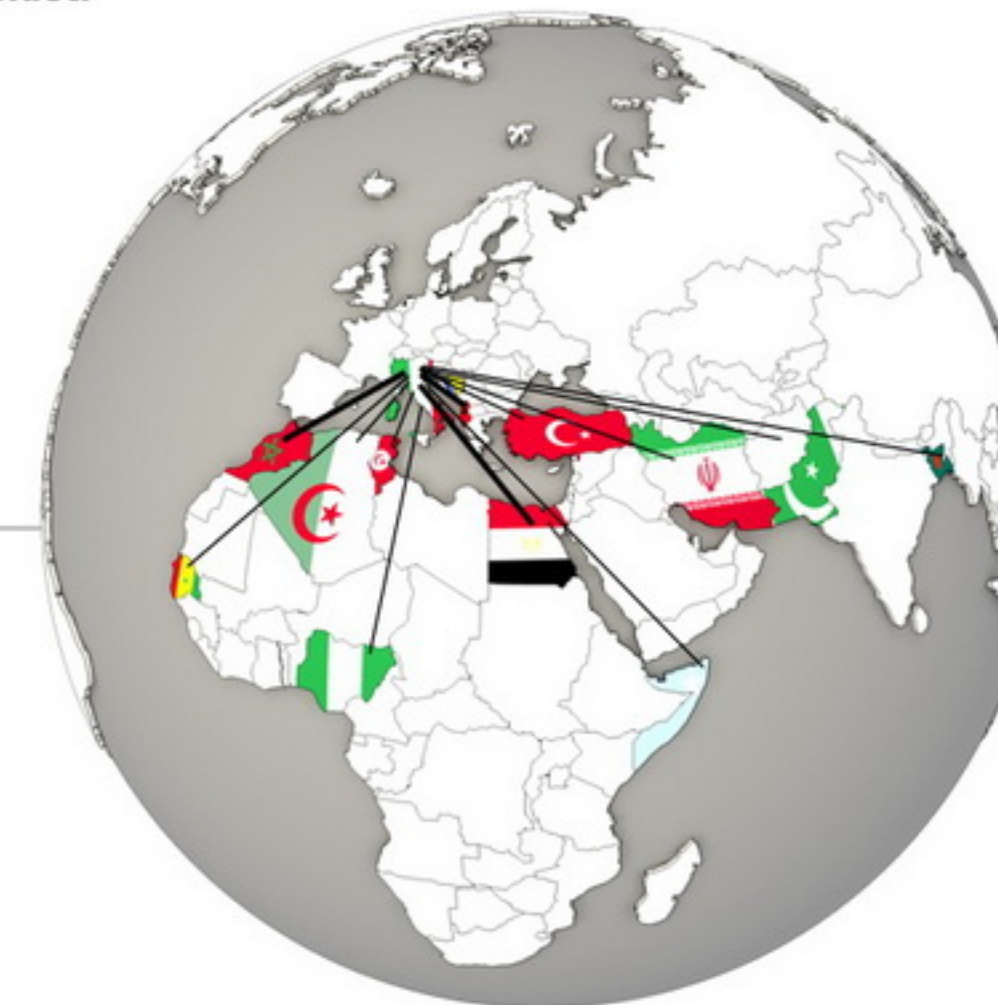
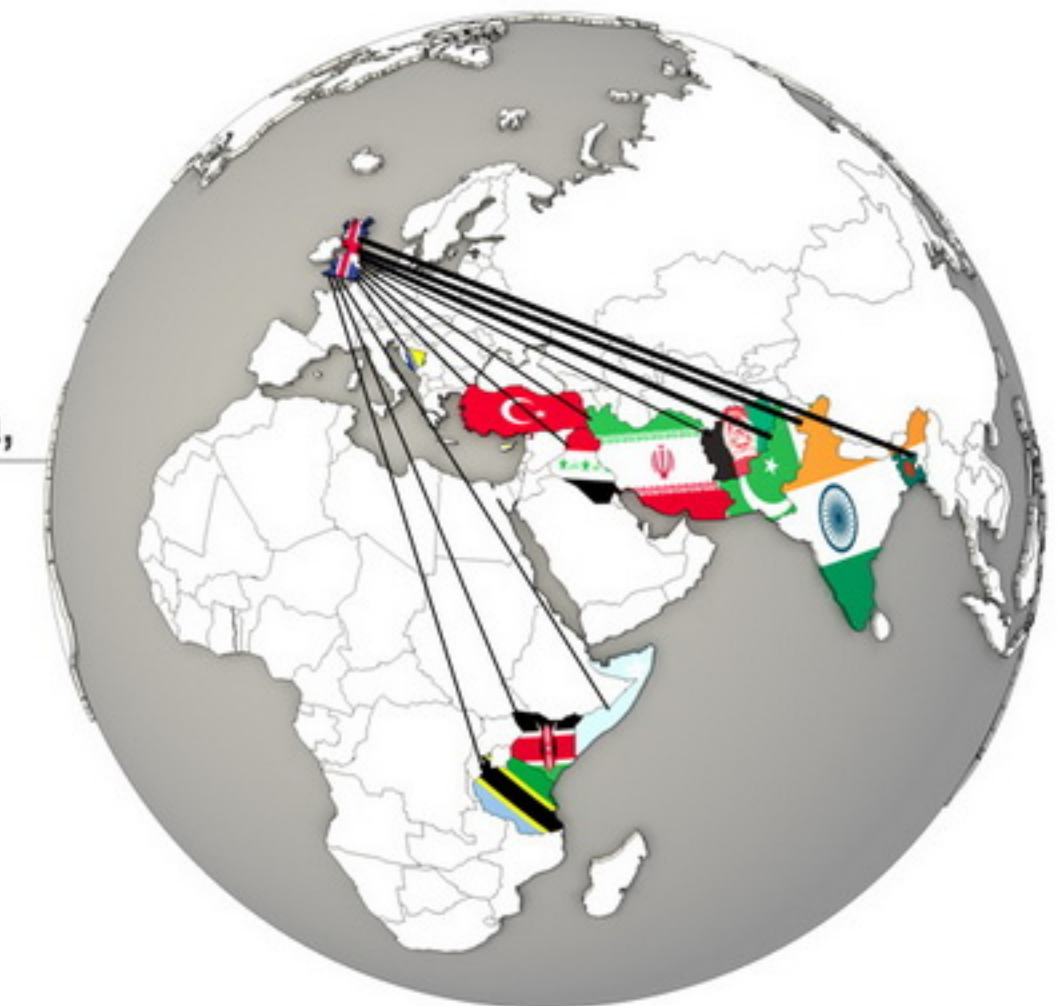
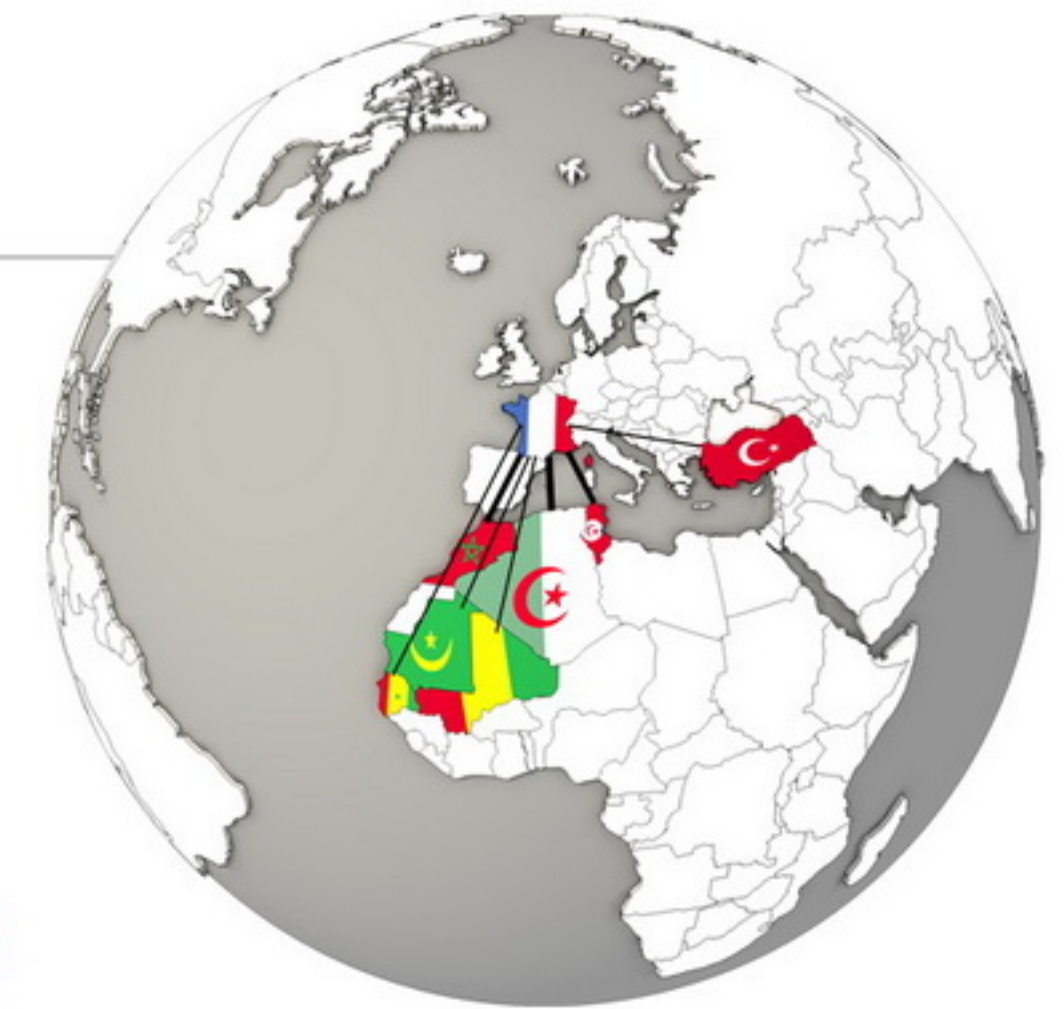
ITALY

> The Muslim population in Italy is diverse, the largest group comes from Morocco, Others are from elsewhere in North Africa (Egypt, Algeria and Tunisia), South East Asia (Pakistan and Bangladesh), Sub Saharan Africa (Senegal and Nigeria), Albania, Iran and Turkey.

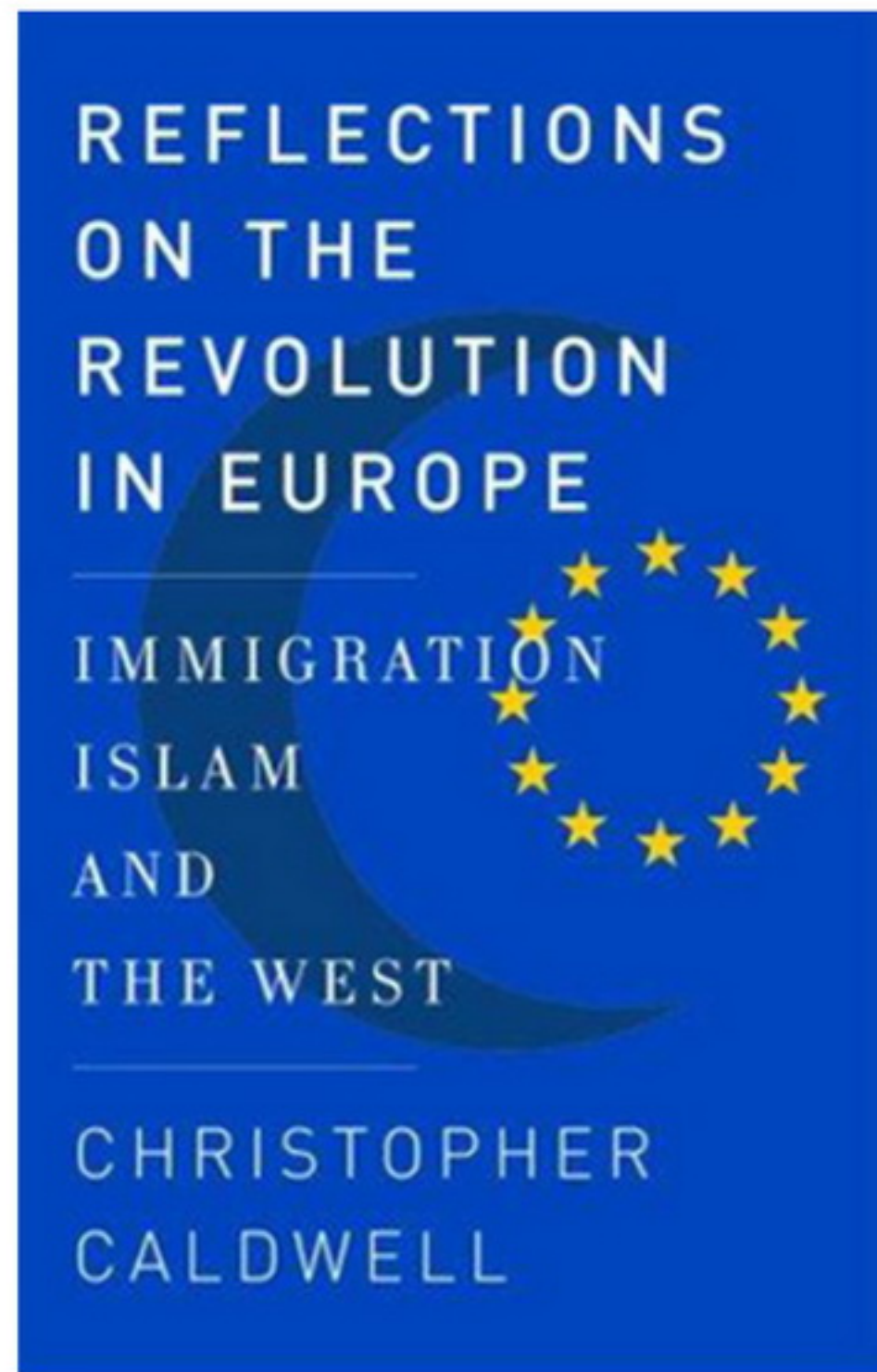


NETHERLANDS

> The largest groups of Muslims in the Netherlands are people with origins from Morocco or Turkey, other important groups are refugees and asylum seekers from Bosnia, Somalia, Iran, Pakistan and Afghanistan.



A Demographic Change?



The presence of relatively large groups of Muslims residing in countries of the European Union is of fairly recent date. The majority of Muslim immigrants have settled in Europe only since the Second World War, either by spontaneous migration during the 1960s and 1970s, or as a result of recruitment by European governments. Recently, immigration has been restricted to family reunions and the search for political asylum. Generally speaking, the pattern of immigration of each of these countries reflects their colonial past. In the United Kingdom for instance, a relatively large number of immigrants come from the British Commonwealth, in the Netherlands they originate from Indonesia, Surinam, and the Netherlands Antilles. In France, primarily North Africans comprise the majority of the Islamic immigrants. According to the French historian Henri Pirenne, the Islamic conquests 'created' Europe – at least Europe as it has existed since the end of the Roman Empire. Unlike the invasions of Rome by Germanic Barbarians in the first centuries after Christ, which were easily absorbed into existing institutions, the Islamic invasions changed everything. Islam's advance broke the ancient world because it broke the unity of the Mediterranean. If Henri Pirenne was right that the movement of hostile Muslims northwards was responsible for the founding of Europe 1000 years ago, then the plantation of Islam in Europe and the hostility towards Europe that simmers in much of the Muslim world are likely to receive people's consciousness of themselves as "Europeans", whether the EU proves a suitable expression of that allegiance or not. Still, the conditions unifying Europe culturally have not been better for decades, and Islam is part of the reason why. Renewed acquaintance with Islam has given Europeans a stronger idea of what Europe is, because it has given them a stronger idea of what Europe is not.

A Demographic Change?

"There are about 20 million Muslims on the continent, if you count the millions of native Muslims in the Balkans. There are around 5 millions Muslims in France, 4 million in Germany and 2 million in Britain. Pakistanis and Bengalis predominate in England, Arabs in France, Belgium and Spain, and Turks in Germany; but Islam in all Western European countries is to some extent a mix of people from all over the Islamic World. The heavy concentration of these populations has the potential to multiply their influence. A million Muslims now live in London, where they make up eighth of the population. In Amsterdam, Muslims account for more than a third of religious believers, outnumbering Catholics, as well as the Protestant orders combined. Muslims now either dominate or vie for domination of certain important European cities. A partial list of them would include Amsterdam and Rotterdam in Holland; Strasbourg and Marseille (and many of the Paris suburbs) in France; Duisburg, Cologne, and the Berlin neighbourhood of Kreuzberg and Neukölln in Germany; and Blackburn, Bradford, Dewsbury, Leicester, East London, and the periphery of Manchester in England. Such places may, as immigration continues and the voting power and political savvy of the Muslims already increases, take on an increasingly Muslim character."

The myth of the 'Islamic Threat'

This description of Muslims in Europe is from a recently published book of the Financial Times and New York writer Christopher Caldwell in his book 'Reflections on the Revolution in Europe', his book makes a clear statement about the danger of the presence of immigrants in Europe and their continuous population increase, and above all the presence of Muslims. This publication and many other books, papers and articles are greatly contributing to the idea of 'clash of civilization' and the division of the World into hostile groups, which in turn increases the heat of the discussion about coexistence. The allegations that Islamic and Western culture are not compatible and that Muslims cannot fit into European societies are generated by an unfounded prejudice towards this religion and its followers, the cases in which politician and press trace are usually exaggerated and transformed into a propaganda. Another argument is the mythical character of the Islamic threat to the West, assuming that Muslim minorities are more loyal to the governments of their countries of origin and to the Muslim world in general than their host societies. This argument of Islamic threat to the west is viewed by other experts as an illusion, assuming that an idea of a unified Islamic World does not exist, even if it exists, it would fall far short of the economic and military power to compete with, let alone risk confrontation with the West.

It is true that the demography of Europe is changing, it is related mainly to socio-economic factors rather than ideas of a new methodology of conquering and dominating the continent as described by various media and publication about the issue of Muslims in Europe. Globalization plays a great deal of this phenomenon, started by the colonization and the interaction between cultures, till recently the increase of trading, commerce, business, education, tourism and healthcare, and so on.



DECONSTRUCTING ISLAMOPHOBIA

IMMIGRATION, GLOBALIZATION, & CONSTRUCTING THE OTHER

APRIL 25-26, 2008 LIPMAN ROOM
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KHALDOUN SAMMAN MAGUIETER CENTER	RABAB ABDUHADI SAN FRANCISCO STATE	HATIM BAZIAN UC BERKELEY
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FERRIB HANIZ UC SAN DIEGO	DINA AL KASSAB UC BERKELEY	PARVEZ AHMED CAIR

CENTER FOR RACE AND GENDER
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ORA O MAI PIU' STOP ALL'INVASIONE ISLAMICA!



"RISPETTATE LE NOSTRE LEGGI,
OPPURE TORNATE AL VOSTRO PAESE"

Difendi la tua terra,
entra nei Giovani Padani!

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The conclusion the Caldwell stated at the final chapter of his book was as follows: **“Clearly Europe’s problem is with Islam and with immigration, and not with specific misapplications of specific means set up to manage them. Islam is a magnificent religion that has also been, at times over the centuries a glorious and generous culture. Bur, all cant to the contrary, it is in no sense Europe’s religion and it is in no sense Europe’s culture.”** This conclusion or statement reflects what is referred to as old or new negative statements on Islam and Muslims in Western countries, which is classified into models; and one of them is ‘The model of increased Muslim immigration to the West’, it is a fact that the presense of large groups of Muslims residing in the countries of the European Union is of fairly recent date, as the majority of Muslim immigrants have settled in Europe only since the second world war, either by spontaneous migration during the 1960’s and 1970’s or as a result of recruitment by Europeans governments. Recently immigration has been restricted to family reunions and the search of political asylum. Public debates on this phenomenon were initially mainly centered on socio-economic factors, the media and public conception have drawn an inextricable link between these debates and the culture and religion of those immigrants. It was only then, the debate about the importance of the norms and values of Muslims and about whether or not their culture is compatible with Western culture was initiated.

Statistical Misrepresentation?

These articles, reports and statistics about the demographic change in Europe is considered to be another cause of the deterioration of the Western attitude towards Muslims in Europe, it is mainly attributed to a ‘statistical misrepresentation’. This is particularly in the case in countries where both secularisation and the number of Muslims have shown a considerable increase in reporting on the number of Muslims. Because of the fact that in practice, the number if church members is decreasing, while the number of immigrants from the Islamic world increases, the statistical misrepresentation of Muslims and non-Muslims becomes ever more disproportional. Defining one group by religious characteristics (Muslims) and the other by non-religious qualities creates a false dichotomy: **‘They’ the believers abd confes-sors as against ‘Us’ the liberals and seculars.**

Such a presentation intensifies the fear of the population about the alleged ‘Islamisation of the country’, these assumptions are based on the status of Islam in ancient times and not on adequate knowledge of the current situation in the Muslim world.

Xenophobic, Racism, Stereotypical Islamophobia?

The hostility of the West towards Islam and Muslims therefore encompasses racist, xenophobic, and stereotypical elements, a phenomenon which is then called ‘anti-Muslims’ or ‘Islamophobia’, a terminology based on the thesis that the hostility voiced against Muslims is directed mainly against Muslims as a group of people not against Islam as such. Two types of of this phenomenon is described by (Halliday): a ‘Strategic’ and ‘Populist’, he assumed that the ‘Strategic anti-Islamis originated in the United States and is related to and fed by issues like: Oil supplies, nuclear weapons and terrorism, The second type ‘the Populist anti-Islamism’ is predominant in Western Europe, and it emerged as a reaction and is concerend with issues related to the presence of Muslims in Western societies; ‘integration’, it developed in the 1980’s and became a part of a general anti-immigrant attitude in Western Europe, illustrated by the rejection of veiling, the foundation of Islamic Schools and mosques in programmes of right-wing and racist political parties.

if you ask the wrong questions you do not get the right answers

Misleading tendencies are used by experts to explain the or justify the presence of Muslims in Europe, one of them is the assumption that Western norms and values are the sole point of reference in any analysis and to regard these as incompatible with those of Islam, in which analysis is focuses mainly on the points of conflicts between Islam and Western cultures, ignoring all existing similarities between the two cultures, so differences and distinctivness is stressed, with a tendency to emphasise the superiority of the Western culture.

More than these kind of tendencies of analysis are used to maintain the hostile image of Islam in the West, it is to say that it’s incorrect as a base of study, as mentioned by (Hippler & Lueg):

“They do not compare like with like: Christianity with Islam, or the realities of Europe with those of the Middle East, As a rule they are prone to comparing a religion (Islam) with a region or society (the West). And if you ask the wrong questions you do not get the right answers.”

So presenting Islam as a threat to the Western World will instigate negative effects in the intercultural relations between the groups concerned, sharpening the differentiation between the ‘We’ and the ‘Them’, putting in mind that stereotypes and prejudice towards the others function as filters for the observation and interpretation of the behaviour of others.



Maiale della Lega anti-moschea
Passaggiata con l'animale «immondo» per i musulmani

UNO SFREGIO AI CREDENTI
 di Filippo Tomasi

Uno sfregio alla sensibilità dei credenti. Volgare e immorale, soprattutto nella città che si proclama ecumenica. L'antiquario-attore di Padova, Giuseppe Tomasi, ha organizzato una sfilata di protesta contro la costruzione di una moschea. L'attore ha portato con sé un maiale, un animale considerato immondo dai musulmani. La sfilata si è svolta in un'area verde di Padova, dove il maiale è stato portato in giro per le strade. La sfilata è stata organizzata dalla Lega Nord, un partito politico italiano. La sfilata è stata una provocazione contro la costruzione di una moschea a Padova. La sfilata è stata una provocazione contro la costruzione di una moschea a Padova.



Padova e Città alla ricerca di conferme

LA PALUDE POLITICA

di Francesco Jori

Ventunenne muore nello schianto
Conselve, fuori strada sulla Monsecice-mare forse per un colpo di sonno



Conflict

If we speak about coexistence of two groups of people or two communities, the representation of these communities are the key element or measure of the status of their coexistence, peaceful or characterized by 'Conflicts'

Conflicts over Mosques

'Mosques' and 'conflicts' represent this situation and the idea of the problem, it goes the same for 'Islam' and 'Europe' as it is represented (even if the presentation is incorrect), and as expressed before about the formation of the idea of the 'other', conflict is seen as a social necessity, one of the ways used by society to bring its inherent diversities to the surface. It is described by Stefano Allievi in his research 'Conflicts over Mosques in Europe' as follows: "In general terms, conflict can be seen as a type of social interaction in which those involved experience a supposed or real diversity or incompatibility, which itself becomes an instrument of conflict, it presupposes the presence of actors capable of acting intentionally to achieve their goals and of interpreting their own actions, it represents a fundamental dimension in the definition of the situation and therefore the dimension of perception: conflict may not have a real basis, and yet maybe real in its consequences..."

Almost every mosque or proposal to build mosque faces a huge objection wave from the public, politicians and the Media. Examples include forms of imprinting on an area, such as spreading of pig urine or placing of pigs' heads or blood in the area where a mosque is due to be built, like the case of the neo-Nazi National's Party in Austria or the case of the youth center near the office of the building contractor of the Essalam mosque in Rotterdam, or in Padova where members of the Northern League (Lega Nord) strolled with a pig on a land where the erection of a mosque has been planned, Spreading of pig urine also took place in Lodi on a future mosque site. In Sweden, a live pig was relwased into the prayer room of the Islamic centre in Malmö.

Such expressions and protest often stem from fear or other emotions, and they in turn tend to provoke an emotional reaction, again creating two large opposing blocs 'us and them'. If it's also Muslim's role to appreciate more clearly that they also have something to offer the society in which they have ended up, that will make it easier for them to take a real apt in society, and will enrich that society as a result, but the tense relations between Muslims and non-Muslims in many Western societies right now makes this normalization hard to achieve, a great deal of that is being brought up by extrem right-wing parties in various countries and regions, those parties pose a danger to both Muslims and non-Muslims, they represent small fractions of the total community, but they cause a lot of consternation all the same, either by posing various forms of protest against mosques and mosques construction and centers, or by promoting campaigns warning people about the dangers of Islam and Muslims to their societies, escalating what is referred to as 'Islamophobia', another point to note also is that such expressions of views is to be considered a violation of law, because before the law Muslims and non-Muslims are equal, and Muslims's places of worship as physical space cannot be monopolized over. It is not possible to have a dialogue with people of such parties, since the basic concepts of the dialogue doesnt exist in the first place, a dialogue is only possible if these parties not only accept Muslims, but also respect them, and their rights as fellow citizens. If it is that Muslims should be taking a part in the society and adopt a reasonable flexible point of view, it can be done but without forfeiting their identity.





Media

Another important element in the representation of communities is Media. Media pays a great deal on how they promote the image of Muslims and Mosques, it is a fundamental importance in relation to policies regarding Islam and Muslims, as it depend to a large extent on the manner in which they are perceived

People in the West are daily confronted with news both on television and in newspapers in which Muslims and Islam are the main topic, spreading an overwhelmingly generalized image of Muslims as divergent, irrational and unable to integrate in society, thanks to the oversimplified and static cultural concept presented and by the choice of the content and layout of their articles and radio and TV programmes, in cases where Muslims or the Muslim World is concerned, images of aggressive shouting men with beards are often shown to emphasise their anger and eccentricity.

The Media are now more important than ever before, because of the role they play and as a result of globalization processes, of which they are a cause, an effect and an accelerator. Local media incidents, such as the arrest of Muslims on suspicion of terrorism in a given city, can become tools to push for the closing or the non-opening of a mosque.

The media's role has been decisive in bringing about the suspension and even the expulsion of imams who are accused of being 'hate preachers' in television programmes or in the press. And this has sometimes happened even though their words have been falsely or poorly translated in order to 'package' the 'expected' conflictual imagery, for which the activity of the media is, in a certain sense, preparatory.

Many people now have a negative stereotype of the mosque and have no idea what goes on inside the mosque or even how it might look, simply because misgivings that does not develop awareness.

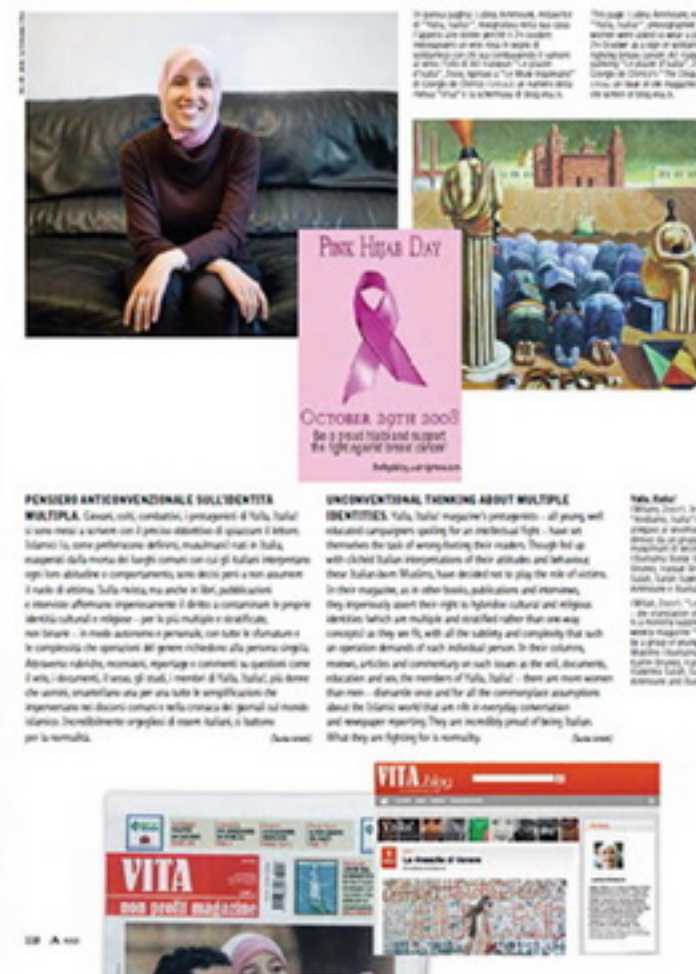
Another example to that is the media portrayals of Islam that are based on visual conventions, and Muslims are usually shown praying together – at the moment of prostration, although the prayer rituals includes other movements, the most dramatic action is chosen, offering the greatest possible contrast to one's own experience, thus developing a misunderstood image of the person praying becomes a symbol of radical blindness. So a viewer doesn't really get the whole picture, he gets only what the Media wants him to see and believe, the normal viewer doesn't know that a bearded angry Muslim was provoked by a specific mean to appear in that image, or that a group of Muslims praying in the street is due to a lack of space for praying (which is also not to justify the action), or that the prostration of Muslims in a public square happened to be a part of a demonstration about the Palestinian–Israeli conflict, and it happened to be the time of the Maghreb prayer so they simply prayed in group where they ended (again not to justify the action).

The Muslim world consists of millions of people and thousands of groups living in hundreds of countries that lie on five continents, which represents various religious streams and law schools and possess various levels of education as well. Such mentality of the media adds to our ignorance rather than our knowledge, narrows our perspective rather than broadening our understanding, reinforces the problem rather than opening the way to new solutions, and in the end no contribution is then given to the idea of a Multicultural society which is simply the fact of life in many Western societies in these days.

To Whom We Build Mosques in Europe?



Una rivista che genera integrazione. A magazine that generates social integration



Such discussion about demographic change is very critical to the issue of the Mosque in Europe now, because as things stand, Mosques represents only the Muslims who use them, which is only a small section of the community. It is important to be aware of the idea of **“to whom mosques are built in Europe?”**, if today the Imams and directors of the Muslim communities in European cities are highly attached to their country of origin (being old men representing the 1st group of new comers to Europe), and described by Ghayasuddin Siddiqui, the head of Britain’s “Muslim Parliament” in a conference in Birmingham in 2005: *“Our mosques are largely tribal and controlled by old men on the dole with no understanding of the changing world around them.”*, it is very important to pay attention to the ‘new’ kind of Muslims in Europe, new in culture and traditions, either that they are children of Muslim immigrants born and raised on European lands, they adopt the European lifestyle and culture by default, and they belong to Europe more than to their country of origins of their parents, they are even not capable of speaking the language of their original countries, like Turks in Germany, Egyptians in Italy or Algerians and Maroccans in France, the other type is the native Europeans converts to Islam, which is a phenomenon highly visible in Germany and Sweden for instance. These two types show that there is a new Islamic identity being shaped and taking form, far away from all the reference or the image of Muslims either in Europe as immigrants or in their home countries as Arabs, Turks, Pakistanis. These new generation of Muslims find themselves in a strange position, being asked to adopt Eastern or Islamic (as if Islam is only Eastern) traditions while living in a Western context, with different culture and ideology, it is as described by Cihan Budaci: *“Society turns out to be a more complex entity than people initially believe, since polarization leaves no room for the transitions that really exist. For instance, many young Muslims have long since turned their backs on traditional mosques –those same mosques that attract such widespread opposition. But their voices are lost in the current “us versus them” debate. Listening to these young people describe their own vision of a mosque might provide a key to greater understanding.”* He continued saying that many Muslims no longer attend a mosque because they do not feel really at home in any of the existing ones.

From these observations one can say that a change is needed, religion and its practice and rules cannot be changed, but a change is needed to be felt when it comes to the representation of Muslim in Europe, this change would include the elements in contact, which is either the people themselves (Muslims) or their places of worship and let’s say representation (the Mosque). This change is described by Tariq Ramadan in his small article ‘You Can’t Go Home Again’, he mentioned that over the past 20 years, a profound change has been taking place among the younger generation of Muslims in Europe, he described the first wave of Muslim immigrants in Europe as “heavily marked by their culture of origin”, a critical point of their ideology affected greatly their integration in the European environment, the ideology of the temporary stay, and that they will go home someday –which never happens– and the immigrants never left. Newer generations on the other hand emerged, resulting in a new way of thinking and talking about the nature of Islamic communities here. He stated a solution in which he stated: *“Active citizenship has to be encouraged, and a European Islamic culture needs to be created. How? By respecting Islamic principles while adopting European tastes and styles.”*

**MUSLIM & NON-MUSLIM COMMUNITIES
MUST UNDERSTAND THAT A NEW GENERA-
TION OF MUSLIMS IS GROWING UP ...**

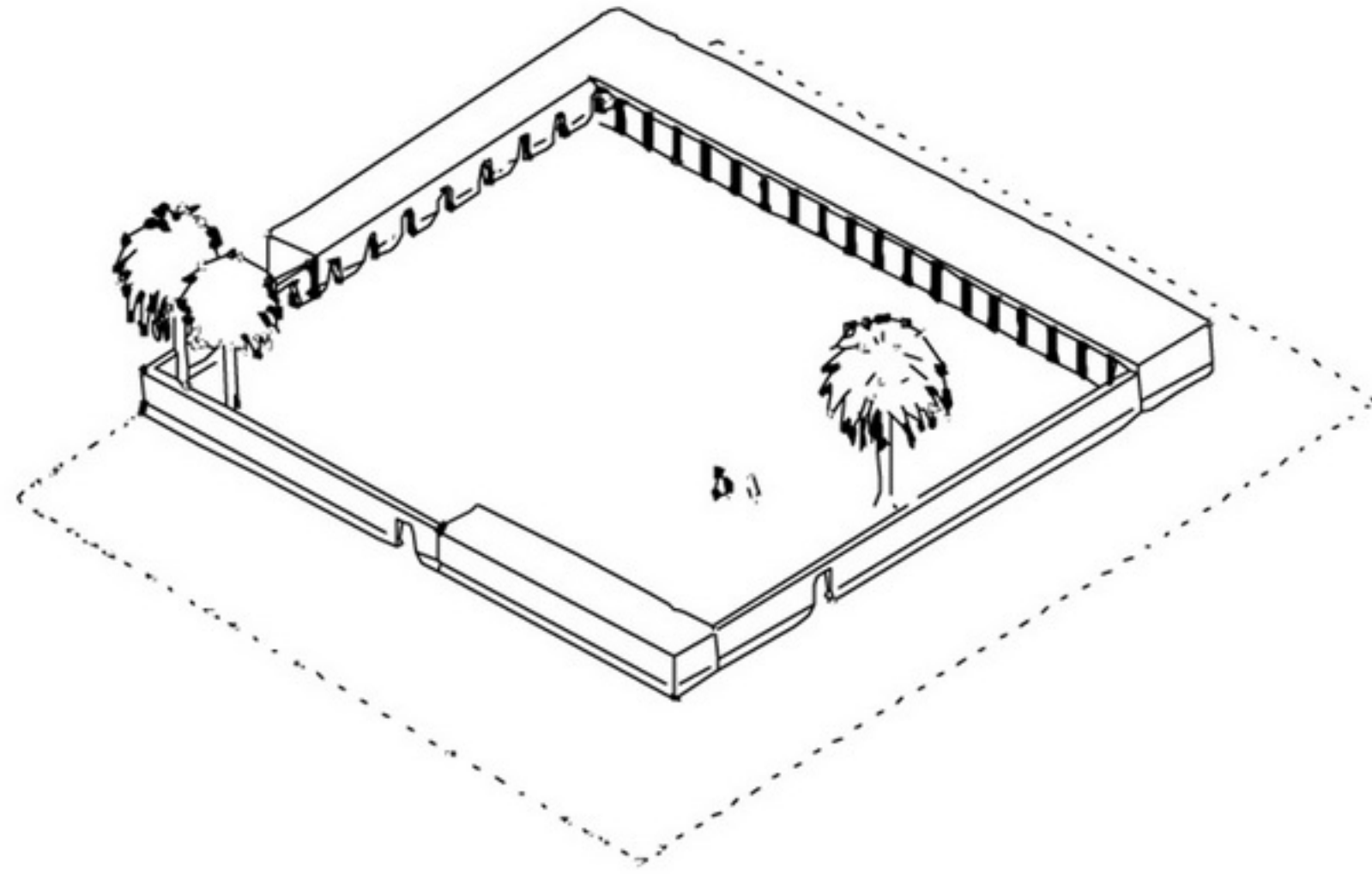
**AND THEY MUST WORK TOGETHER IN
ORDER TO START A NEW INTER-RELIGIOUS
& INTER-CULTURAL DIALOGUE.**

**NEW MOSQUES IN EUROPE MUST ADDRESS
BOTH COMMUNITIES.**

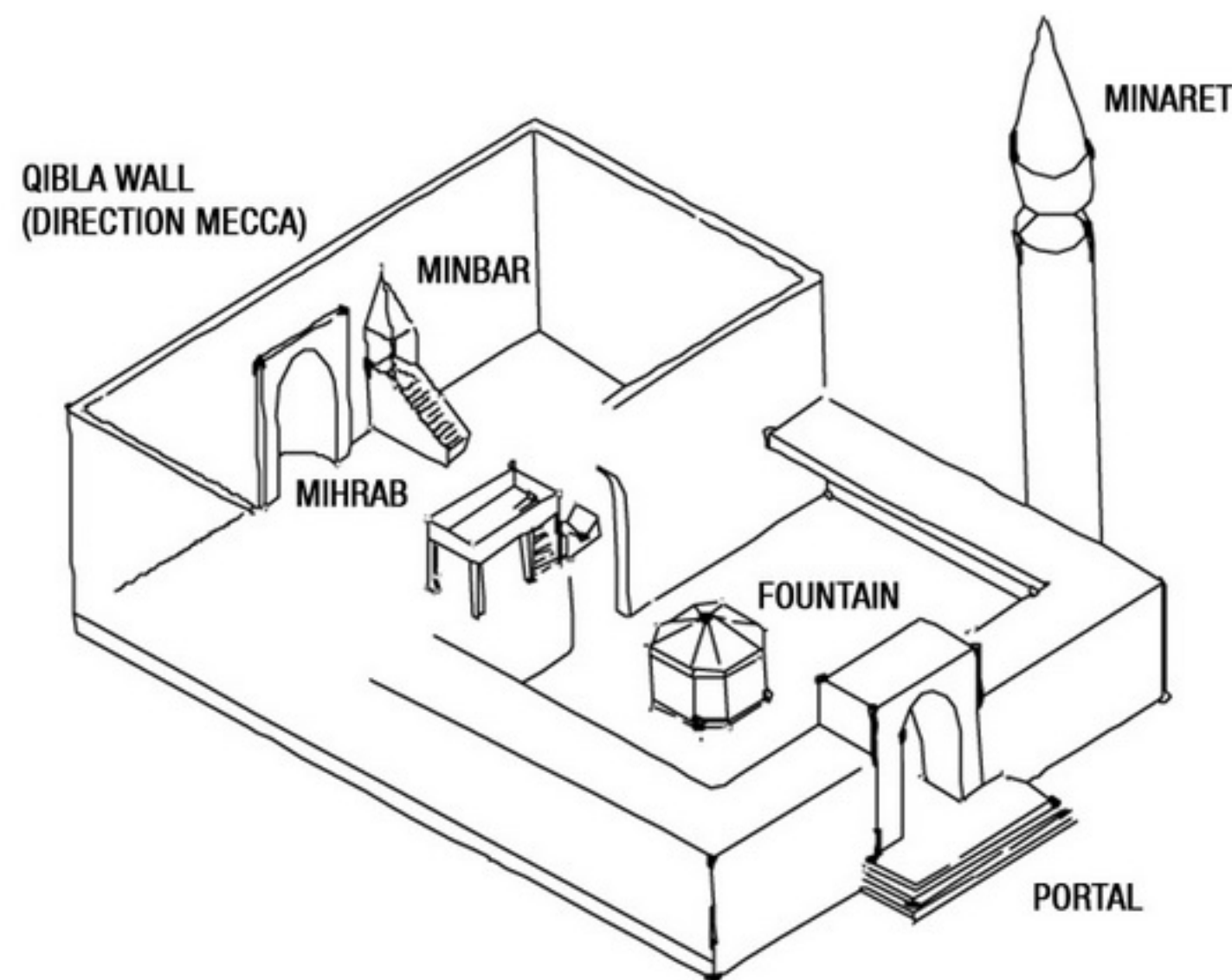
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an imaginary illustration of the initial form of the Mosque of the Prophet Muhammad in Madinah, Saudi Arabia
source: R. Hillenbrand, "Islamic Architecture Form, Function and Meaning", Edinburgh Univ. Press, UK 1994



Mosque Main Features as development of its architecture
source: The Mosque : history, architectural development and regional diversity / edited by Martin Frishman and Hasan Uddin Khan

First Mosque

The mosque firstly appeared in the first days of Islam (7th century) as a defined, protective, quiet and clean spot for Muslims to perform their daily prayers. It was also regarded as a point of aggregation, where Muslims gathered and grouped for various social activities, it was also a learning center, where Muslims sought to learn about the Islamic religion in both spiritual aspects and life situations, it could only have happened with the existence of the mosque as the playground of developing the ethics and teachings of Islamic religion. The first mosque was that of the prophet Mohammed (AASWS) in the city of Medina, in which it is imagined as a vast enclosed space bordered by an arcaded shaded linear space and some closed rooms, this was the basic concept of a mosque, simple and clear place of gathering

'Masjid', 'Jami'

in fact the word (jami') – which is another name of the mosque referring to big central mosque in a town or city – means 'collective' or 'gathering', while the word 'mosque' itself is derived from the arabic word 'masjid' which means the place to prostrate in front of God (Allah in Arabic), an action performed by Muslims several times during their daily prayers and is considered the most noble action in the Muslim prayer as it represents the closest point between a praying man and God.

Mosque Features

A particular architectural form of the mosque has never been explicitly defined in the Qur'an or in the Hadith, on the other hand, for a place to be a mosque or a place of prayer for Muslims, there exist a few simple principles: the place has to point towards Mecca, by which an object is used to indicate the direction of praying (mihrab or niche), and it may not contain any images or representations, because images of God and the prophets are basically unknown in Islam, instead Arabic script and calligraphy, and geometrical patterns are used instead. Another important aspect is modesty and simplicity, a mosque must be simple and beautiful.

Social dimension of the Mosque

More than just being a symbol of faith, places of worship are places of assembly and gathering of people. In Islam, as important as being a place of praying, the Mosque plays an important role shaping the society around it. Throughout history, Mosques provided social support, education, food and other vital necessities to people specially the poor. In many instances, the mosque was the focal point of a complex of buildings associated with it, these served as hospitals, religious schools (madrasas), shelter for travellers and other different functions, all these independent functions were accommodated in separate buildings inside the complex. Islam has always advocated that material things should not be considered sacred. So a social and cultural dimensions are important and essential for a Mosque to function properly. Mosques have few requirements in terms of outward appearance, but they do have a clear cultural and social significance. Culture and knowledge are essential in Islam, and is viewed as important as worship, even with greater value.

The whole World is a Mosque

According to an oral transmission by the prophet Mohammed (AASWS), every location in the world has the potential to become a mosque through the enactment of the ritual prayer. The whole world then is considered a mosque according to Muslims, since the world is sacred. It's true that Muslims can pray in any place (except unclean), a square area marked out by a line drawn in the sand was sufficient for communal prayer in Arabia, provided only that one side of the square faced towards Mecca to indicate the direction of the prayer. To some believers, the very idea of a religious building hinted at a concession to human vanity and, worse, to man's desire to introduce idolatrous worship of an object or edifice, rather than continuing using the humble cave or shelter for communal prayer without distraction, they viewed them also as recognizable symbol as impressive building, where a faith would soon die out without having such symbols, in fact it is believed now that Mosques recently started to lose their essence and role in the community when Mosque builders abandoned simplicity and clearness of their designs, and sought symbolism and richness of the final product, the thing that brings to the question of whether the mosque is to be considered a symbol –or symbolic building– or not?

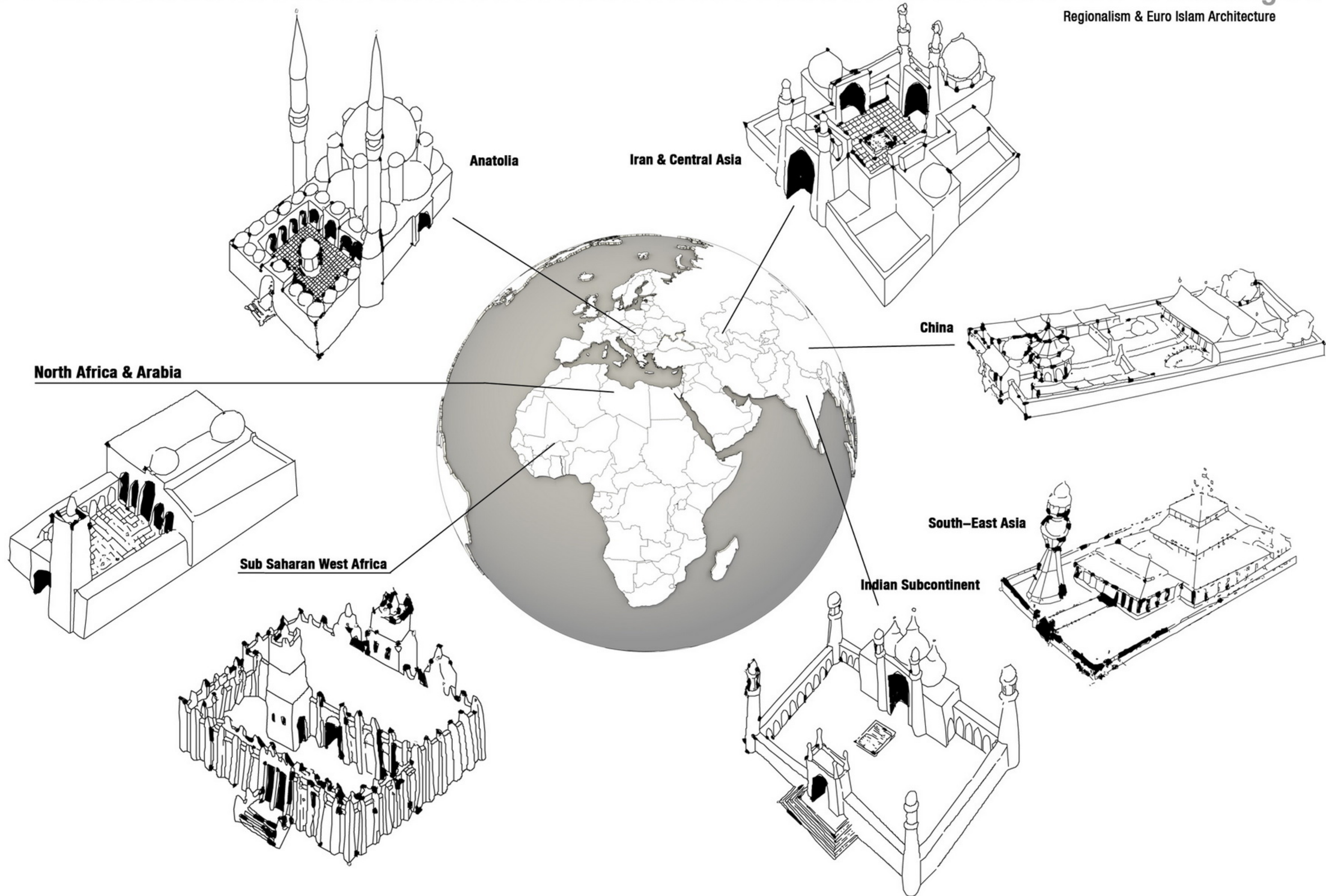
“In all Muslim societies the mosque is the most important building in the community and arguably in the townscape, providing a sense of identity and place”

Ismail Serageldin – Background Study – Architecture of the Contemporary Mosque



Ghardaïa "une leçon d'architecture".
<http://www.yamnarthusbertrand.org>

Beni Isguen, Algeria
source: Earth from Above – www.yamnarthusbertrand.org





EURO ISLAM ARCHITECTURE ?



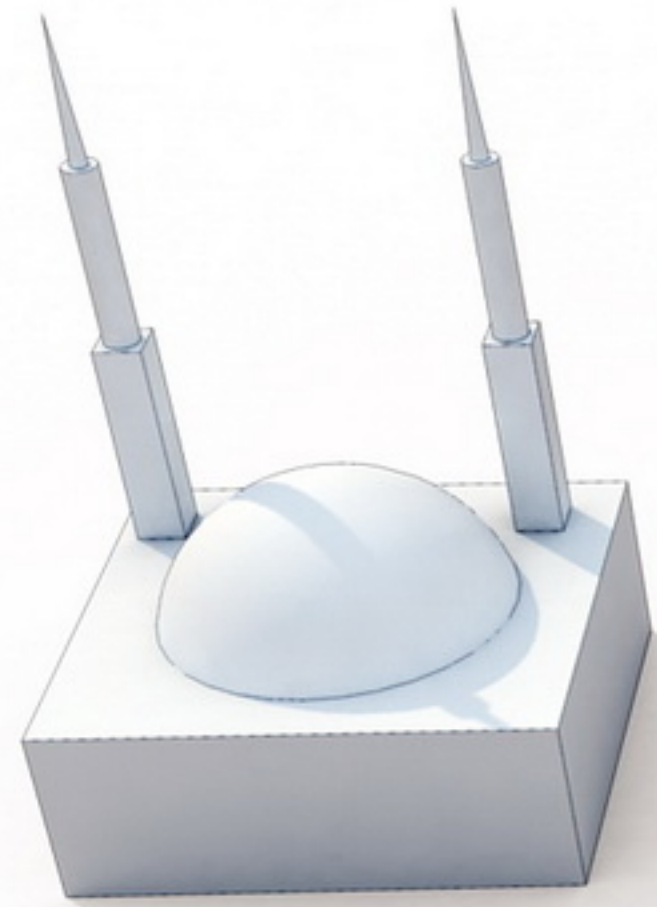
Euro – Islam Architecture?

Considering the fact that the mosque and its features has taken a multitude of forms and shapes since the birth of Islam in the 7th century, with strong regional variations, therefore the notion of a 'European mosque' is not doomed to fail. Questions were raised about the newly introduced concept of '**Euro – Islam architecture**', which is advocated by various Western architects in recent publications on mosque architecture, like Christian Welzbacher's 2008 published book '**Euro Islam Architecture – New Mosques in the West**', he contributed the mutual interpretation of cultures to the idea of Euro-Islam, that is a convenient notion that fuses the opposed constructs of East and West, relating also to the socio-cultural changes that have left a visible mark on the architecture of mosques built in Europe, he assumes that "Euro-Islam" is in the process of emerging, and that a corresponding architecture must also be taking shape, outwardly distinct from previous Islamic traditions, a new characteristic cultural form that is reflected in the planning of mosques.

The assumption is justified considering how Islam and its architecture has always forged links with different cultures in its spreading, a kind of transformation and hybridization of the host and visitor culture and architecture, shaped also by cultural and climatic conditions, and by mentalities and customs of those responsible for each building, so to apply now in Europe, it can be reasonable enough to say that a recently planned mosque in Denmark should look different to one built a century ago in Turkey, also referring to the fact that a specific architectural style is not laid down neither in the Koran or the Hadith or Sunnah. He goes on advocating this new Mosque Architecture without 'stereotypical domes and minarets', that it would be a visible response to the current debate on the sea change within society currently being conducted under the heading of 'integration', not least because for Islam in Europe, it forcefully marks the end of outside control over mosque design, regardless of whether this control was being exerted by state, religious or political organizations.

He concludes saying that such attempt for change requires courage on all sides, he encourages to focus the debate on mosques in Europe to issues and qualities conducted on the basis not of emotions but of facts, he mentions that the future of Europe cannot be imagined without the world religion of Islam, but only by overcoming old notions can Muslim reality be integrated into the cultural cosmos of the West.

This idea of 'Euro Islam Architecture' is viewed to some critics as an attempt to deprive the mosque of its 'historical and potential character' for being different, representing a kind of melting point of architectural styles. It is then questioned whether this path can be a step in the right direction, pointing to the views that the world with its mix of culture should not be evened out as people coming together as one in precisely their diversity, differences then should be retained on the basis that a fruitful radical differences can subsist between people who live in coexistence.



> Purpose Built

- > Can also be called ad-hoc or Official mosque
- > Usually represents the classical traditional image of the mosque, with highly visible architectural features like domes and minarets.
- > features functions and activities of cultural or community center
- > is considered the most problematic and controversial because of its size and visibility.

Grand Mosque Paris, France, designed by Heubes, Fournier en Mantout and built by the state in 1926.



Grand Mosque of Rome, designed by Paolo Portoghesi and opened in 1926.



> Islamic Center

- > Carries out the activities of institutional and symbolic representation of Muslims.
- > Exists in major cities, but usually not separate but combined with big (purpose built mosques) and sometimes even with small prayer hall.
- > Organizes special meetings, events and conferences, on both local and global scale.
- > In Europe every Muslim religious place considers itself a cultural center, however the size and the potentials of the place.

London Muslim Centre
Established in 2004 as an addition to The East London Mosque.



> Prayer Halls

- > Considered the most significant in Europe
- > Can be located anywhere, from industrial buildings and warehouses, to former shops and courtyards.
- > Functions in some cases as a cultural center.
- > Cases of ethnic separation exist in this typology, (halls attended only by members of ethnic group on the grounds of language as well as Islamic orientation).
- > The ethnic prayer halls produce a sub category of Prayer Halls, because of their literally invisible and unidentified (only known to the attending group).

Prayer Hall in Milano.



Prayer Hall in Rotterdam.



> Temporary

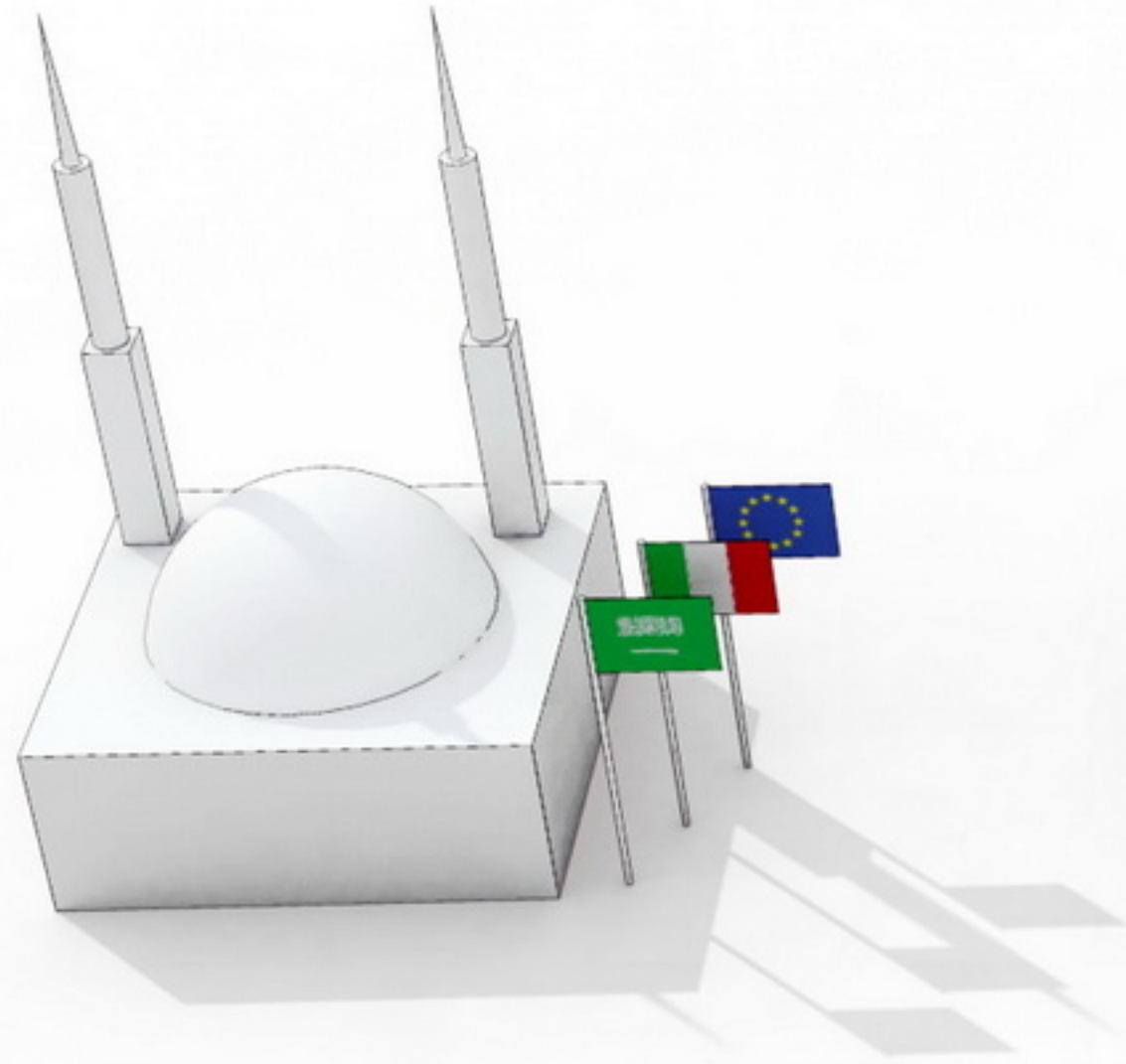
- > Share premises with other activities (this may occur, for instance, in universities, hospitals, football stadiums and accommodation centres for immigrants)
- > Extreme cases of the use of street and sidewalks for praying exist in some cities.
- > Serve as prayer halls only at certain times or in certain periods of the year. (like Fridays and Feasts)

Eid prayer in an indoor arena in Milano.



Friday prayer in a street in Marseille.





> 'Official' Mosques

- > Are Mosques built representing some sort of agreement between the country and a Muslim Nation (Due to historical or specific political relationship)
- > Are located in almost every European Capital.
- > Are traditional looking mosques.



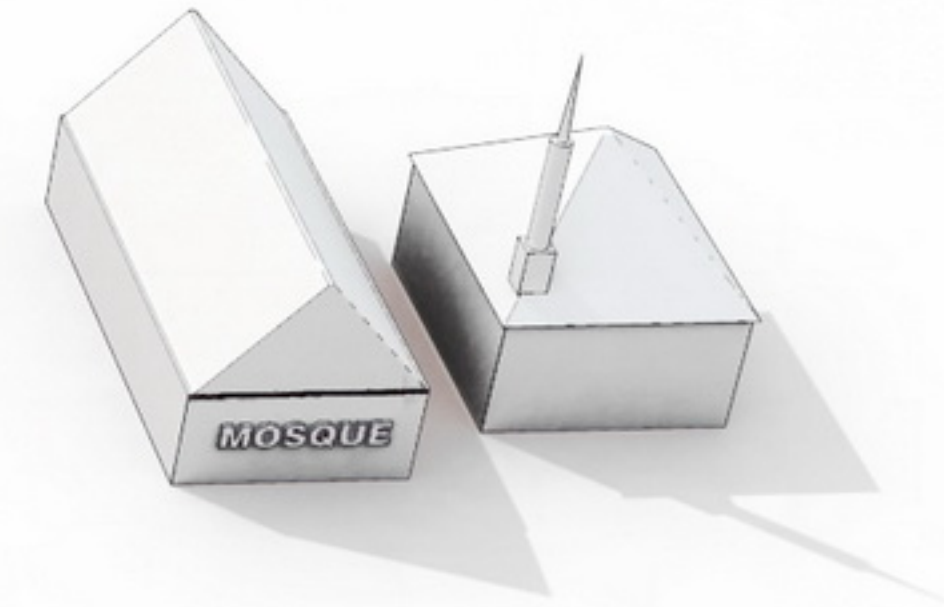
> Nostalgic Mosques

- > Are Mosques recently built or proposed, yet adopting the classical traditional image of the Mosque.
- > Their presence cause disturbance and opposition
- > Those under proposed are in most cases rejected by the local citizens or the municipality.
- > If proposal is agreed, usually the location of the mosque is changed, due to what locals call 'out of context image' or 'offending architecture'.
- > Those under construction usually suffer from delay or blocking of the construction process, due to either lack of funding or opposition on specific design issues.
- > Those constructed are usually referred to as 'alien' structures, and are viewed as elements that are characterized by 'lack of respect of our culture.'



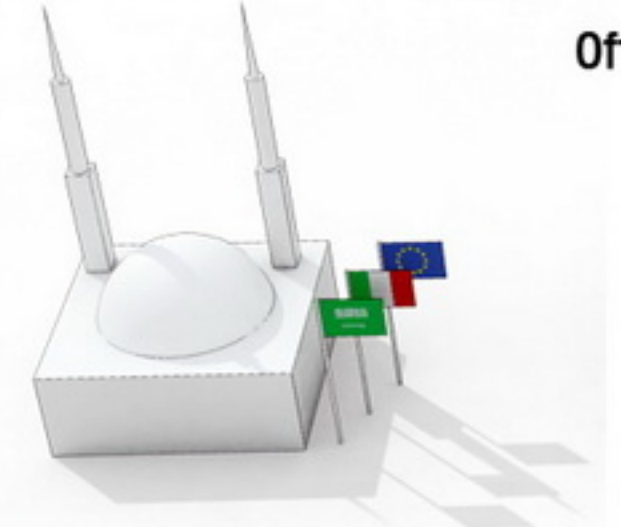
> Contemporary Mosques

- > Are Mosques recently built or proposed, with a notion of change, trying as much as possible to escape from the traditional image of Mosque (minaret + dome model).
- > Adopt the concept of the 'poly-mosque' or 'multi-functional mosque', introducing various functions and elements that provoke interaction and meeting between Muslims and Non-Muslims.
- > The trend is recent, so built examples are few and not important in terms of size and location in city.
- > Some proposals are futuristic 'using very advanced forms and geometry' that is sometimes irrelevant to the context (for Europeans and Muslims).



> Adopted Mosques

- > Are also called 'Prayer Halls'.
- > Are the most present type of Mosques.
- > Adapt any kind of structure into the use as Mosque, structures like (ex factories & warehouse, basements, apartments, complete buildings, backyards, ex churches).
- > The building usually remains the same from the exterior, a sign maybe added to indicate the presence of Mosque.
- > In some cases, not even a sign exists, and the Mosque is usually known among the Muslim locals, making it what is called 'Invisible Mosques'.
- > In some cases, a minaret or a dome (fake dome) are added (as they represent the traditional an known image of the Mosque), a phenomenon known as 'architectural mimicry'.



Grand Mosque, Roma

Central Mosque, London

Central Mosque, Stockholm

Central Mosque, Oslo



Grand Mosque, Paris

Gibraltar Mosque of the Custodian of the Two Holy Mosques

Madrid Central Mosque

Mosque St.Petersburg



Selimiye Mosque, Haarlem



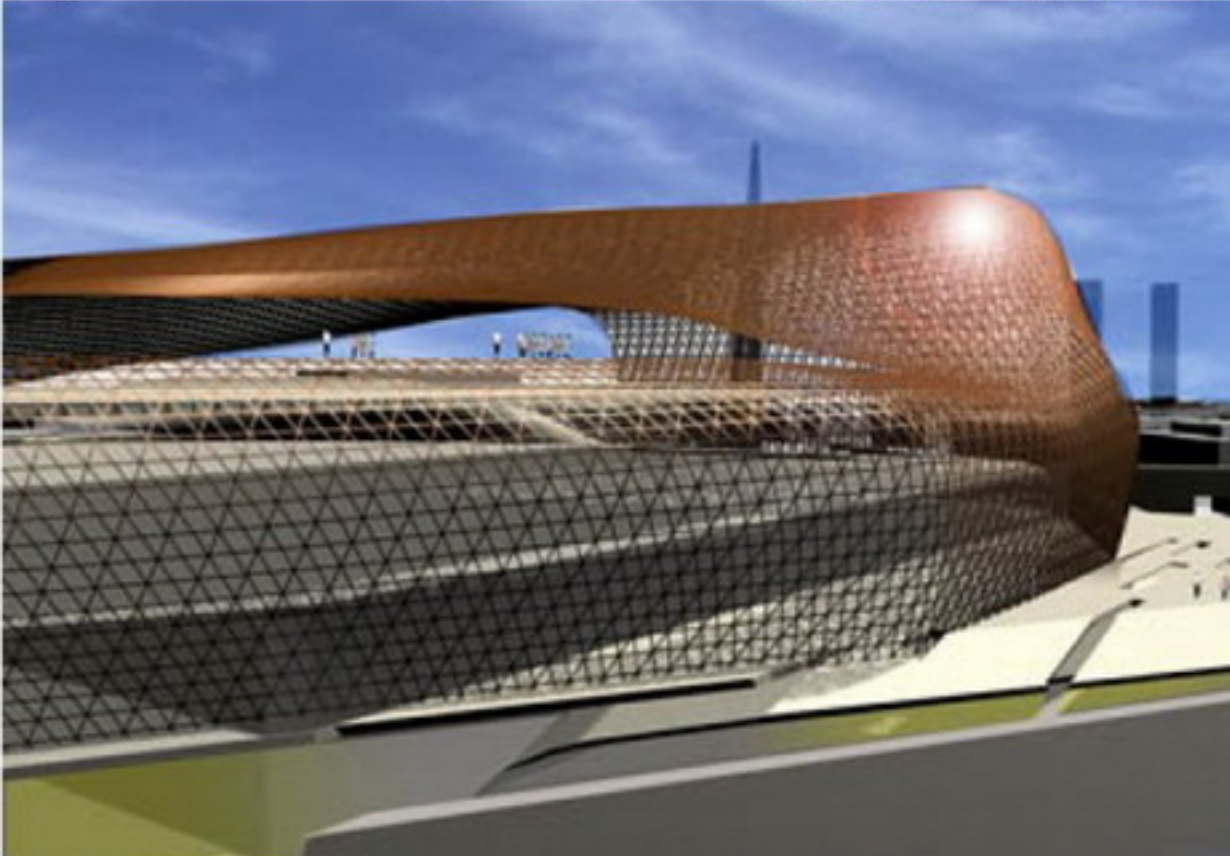
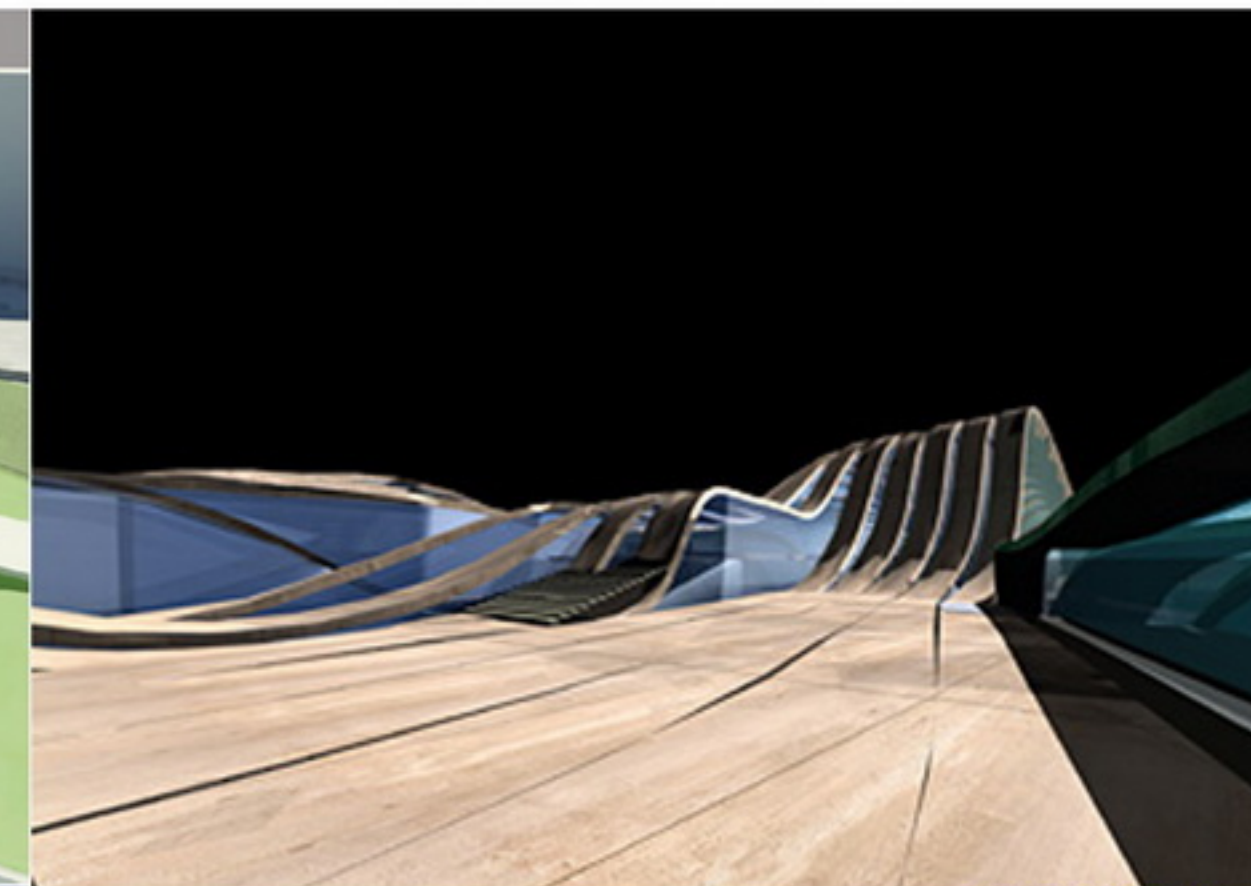
Mosque and Culture Center, Penzberg



moskeog islam isk center, Aarhus (proposal)



Strasbourg Mosque (proposal)



Abbey Mills Mosque, East London (Proposal)



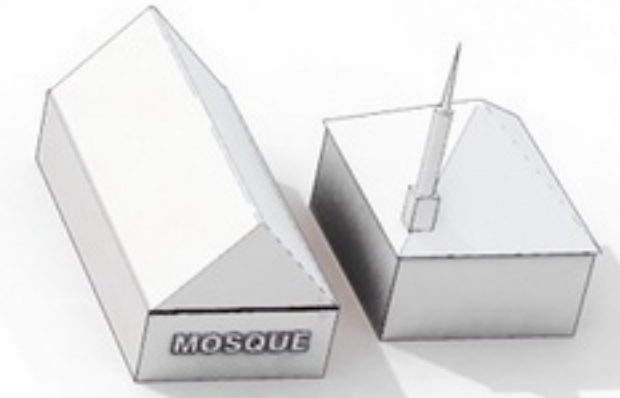
Polder Mosque, Rotterdam (Proposal)



Strasbourg Mosque (Under Construction)



An Nasr Mosque, Rotterdam (proposal)



a Mosque in Mosbach, Germany



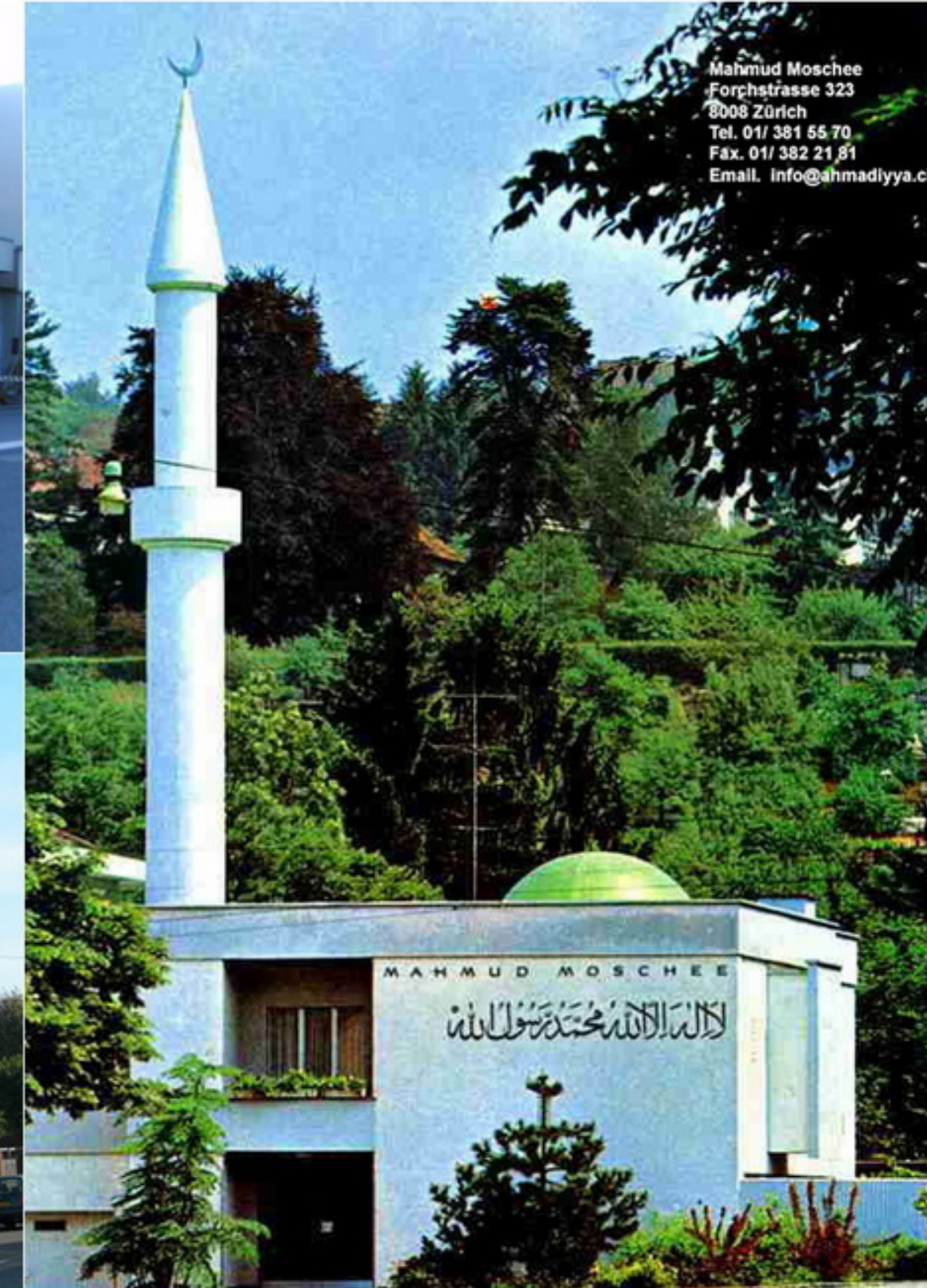
Pakistan Islamic Center, Rotterdam



Mosque of via Quaranta, Milano



Mahmud Mosque, Zurich



Abbey Mills Mosque, East London (Proposal)



Dublin Mosque



Central Mosque Wembley, London



The Grand Mosque de Paris Paris, FRANCE

- > built by a group of French architects 1922 – 1926.
- > sticks to the Moorish & Maghreb architecture of the past.
- > regarded as a clear and straight forward expression of the romantic view, disconnecting the “built image” of Islam from the present.
- > described as unconnected with its physical surroundings
- > includes functions that allows interaction and integration, like restaurants & sitting areas, a garden and a bathhouse ‘Hamam’.



The Central Mosque of London London, UK

- > designed by Frederick Gibberd in 1963
- > architect of the famous Roman Catholic Cathedral in Liverpool (1967)
- > the contemporary element is limited to the ornamental simplification of historical forms with no fundamental departure from the romantic mosque model.



The Central Mosque of Rome Roma, ITALY

- > designed by Paolo Portoghesi 1(984 – 1995)
- > combines modular and circular systems inherent in his- torical models.
- > is perceived to some as a significant contribution to the architecture of Islam, though it avoids innovation (regarding the fact that the modern treatment is only applied to struc- tural elements).
- > criticized of being isolated and disconnected from the city.





Essalam Mosque Rotterdam, NETHERLANDS

- > Designed by Molenaar & Van Winden architecten.
- > viewed by the architect as a powerful expression of South Rotterdam regional identity.
- > is under construction but remains incomplete because of the ongoing controversy over the height of its minarets, and there is no definite delivery date.
- > the height of the minarets is 50m
- > the financier is Sheikh Hamdan bin Rashid al-Maktoum, minister of finance and industry of the United Arab Emirates.



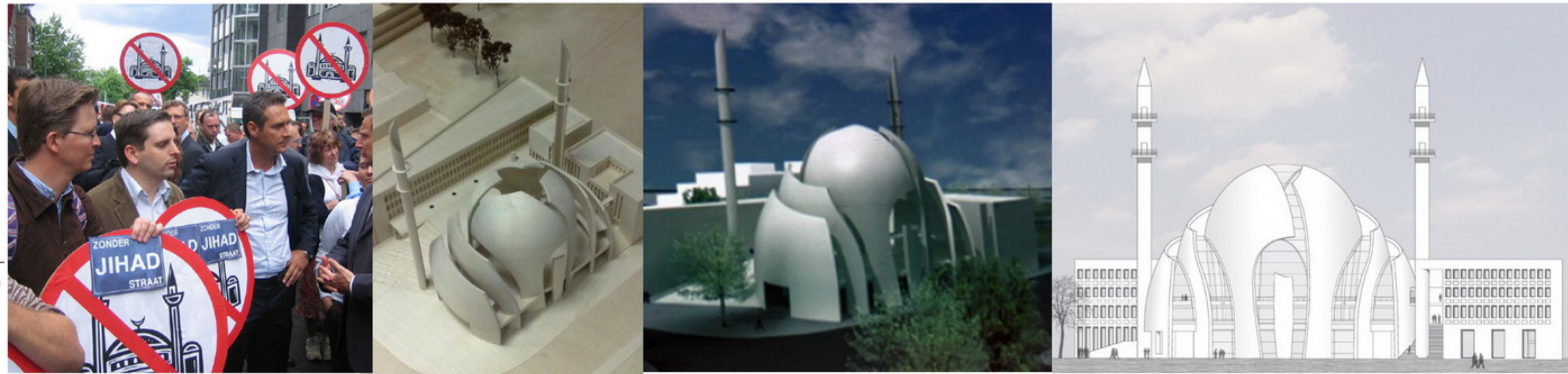
The Western Mosque Amsterdam, Netherlands

- > designed by Breitman et Breitman, Atelier d'Architecture et d'Urbanisme
- > Protests, financial scandals and changes on the board of directors caused serious delays to the project (since 1994)
- > The mosque would consist of a mix of Ottoman and Amsterdam School motifs.
- > It has a large dome and a 45m. Minaret
- > The project includes housing and offices space, as well as car park and public buildings such as a bath-house and debating center.



DITIB Mosque Cologne, GERMANY

- > designed by Architekturbüro Paul Böhm
- > Both right-wing extremists and local residents protested the construction of the building, claiming that its size and visual style would vie for attention with Cologne's well know Cathedral. Its minarets are 55m high
- > the design was an outcome of an open architecture competition on the condition that the final design should include two minarets and possibly a dome.
- > the residents questioned: "Can we have the minarets shorter and the dome a little lower?" after a meeting with the architect.





Selimiye Mosque Haarlem, Amsterdam, NETHERLANDS

- > Opened in 2008, a new version of a mosque of the same name since 1968 in Haarlem Amsterdam.
- > referred to as 'Selimiye Cultural Center', it is a meeting place where people can make social contacts & provider of information on a wide range of topics and organizes courses, debates, workshops.
- > The building is a cube, crowned by an abstract glass dome.
- > Besides the mosque, there is a meeting center, classrooms and a library.



Fusion Mosque Religious Complex Amsterdam, Netherlands

- > designed by Architectenbureau Marlies Rohmer and completed in 2009
- > Combines two prayer halls, one Turkish and other Moroccan, together with associated classrooms and offices as well as a Dutch employment office.
- > From the outside, the building has nothing suggestive of two buildings in one.
- > The municipal council and designer expect the square to help make the mosque a natural part of the neighbourhood.



Penzberg Islamic Center Penzberg, GERMANY

- > designed by Bosnian young architect Alen Jasarevic and opened in 2005.
- > combines modular and circular systems inherent in his historical models.
- > a simple cube is the form of the mosque, integrating community center, offices and multipurpose rooms.
- > A short metallic minaret is used, patterned by Arabic calligraphy.





Symbol of the Mosque, used on a demonstration placard in Cologne, Germany

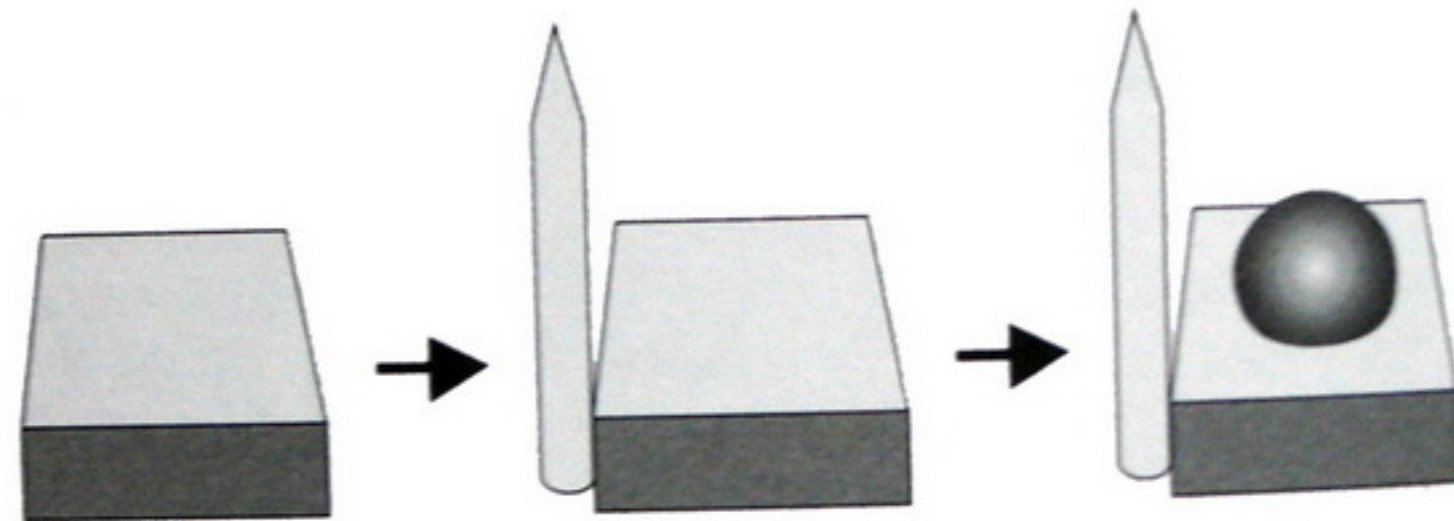


Illustration of the dome + minaret model of Mosques

Bärbel Beinhauer-Köhler & Claus Leggewie, *Moscheen in Deutschland: Religiöse Heimat und gesellschaftliche Herausforderung* (2009) Beck Juristischer Verlag

Mosque is Symbolic?

It is a fact that architecture is a particularly assertive form of expression, as it is highly visible and therefore easily shaped to fit in with ideological features.

As it is the same for the case of a Catholic Church without a Cross or images of Christ, the minaret and dome as architectural elements are historically regarded as indispensable elements of the mosque, even though there is no defined form or requirements for the shape of the mosque in the *Quran* or *Hadith*, these two elements defined themselves in the course of history and development of the mosque architecture.

Dome and Minaret

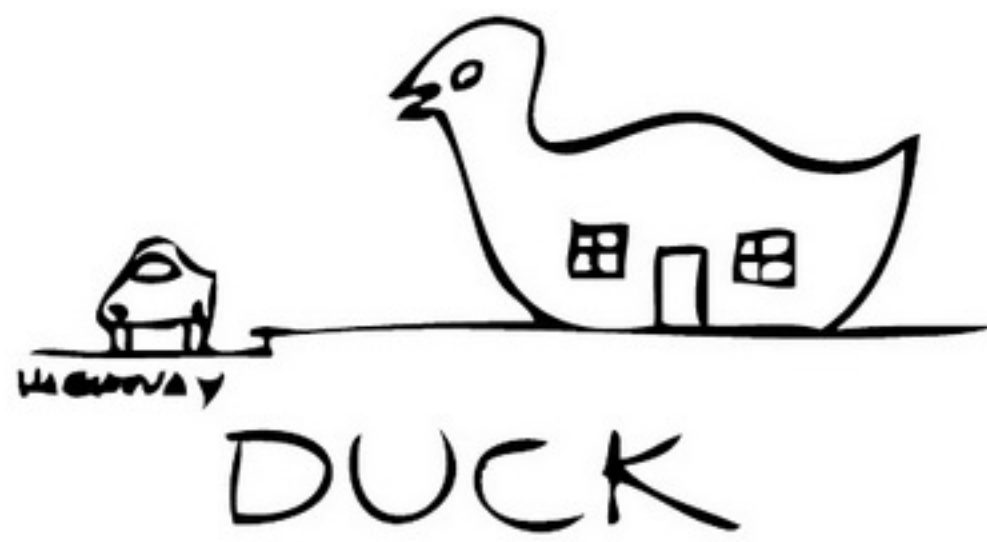
The minaret presented a landmark element showing the location of the mosque inside the townscape, also it was used for calling for the 5 daily prayers from a high point so the sound is heard, another use is the indication of the Qibla –or Mecca– direction, as it is in some cases is placed –with respect to the building– on the right side of the Qibla wall, it is also regarded symbolically as a connection between Earth and Skies and Heaven, and very recently, it is regarded to some as symbol of power and ownership of the land. As for the dome, it is purely structural, as it provides a vast column free space underneath, giving the mosque a sense of unity and greatness, for acoustic solutions it is also regarded as a good solution, and conceptually it is viewed as the representation of the universe and heavens on earth (as it is believed to some to be spherical in shape). The minaret and dome models adopted different shapes and forms according to the regions, though the most common model adopted in Europe is the Ottoman model, of the central and lateral domes, with the slim pointed minaret.

From the point of view of Islam, external appearances have no importance, the idea of a “holy” place is an alien concept, instead, the contrast is a sign that Islam is everywhere, on its own admission; on streets and in squares, in supermarkets, offices and garages, or in mosques. This explains why the idea of believers meeting in a backyard or garages is not nearly unusual as it might first appear, The meaning and symbolic force of the religion are tied to neither place nor time. This also explains the easy transformation of any symbolic different building into a mosque, that result from the particular nature of the Muslim religion, a symbolic meaning maybe attached to a given form but it does not come from this source, The meaning is derived from human necessities that maybe cultural, functional or economic.

A shape should not have a religious significance, It should not become an idol, it’s even said that any formal symbolism in Islam is essentially anti-religious. But religion does not interfere with the cultural significance of symbolic forms, nor does it dictate their existence or nonexistence. If it is accepted that formal symbolism in Muslim culture operates on a level below religious significance, problems will be easier to solve.

Examples of purpose built Mosques in Europe are described as main elements of the process of instrumentalization of the “Mosque” as a built image, becoming perceived as an external form, as a domed building with a minaret stuck on the side. Even if almost all of these purpose-built mosques are designed by Western architects whose notions of Islamic building culture were quite clearly shaped by romantic ideals, the solutions adopted helped making Mosques as document of diehard cliches and as viewed as an ideal vehicle for exotic notions. Not only Western architects, but this model is also adopted and perpetuated by Muslims themselves, many mosques built in recent years without any interference by the authorities (apart from the the usual building regulations) adopt the dome plus minaret model, in so doing, Muslim immigrants confirm European cliches, taking on the “foreigner” role of their own accord. This mirrors their actual self—image insofar as they actually do feel.

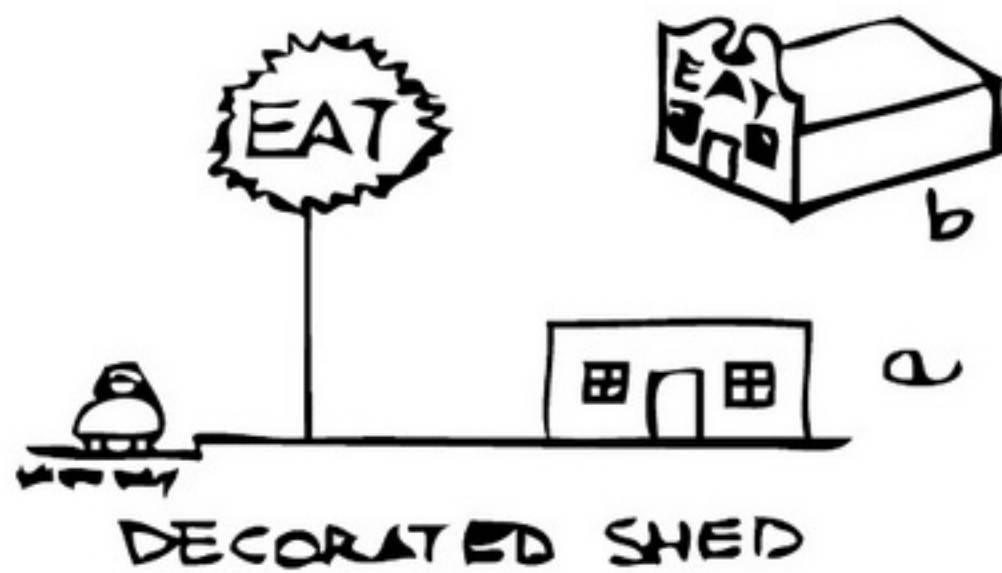
An “oriental building” that stands out from its urban surroundings as a distinctive feature seems not only to embody the distant memory of a lost homeland, but also reflect a life experience that lacks a well-developed cultural context. The dome and the minaret, transferred to the suburbs of European cities, thus become visible symbols of the opposite of integration.



> Where the architectural system of space, structure and program are submerged and distorted by an overall symbolic form. This kind of building—becoming—sculpture we call the *duck* in honor of the duck—shaped drive—in.



Mosque Al-Rahman, Segrate, Milano
Google Street View



> Where systems of space and structure are directly at the service of program, and ornament is applied independently of them, this we call the decorated Shed.



Mosque of Viale Jenner, Milano
Google Street View

Venturi, R., Brown, D. S., & Izenour, S. (1972). Learning from Las Vegas (Revised Edition ed.). Cambridge: MIT Press



- 1 is it a way of abusing fears of communities by politicians for their purposes?
- 2 or is it a real fear from the spread of Islam and Muslims and their places of worship as a symbol and a sign of their presence?
- 3 or is it a message to Muslims to start thinking of a european image of the mosque and of Islam?

IS IT THAT THE STATUS OF MUSLIM COMMUNITIES IN EUROPE IS REDUCED TO HAVING OR NOT HAVING A MINARET?

A SYMBOLIC MEANING MAYBE ATTACHED TO A GIVEN FORM BUT IT DOES NOT COME FROM THIS SOURCE, THE MEANING COMES FROM HUMAN NECESSITIES THAT MAY BE CULTURAL, FUNCTIONAL OR ECONOMIC.

**EUROPE NEED BOTH: NEW FORMS &
NEW TYPOLOGIES IN NEW MOSQUES.**

**THE IDEA OF THE MOSQUE AS SYMBOL
MUST BE ABANDONED IN THE EUROPEAN
TERRITORY, INSTEAD A NEW APPROACH
MUST BE DEVELOPED, FOCUSING MORE ON
HOW INTEGRATION AND COEXISTENCE CAN
BE TRANSLATED INTO ARCHITECTURAL
SPACES AND SOCIAL ACTIVITIES.**



Five countries were selected for the study, each has a different history with its Muslim community, and each has a certain attitude in terms of laws and politics towards the integration of Muslims and the building of Mosques. The selected countries are: **France, United Kingdom, Germany, Netherlands and Italy**, where 9 cities were studied: **London, Paris, Marseille, Berlin, Hamburg, Amsterdam, Rotterdam, Roma and Milano**.

The selected cities are characterized by a high presence of Muslim community and Mosques, and in some cases specific problems and issues involved, the drawn map with the location of mosques on top is an approximate attempt and observation of number and distribution, an initial search on google maps (maps.google.com) was performed first, followed by a survey on a website dedicated to listing Islamic places in all countries (islamicfinder.com)

Each city has a panel indicating the number of Muslims and Number of Mosques, The dominating Typology of Muslim places (whether it's Official Mosques, Purpose built, Islamic Centers or adopted buildings), Then the general image on how the mosques in each city took shape (architecturally) by posting some images of Mosques, and whether they are visible and significant or not, and how the image produced is perceived by the locals, and whether a traditional image of the mosque is welcomed or not, both by the locals and the new generations of Muslims. . Finally the location of Mosques and whether they are forming some sort of concentration areas or they are scattered all over the city, and how the distribution affects the neighbourhoods by the concentration of Muslim population and the formation of some sort of city 'ghetto', and whether these 'ghettos' are useful or not for the city.

Data are not available in some cases, the ratio between the number of Muslims and Mosques in each country is available, within cities is a bit hard to find, but an estimate exists, also the number of mosques in cities, their distribution.



GERMANY

MOSQUES

2600

MUSLIM / 1 MOSQUE

1307

- > Germany has the highest number of mosques in Europe (excluding Bosnia).
- > Has also the highest ratio between number of mosques and number of Muslims
- > Presence of Mosques is significant and highly visible.
- > The first mosque was built in 1866 in Berlin.
- > There exists some sort of links between the church and state in certain endeavors, providing budget and financial help, making it possible for Muslims to claim a state support for their religious practice, as the country doesn't favour a specific religion.



FRANCE

2100

2619

- > Only 8 mosques were purpose built by the year 2000 all over France.
- > The Paris Central Mosque was built in 1926 by the state.
- > A separation between religious and state is strongly adopted, stating that no religion is to receive any legal establishment.
- > The state is neutral in religious matters, churches are part of the private sector and may not receive any direct state funding.
- > This ideology makes it difficult for Muslims to do much beyond fighting rear-guard actions on symbolic issues.



UNITED KINGDOM

1500

1600

- > Viewed as very open to the spread of prayer halls and the construction of mosques.
- > Prayer halls exist in a wide range of spaces (like airports, shopping centers, stadiums, motorway service stations)
- > Many mosques are purpose built, specially in large ethnic communities around the country.
- > The presence of Mosques is significant and highly visible in British cities.
- > The presence of an established church with close links with politics encourages Muslims to press the state to recognize their religious practices in the same way the state accommodates other religions.



ITALY

661

1966

- > Only 2 purpose built mosques exist all over Italy, in Rome and in Segrate, Milano. A third one in Calabria but no longer in use.
- > Mosques are usually hidden and adopted in existing buildings, and suffer a very low quality of space.
- > The two official mosques are regarded as being marginalized from the society.
- > A very catholic identity of the country makes it difficult for mosques to enjoy a sense of existence and presence.
- > The number of mosques indicated doesn't reflect very much the reality, since unofficial or private ethnic prayer halls are taken into consideration, which usually serves a specific small group of certain belief or origin.

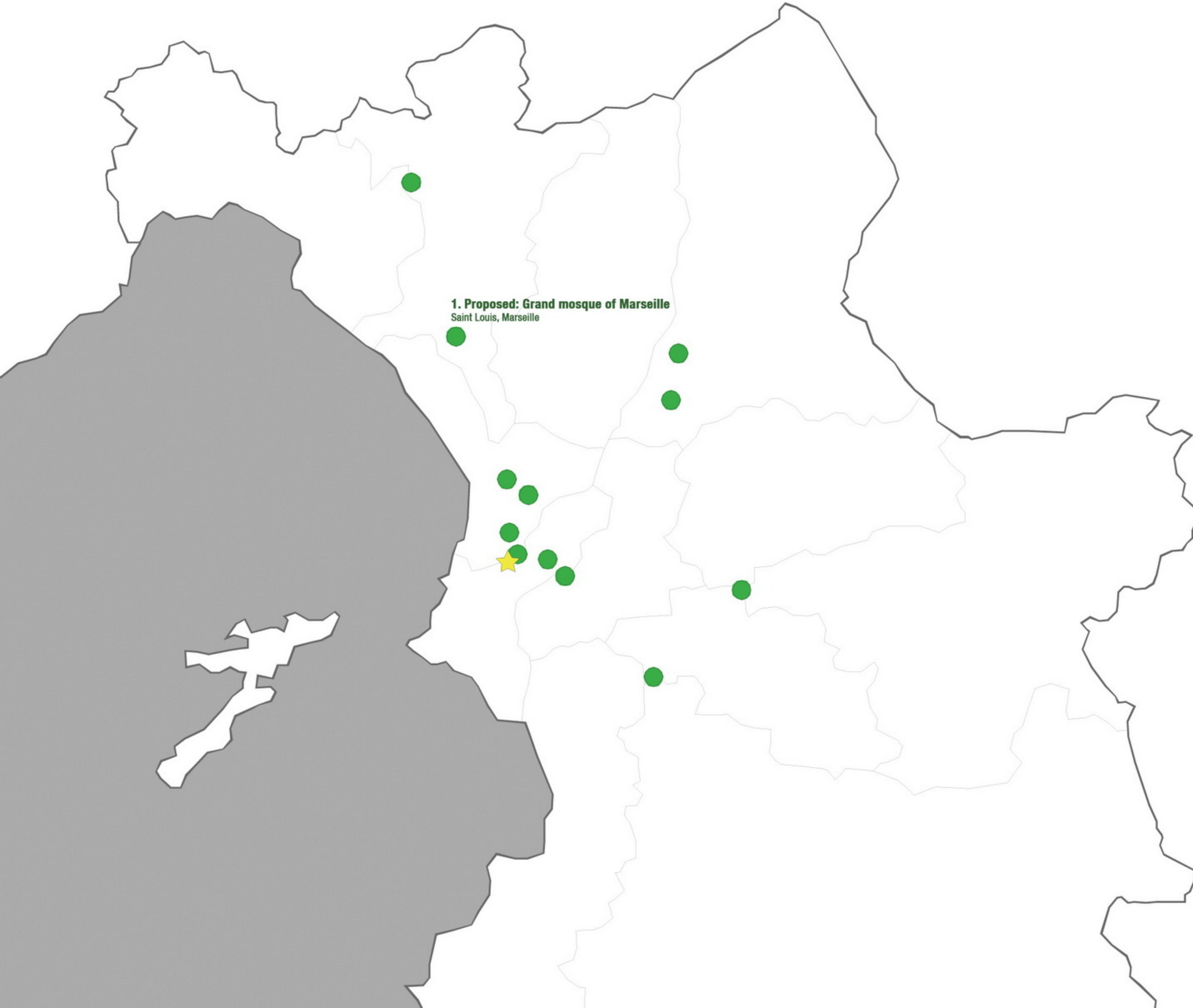


NETHERLANDS

432

2314

- > Viewed as open to the spread and construction of mosques (seen as invaded by some)
- > Mosques enjoy various forms of loans and financial support by the state, also they are taken in account during land using planning.
- > 2 purpose built mosques in the 1950's, reached 13 in the 1990's, and now there are about 100 built mosques.
- > Mosques are visible, spacious and significant in their presence.



Marseille (France)
 > Muslim Population: 250,000
 > Number of Mosques: unavailable

Typology
 > Prayer Halls
 > Temporay Prayer Halls
 > No purpose built Mosque
 > Proposal for Grand Mosque opposed



Image
 > Non significant, not hightly visible



Location
 > Scattered
 > no areas of concentration



Paris (France)

- > Muslim Population: unknown data
- > Number of Mosques: aprox. over 75

Typology

- > 1 official purpose built Mosque
- > 1 Culture Center (Not Islamic: Institut de Monde Arabe)
- > Various sized Prayer Halls

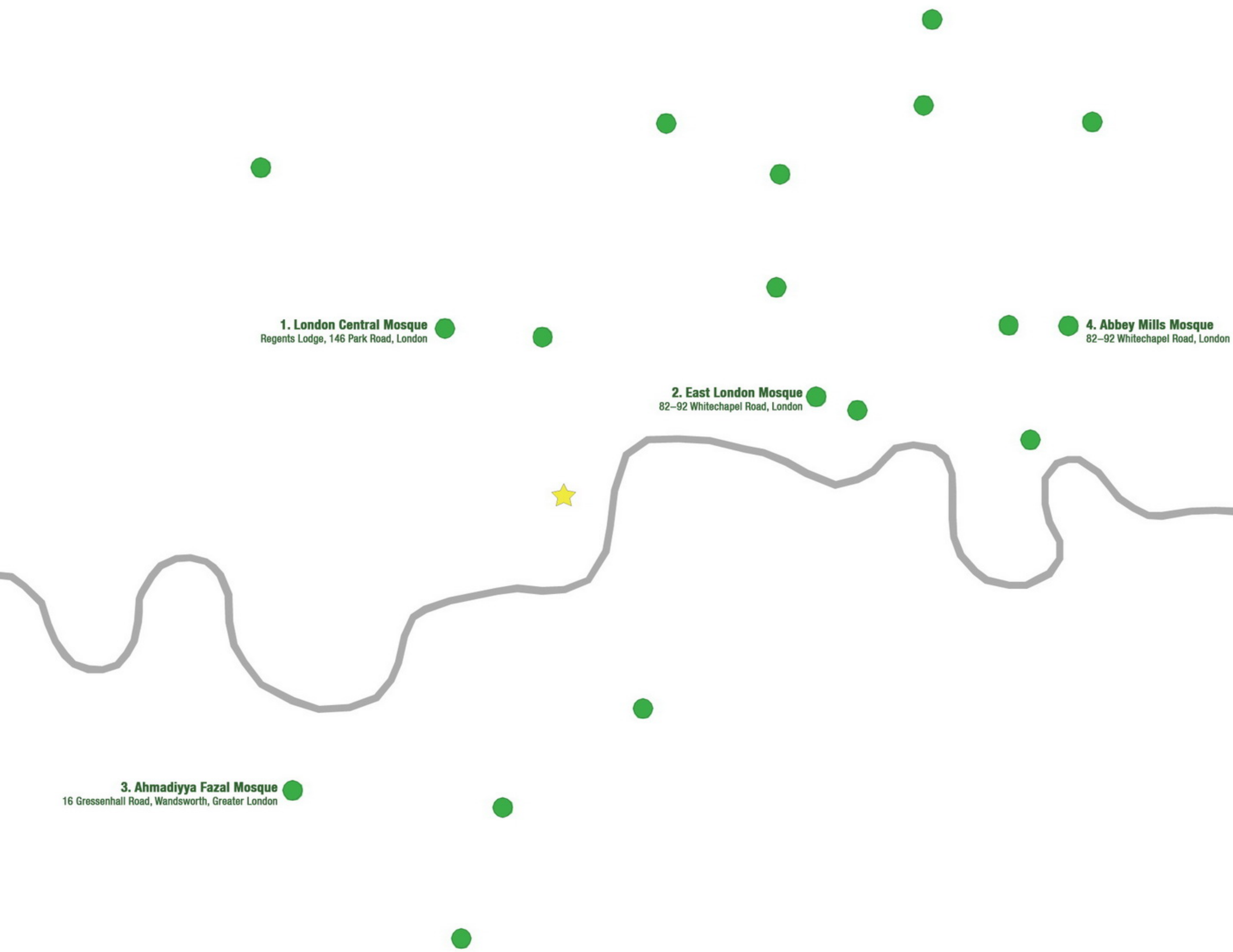
Image

- > Official Mosque is highly visible
- > Cultural Center introduces contemporary image
- > Prayer halls are not visible.



Location

- > Official Mosque is Central
- > Prayer halls are concentrated in areas of high Muslim presence



1. London Central Mosque
Regents Lodge, 146 Park Road, London

2. East London Mosque
82-92 Whitechapel Road, London

3. Ahmadiyya Fazal Mosque
16 Gressenhall Road, Wandsworth, Greater London

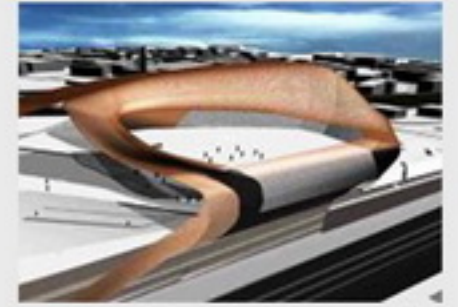
4. Abbey Mills Mosque
82-92 Whitechapel Road, London

London (UK)

- > Muslim Population: 607,000 (8.5%)
- > Number of Mosques: over 100

Typology

- > Official Purpose Built Mosque
- > Historical Mosque (1889)
- > Purpose Built Mosques
- > Prayer Halls
- > Islamic Center
- > Proposal for Mega Mosque oppsed



Image

- > Very significant, and highly visible



Location

- > Scattered
- > no areas of concentration

2. Islamische Moschee u. Gemeindezentrum des Ahmadiyya
 Meteorstraße 52, 13405 Berlin

1. Sehitlik Moschee Berlin am Columbiadamm
 Columbiadamm, 10965 Berlin

3. Omar Ibn Al-Khattab Moschee
 Skalitzer Straße 33 10999 Berlin

Berlin (Germany)

- > Muslim Population: 200,000
 160,000 immigrants + 40,000 Germans
- > Number of Mosques: aprox. 82

Typology

- > Purpose Built Mosque
- > Historical Mosque
- > Prayer Halls

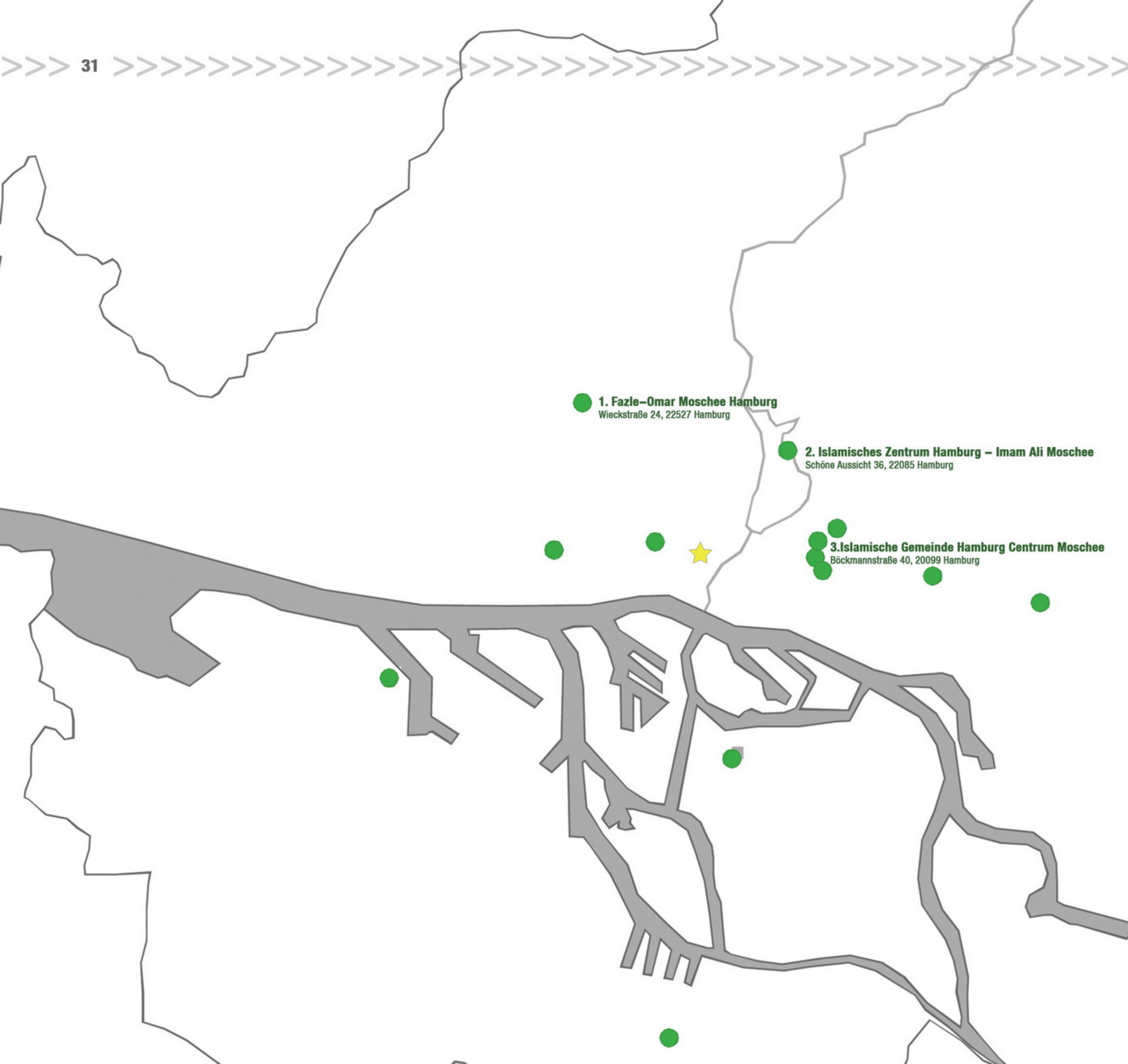
Image

- > Very significant, and highly visible



Location

- > Concentrated in Muslim areas
- > Ethnic neighbourhoods exist



Hamburg (Germany)

- > Muslim Population: more than 70,000
160,000 immigrants + 40,000 Germans
- > Number of Mosques: aprox. 82

Typology

- > Purpose Built Mosques
- > Historical Mosques
- > Prayer Halls

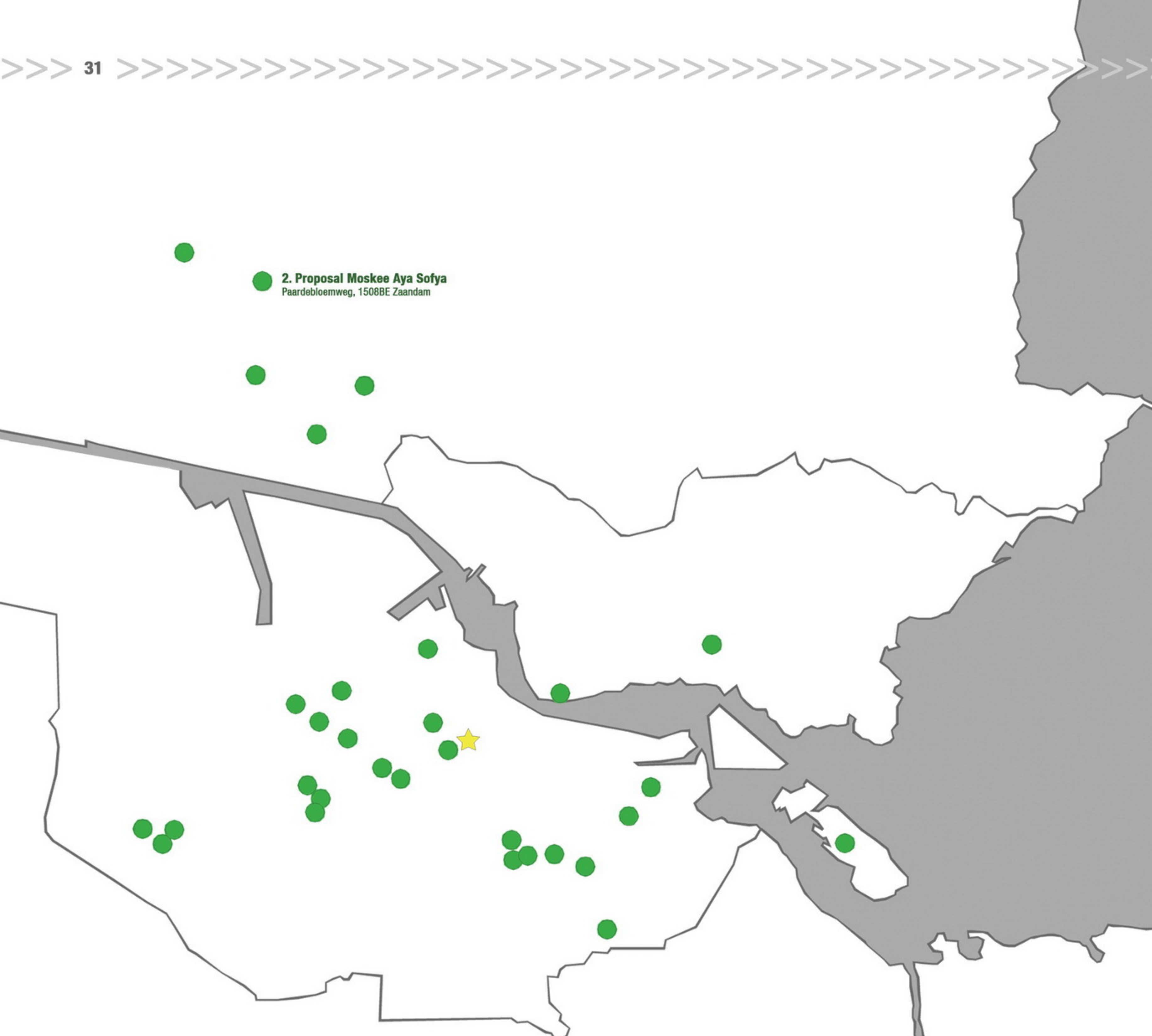
Image

- > Very significant, and highly visible



Location

- > Concentrated in Muslim areas (Mitte district)



2. Proposal Moskee Aya Sofya
Paardebloemweg, 1508BE Zaandam

1. Moskee Djame Masjid Taibah Surinaams-Pakistaans SWM
Kraaiennest 125, 1104 CH Amsterdam

Amsterdam (Netherlands)
 > Muslim Population: 100,000 (13%)
 > Number of Mosques: 144

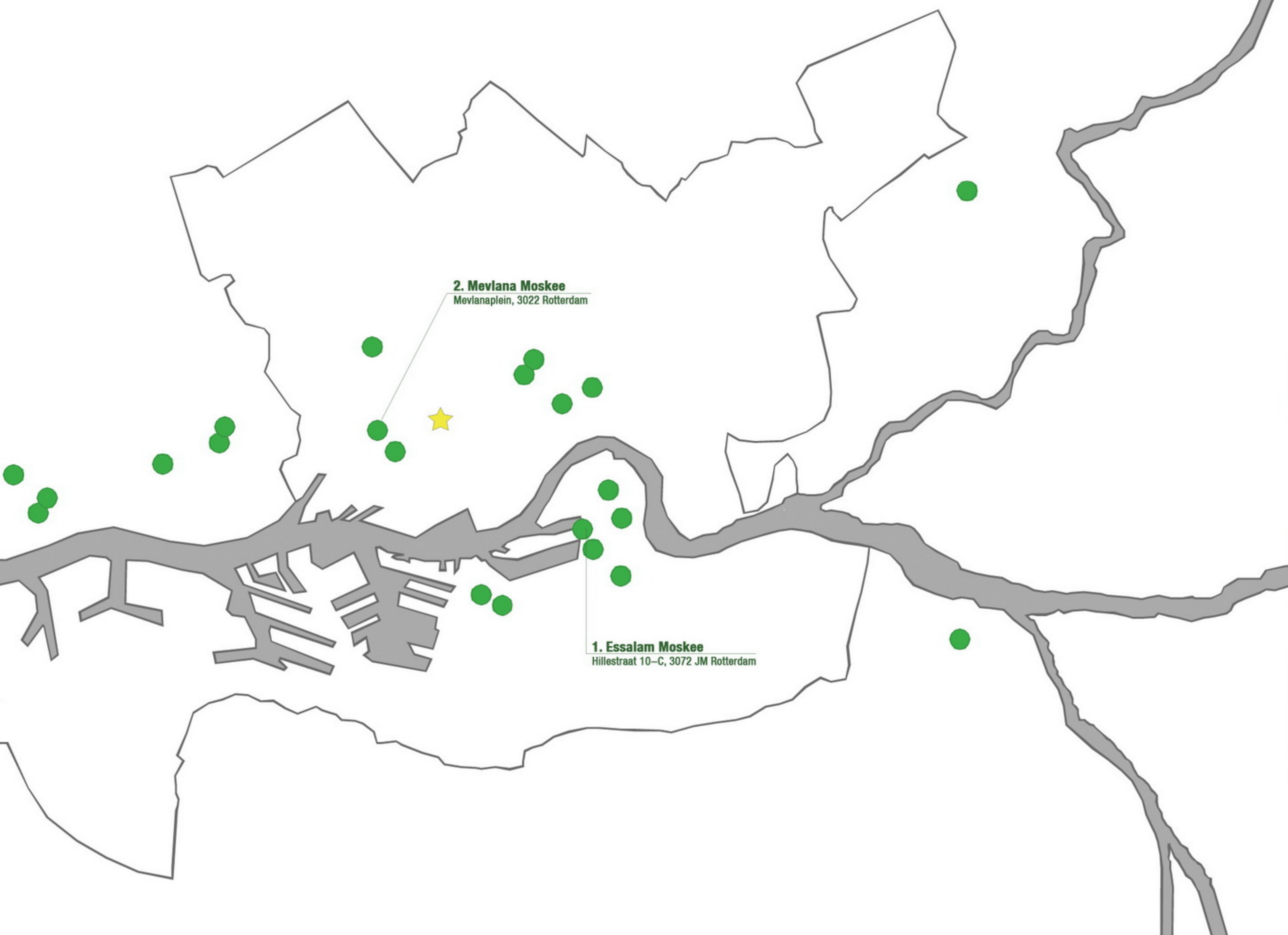
Typology
 > Purpose Built Mosques
 > Prayer Halls
 > Women's only Mosque
 > Central Committee of Ex-Muslims
 > Proposal for Mega Mosque opposed



Image
 > Very significant, and highly visible



Location
 > Highly distributed and not centralized



Rotterdam (Netherlands)
 > Muslim Population: unavailable
 > Number of Mosques: 42

Typology

- > Purpose Built Mosques
- > Prayer Halls
- > Proposal for Mega Mosque opposed



Image

- > Very significant, and highly visible



Location

- > Highly distributed and not centralized



Milano (Italy)

- > Muslim Population: 70,000
- > Number of Mosques: 14

Typology

- > Official purpose Built Mosque
- > Prayer halls
- > Ethnic 'unofficial' prayer halls
- > Temporary prayer halls

Image

- > Non significant & not visible (except for official mosque which is outside the city limit)



Location

- > Concentrated in Muslim areas
- > Tend to be marginalized and excluded



Roma (Italy)

- > Muslim Population: unavailable
- > Number of Mosques: unavailable

Typology

- > 1 Official purpose Built Mosque
- > Prayer Halls

Image

> Non significant, not visible (except for the official Mosque located in a difficulty reached site)



Location

> Official Mosque is marginalized



high



medium



low

Conclusion (2) Number of Official Purpose Built Mosques and Visual Presence.

 **London**
UNITED KINGDOM

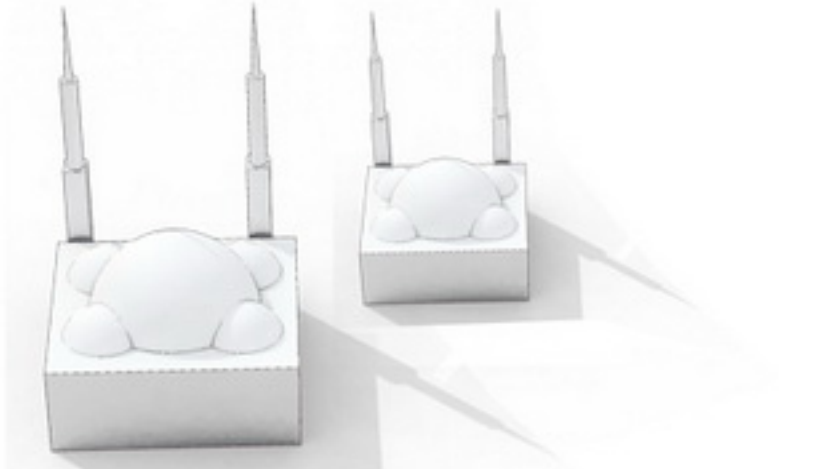
 **Rotterdam**
NETHERLANDS

 **Amsterdam**
NETHERLANDS



 **Hamburg**
GERMANY

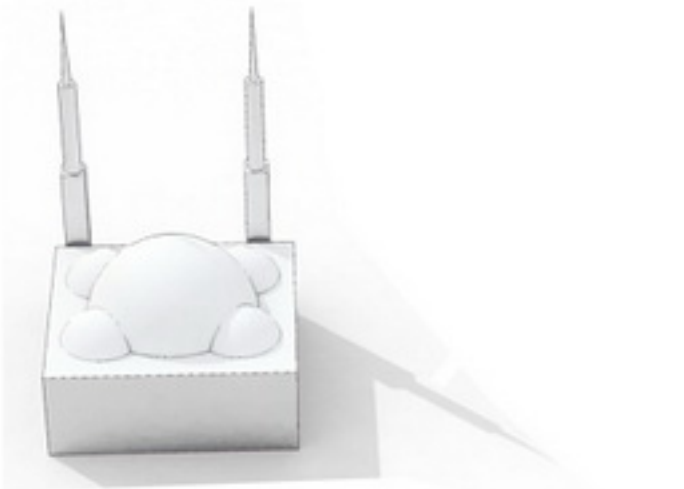
 **Berlin**
GERMANY



 **Milano**
ITALY

 **Roma**
ITALY

 **Paris**
FRANCE

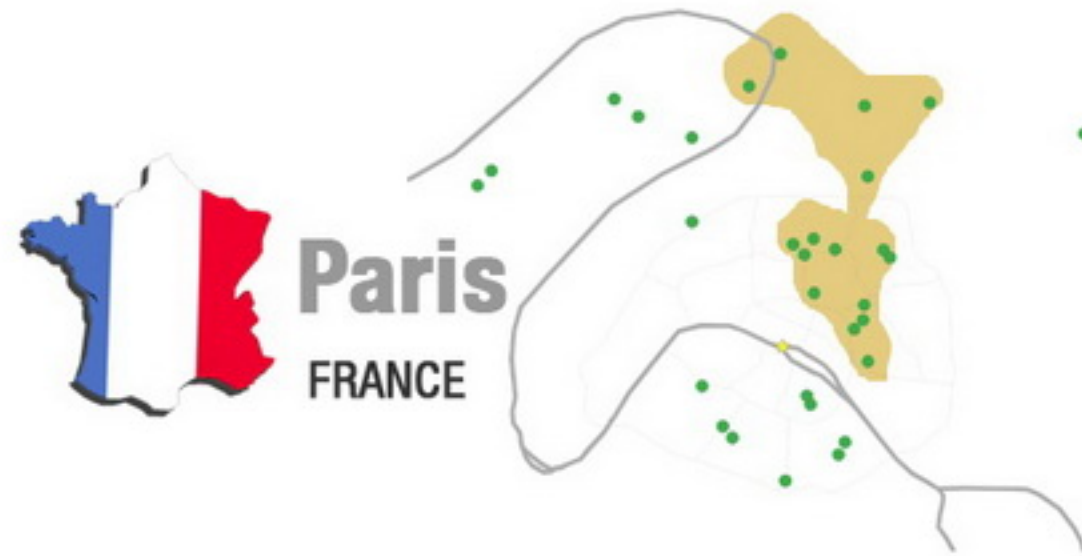


 **Marseille**
FRANCE

none



distributed



concentrated

A MOSQUE TO BE PLACED IN THE HEART OF THE SOCIETY, AN IDEA TO BE ACHIEVED ONLY THROUGH MUTUAL ACCEPTANCE FROM BOTH MUSLIM COMMUNITIES & GOVERNMENTS ...

A PROPOER SPACE SHOULD BE GIVEN TO MOSQUES WHEN THEY START TO APPEAR & FUNCTION AS ELEMENTS OF INTEGRATION & UNDERSTANDING.

> **preface**

> **milano muslim population**

Population estimate
Population demography
Historical Timeline
Community on the move

> **milano mosques guide**

Overview: How many mosques in milano?
Overview: mosques typologies
Mosque Analysis:
Moschea Al Rahman, Segrate
Moschea di via Padova
Moschea di via Quaranta
Moschea di Cascina Gobba

> **milano mosques conclusion**

General Conclusion
Mosques and Immigrants
Mosques and Social Status
Mosques and Market Propert Value
Temporary Mosques

> **in practice**

Community activities
Scenario: Friday Prayer

> **statement milano**

Milano, a city of 1.2 million inhabitants where about 70,000 Muslims live and work, immigrants and citizens representing around 5% of the city's total population. Small scattered mosques exist in building basements, old factories and abandoned buildings and warehouses, providing spaces for the Muslim community to practice their religion and to engage in social and cultural activities, these spaces are neither sufficient nor are they of good quality, A study was performed to better understand the existing situation of these mosques, showing the location of each mosque, its inner space and its capacity, a study which can show the status of the community and how true is their need and demand for more and better mosques.

Age study among muslim population

– immigrants country of origin source: Popolazione straniera residente nel Comune di Milano al 31/12/2008 per sesso e nazionalità Comune di Milano Settore Sistemi Integrati per i Servizi e Statistica – Servizio Statistica

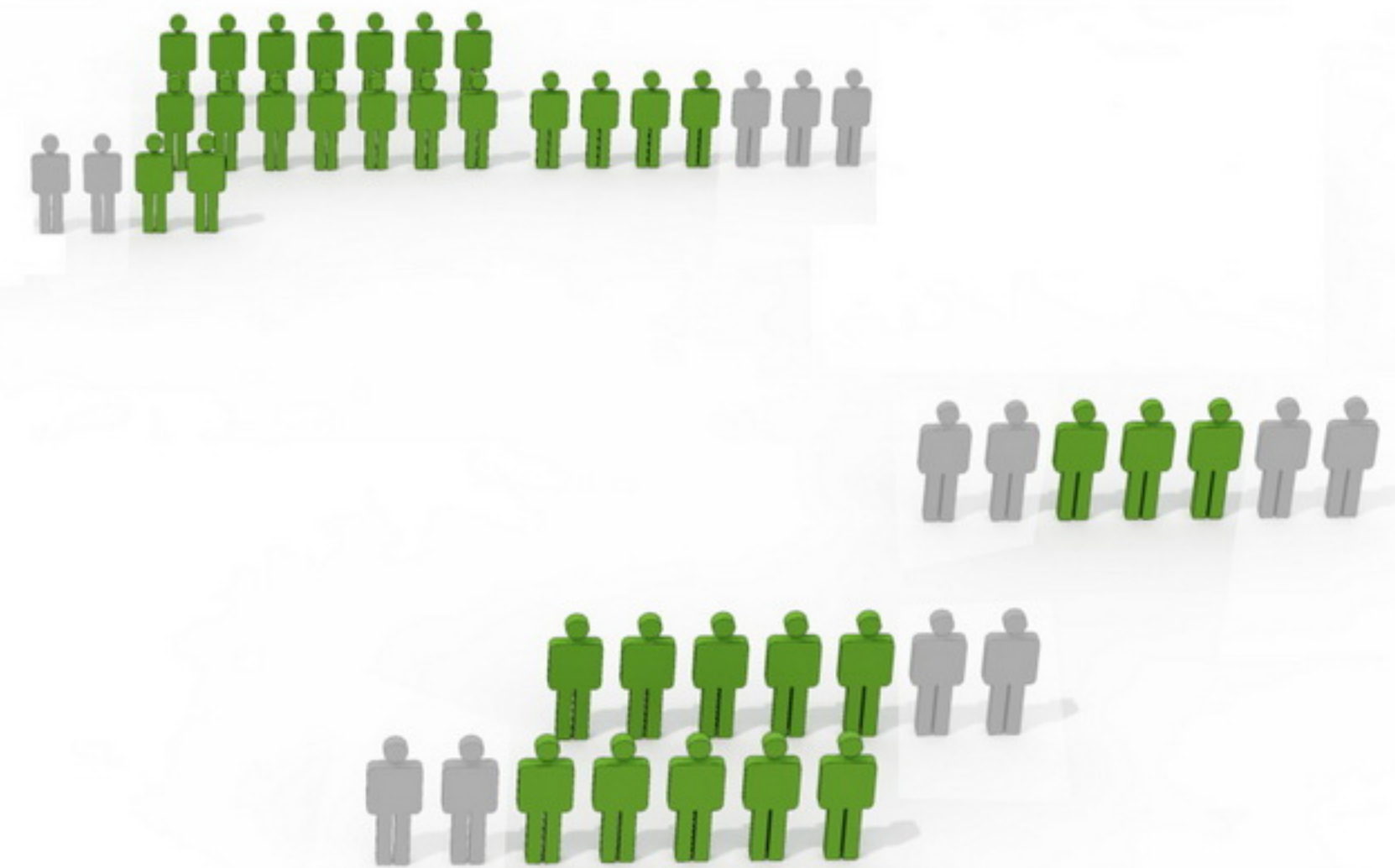


Comune di Milano - superficie in ettari: 18.176

popolazione residente al 31 dicembre 2008 (fonte anagrafica)			popolazione straniera residente al 31 dicembre 2008 (fonte anagrafica)		
femmine	maschi	totale	femmine	maschi	totale
680.766	613.737	1.294.503	90.321	91.072	181.393

classi d'età	popolazione residente al 31 dicembre 2008 (fonte anagrafica)			popolazione straniera residente al 31 dicembre 2008 (fonte anagrafica)		
	femmine	maschi	totale	femmine	maschi	totale
< 5	28.290	30.248	58.538	6.272	6.787	13.059
5-14 anni	49.069	52.716	101.785	9.375	9.883	19.258
15-19	23.031	24.572	47.603	3.655	4.290	7.945
20-39	157.802	164.083	321.885	37.646	38.837	76.483
40-59	189.236	182.038	371.274	29.240	28.477	57.717
60-74	134.103	106.194	240.297	3.418	2.243	5.661
75 e oltre	99.235	53.886	153.121	715	555	1.270
Totale	680.766	613.737	1.294.503	90.321	91.072	181.393

total number of population of age between 20 – 59 >> **134,200**
(representing 74% of all immigrant population)



among muslim immigrants >>>>>>>>> **33,300 (71%)** are of age between 20 – 59

1974

Kuwait Consulate

A small unofficial group of 20 Muslims formed the body of the first Muslim organization in Milano. Key persons were: Abdurrahman Rosario Pasquini (lawyer), Ahmed Nassreddin (honorary consul of Kuwait), Ali Abu Shwaima (doctor, now director of Al Rahman mosque in Segrate), Khadija Paola Moretti (his future wife), Mujahid Badawi (translator), Sa'ad Abu Zeid (from the consulate).

Corso Sempione 69

was the first aggregation point of the small group (originally the honorary headquarters of the consulate of Kuwait). Being a small room for meeting and praying on Fridays, this location was not officially considered a mosque.

1977

via Anacreonte 7

the small size of the room and the temporary closure of the consulate in the summer of 77 led to the finding of the basement in via Anacreonte 7 that would host the small community for 16 years. It was then the first mosque in Milano and was called "Centro Islamico di Milano" with a maximum capacity of 100 persons.

A nearby football field between the center and "la parrocchia di San Giovanni Crisostomo" was used for Eid prayers, where larger numbers came for praying. The center also functioned as a center for culture, by giving Arabic language courses, but again the space was small, and there was need for a more adequate place

1982

"il Messaggero dell'Islam" monthly magazine

the first Italian language Islamic monthly magazine to be published by Abdurrahman Pasquini.

mid 80's

Parco Trotter, via Padova

Officially the first Islamic school in Italian language, the rented "Casa del Sole" fulfilled the need of the community for a cultural center at that time. Despite the closure of the center after a couple of years, it remained an important point of reference, since it gave the opportunity for the community to meet and socialize. The lessons continued to take place at the center in via Anacreonte.

late 80's

Islamic Cemetery in Segrate

on the eastern outskirts of Milano, the municipality gave the place for the Muslim community to build an Islamic Cemetery, an area already a part of the existing cemetery of lambrate.

1988

Al Rahman moschea di Segrate

On the 28th of May of 1988, the first and the only official mosque in Milano was opened in the presence of representatives of the municipality and the region, bishop of Milano and many other political figures. The center of via Anacreonte was then closed in 1990, and relocated in Segrate



1989

Organization Split – “Istituto culturale islamico” viale Jenner

Until 1989 the founders of the first group remained under the same management, in that year Nassreddin Ahmed Sa'ad and Abu Zeid decided to create a new association called “Istituto culturale islamico” located in viale Jenner. The new center offers various services: a small restaurant, a shop, a library and travel agency organizing pilgrimages to Mecca. also an Arab school with an Egyptian curriculum. The space was small and inappropriate for the function of a school, so the school was moved to **via Quaranta**.

1990

from via Anacreon to via Rovigo

the moving of the organization to the prayer hall of via Rovigo didn't change the activities of the center. The center remained in that place for 5 years. The place in via Anacreon will later become the “Casa della Cultura Islamica”

1994

Casa della Cultura Islamica di via padova (via Anacreon)

A new organization was found in via Padova 38, then moved to via Padova 144, which is the same building block of via Anacreon.

1995

from via Rovigo to Segrate

In 1995, the center moved completely from via Rovigo to the official mosque in Segrate, after requesting the change of the use of that area, the center opened in 1988 was then progressively expanded with the acquisition of additional ancillary rooms next to the mosque. The center now is named “Centro Islamico di Milano e Lombardia”, the center is still working till this day.

“Operazione Sfinge”

the summer of 1995 witnessed an act of support from the part of the organization of the mosque of viale Jenner to the Bosnian side during the war in the Balkans region. The operation was followed by the arrest of some of the organization members. After the events of 9/11/2001, the organization entered the blacklist of international terrorism.

1997

Organization split – Arabic School, via Quaranta

The attempts to recognize the school in via Quaranta did not please everyone, leading to the split by the directors of the school and a movement of independence from the “Istituto Culturale Islamico” of viale Jenner. The school is now the mosque of via Quaranta located in the same place.

Cascina Gobba

The organization of via Padova 144 “Casa della Cultura Islamica” bought a place near the station of Cascina Gobba, hoping for an extension of the center.

2000

moschea di via Quaranta

the former arabic school of via Quaranta is now recognized as the mosque of via quaranta with an independent organization from that of viale Jenner, the mosque is working till now, only interrupted in 2005 by a decision from the Italian government.

2003

moschea di via Quaranta

the former arabic school of via Quaranta is now recognized as the mosque of via quaranta with an independent organization from that of viale Jenner, the mosque is working till now, only interrupted in 2005 by a decision from the Italian government.



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Page last updated at 16:18 GMT, Monday, 7 July 2008 17:18 UK

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Milan mosque 'to be closed down'

A controversial mosque in the Italian city of Milan is to be shut down, the country's right-wing government says.

The Jenner mosque attracts about 4,000 Muslims each week, with Friday prayers often spilling out on to the street.

Now, after years of complaints from local residents, Italian Interior Minister Roberto Maroni



Italy's interior minister has rejected accusations of behaving like a fascist



2008

Mosque closed – Viale Jenner

After continuous complaints from the neighbors in viale Jenner, the minister of internal affairs Roberto Maroni decided to ban the mosque of viale Jenner from practicing the Friday prayers, due to the over crowding of the mosque at the time of the prayer, some—times the prayers used the street pavement as a prayer hall due to the excessive number and the limitation of the space.

The Friday prayers are currently taking place in the Pala Sharp at Lampugnano.

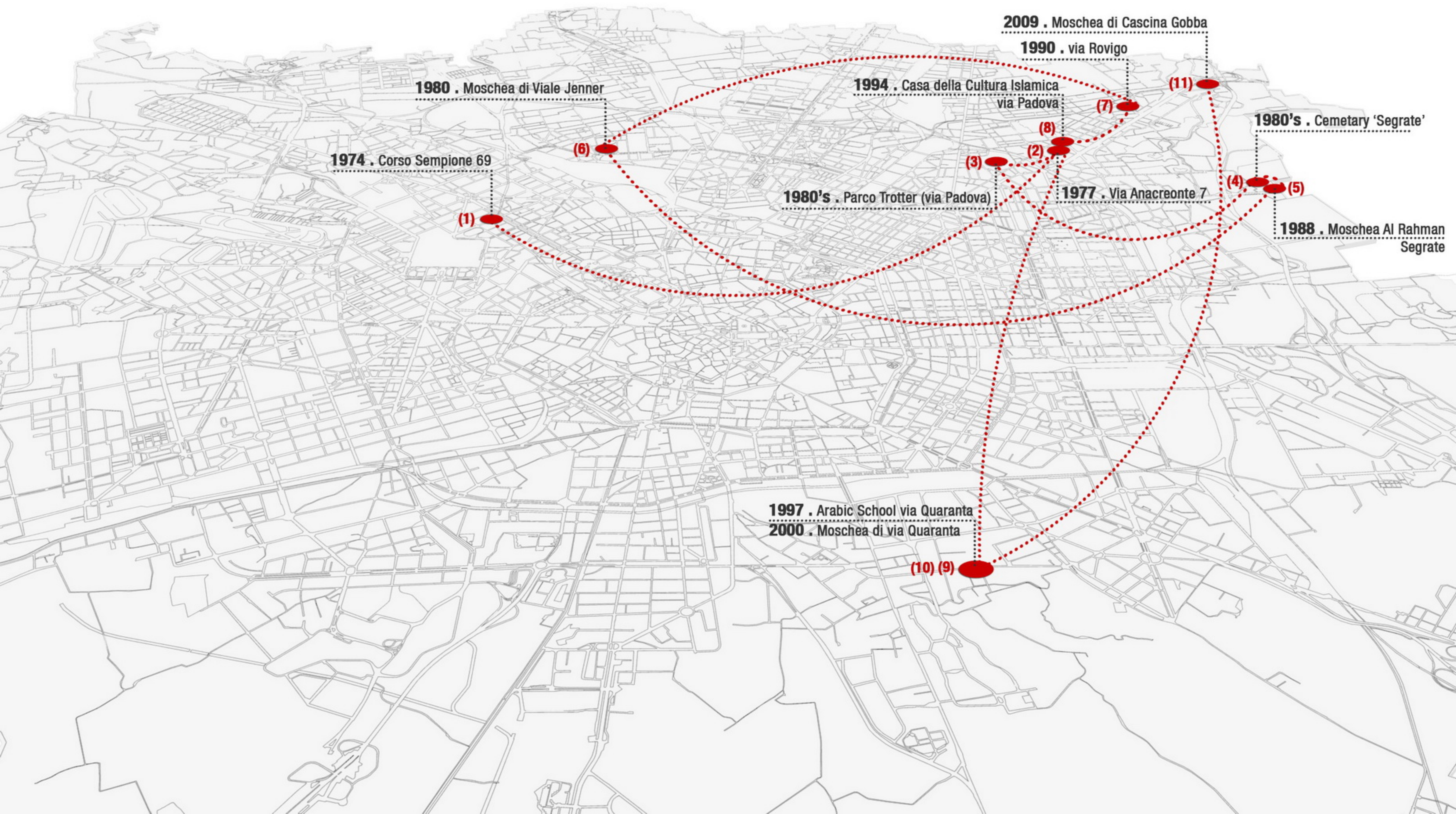
2009

Organization Split – Moschra di Cascina Gobba

A group comprising the former Imam of via Padova Abdallah Tchina, Baha Ghrewati and Maher Kabakebji decided to move to the place in Cascina Gobba, 12 years after it was being bought in 1997. The mosque in Cascina Gobba is working till now, and has the name of "Al Wakf Al Islami in Italia".

"Amrogio d'Oro" award from the comune di Milano

The current Imam of "Casa della Cultura Islamica" of via Padova, the Jordanian architect Mahmoud Asfa was awarded the Gold medal award from the municipality of Milan for his efforts in integrating the Muslim community in the Italian society.





Confraternita Musulmani Senegalesi
via Carnevali

Istituto Culturale Islamico
viale Jenner 50

Centro Culturale Islamico Turco
viale Marche 42

Casa della Cultura Islamica
via padova 144

Casa della Cultura Islamica
via padova 144

Centro Islamico di Milano e Lombardia
moschea Al Rahman Segrate

Confraternita Sufi Jerrahi Halveti
viale Piceno 18

Ahl Al Bait Comunita Shiita
via tolstoj 9

Comunita Religiosa Islamica (CO.RE.IS)
via Giuseppe Meda 9

Luogo di preghiera Sufi Sciita
via guntellino 6

Centra Islamico Dar Al Quran
via Stadera 18

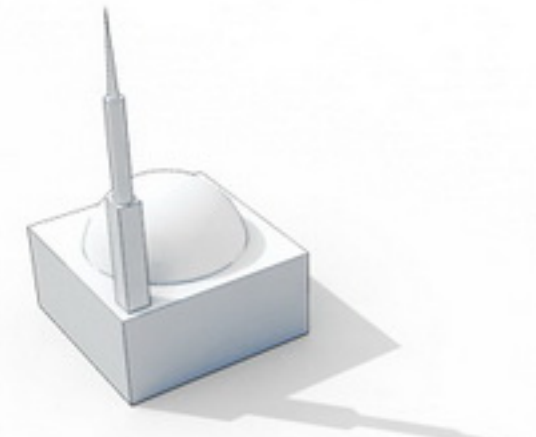
Comunita Islamica in Italia
via Quaranta 54

Centro Islamico
moschea di Cascina Gobba, via padova 366

Overview – how many mosques in milano?

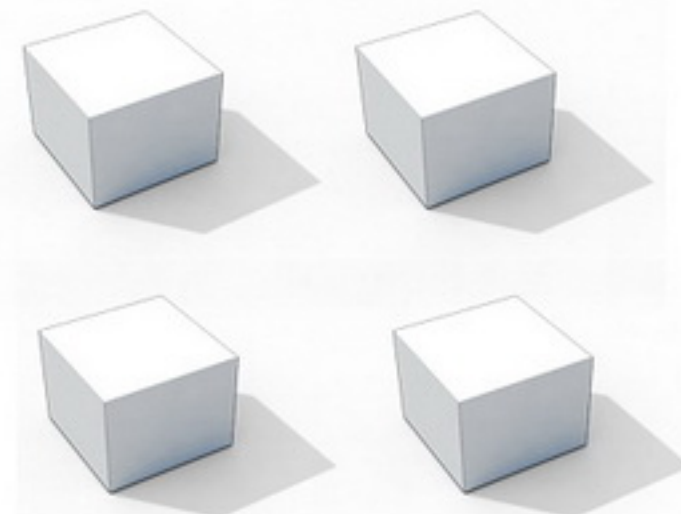
1

purpose built



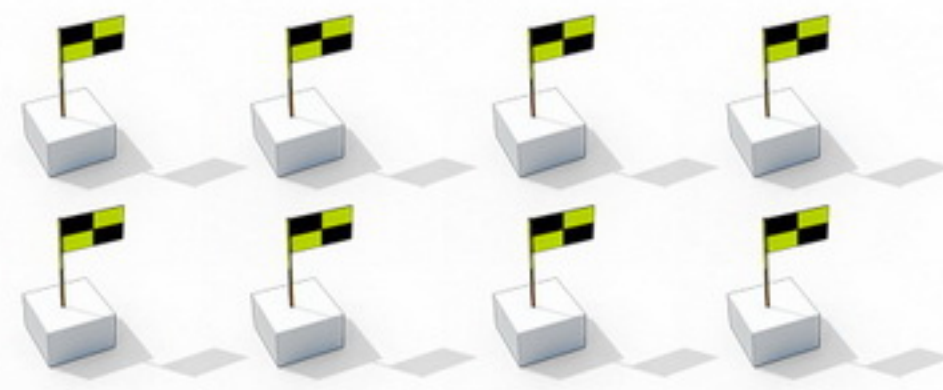
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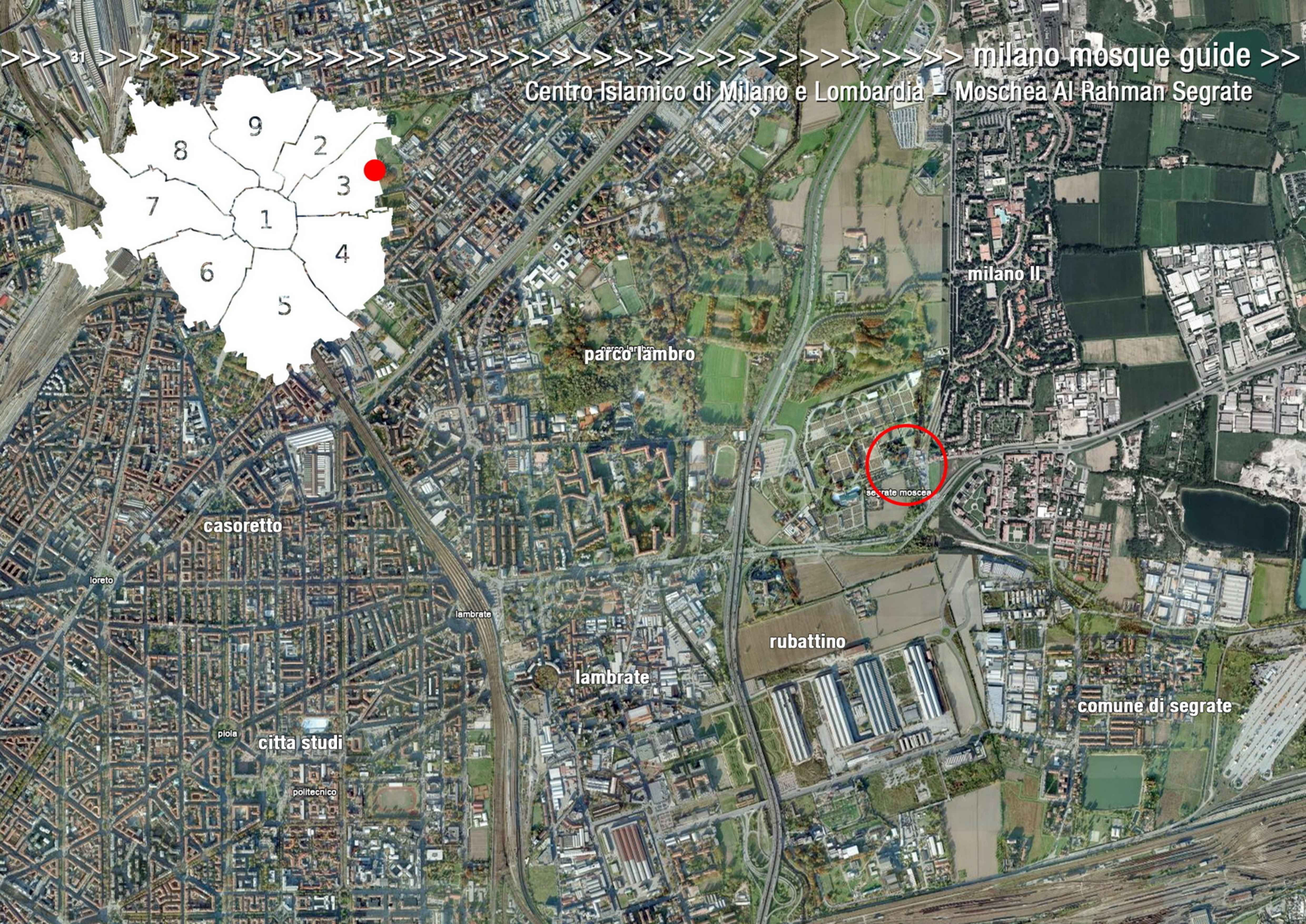
prayer halls



8

ethnic prayer halls





31

milano mosque guide >>

Centro Islamico di Milano e Lombardia - Moschea Al Rahman Segrate



casoretto

loreto

piola

citta studi

politecnico

lambrate

lambrate

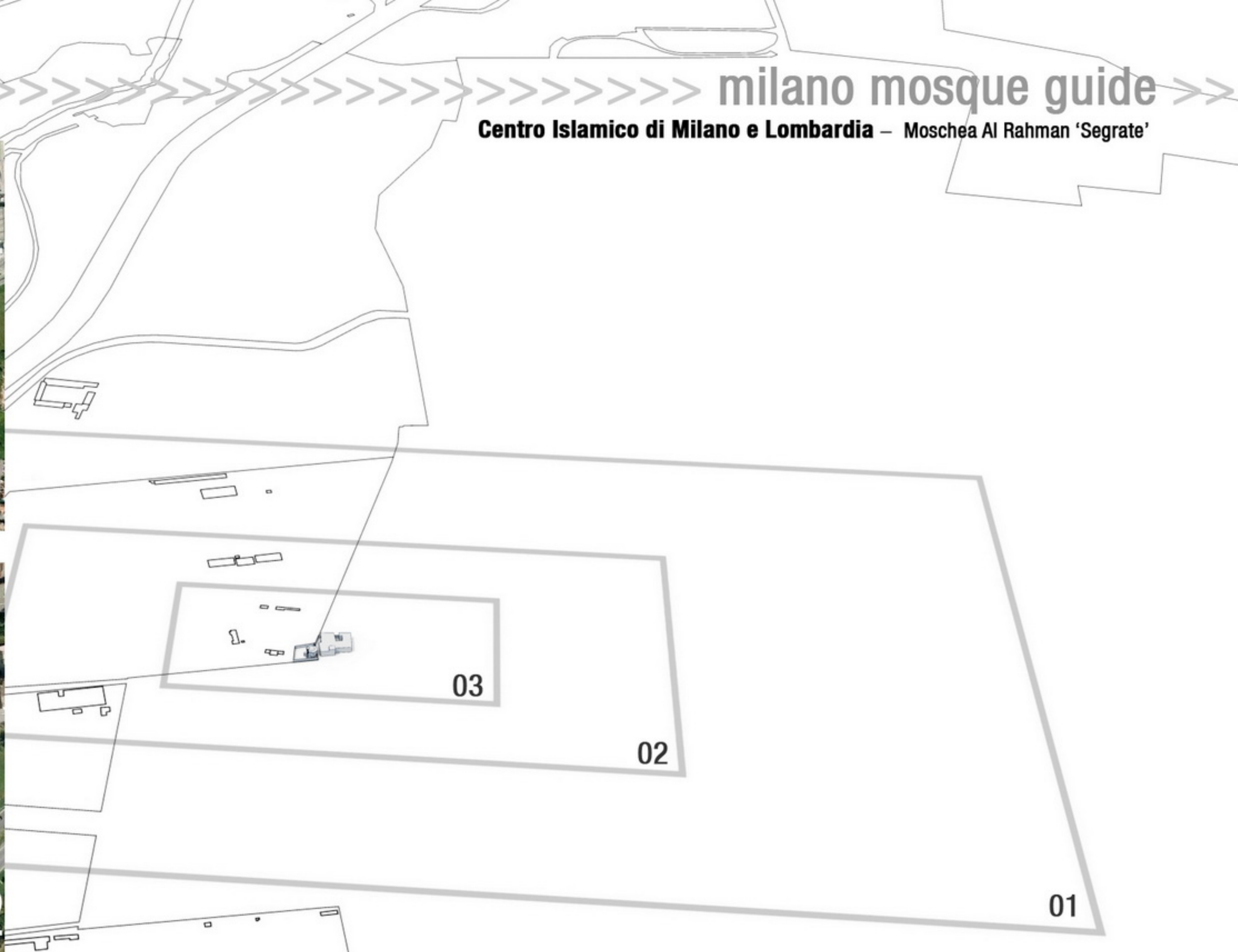
parco lambro

rubattino

milano II

comune di segrate

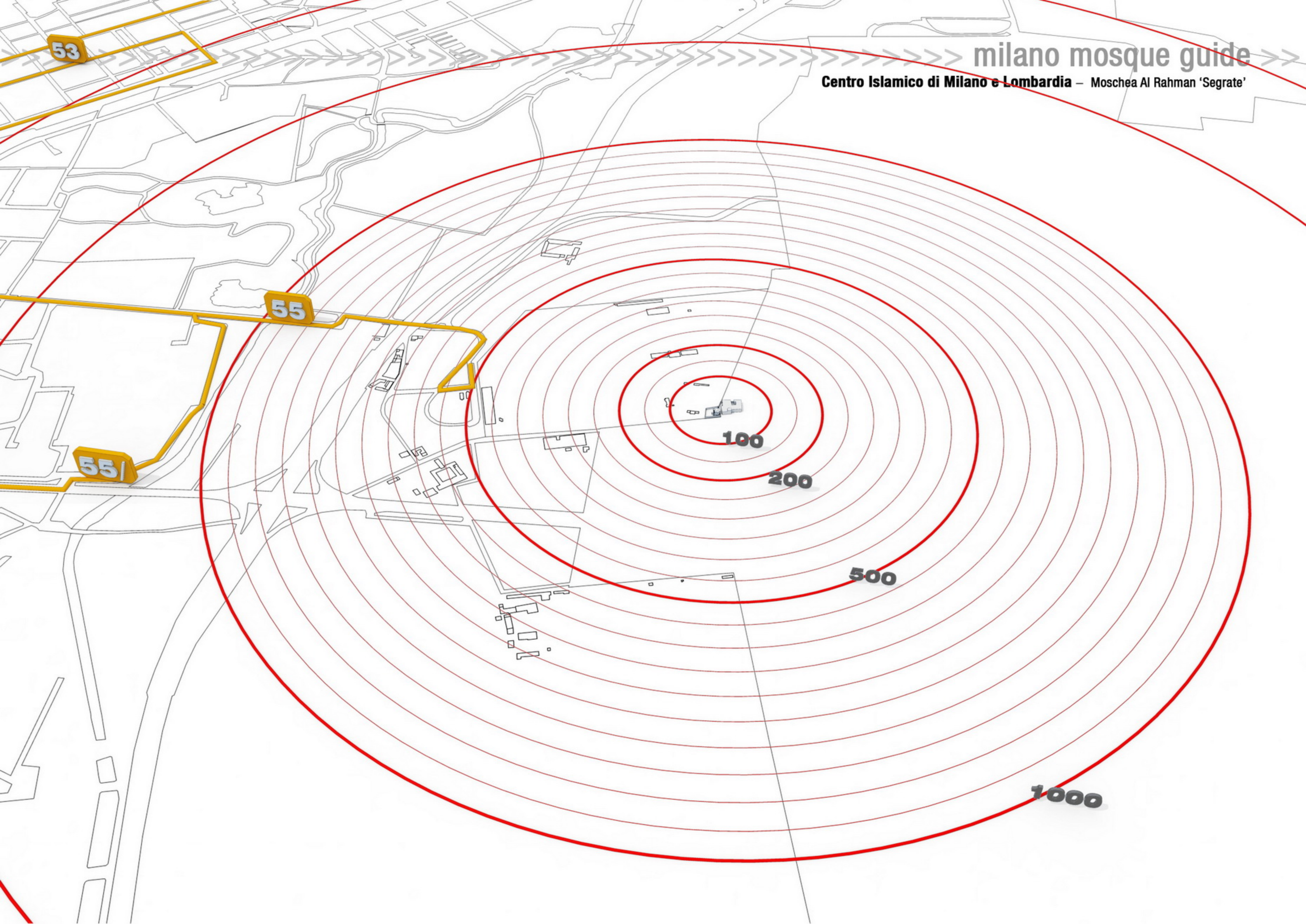
segrate moscea

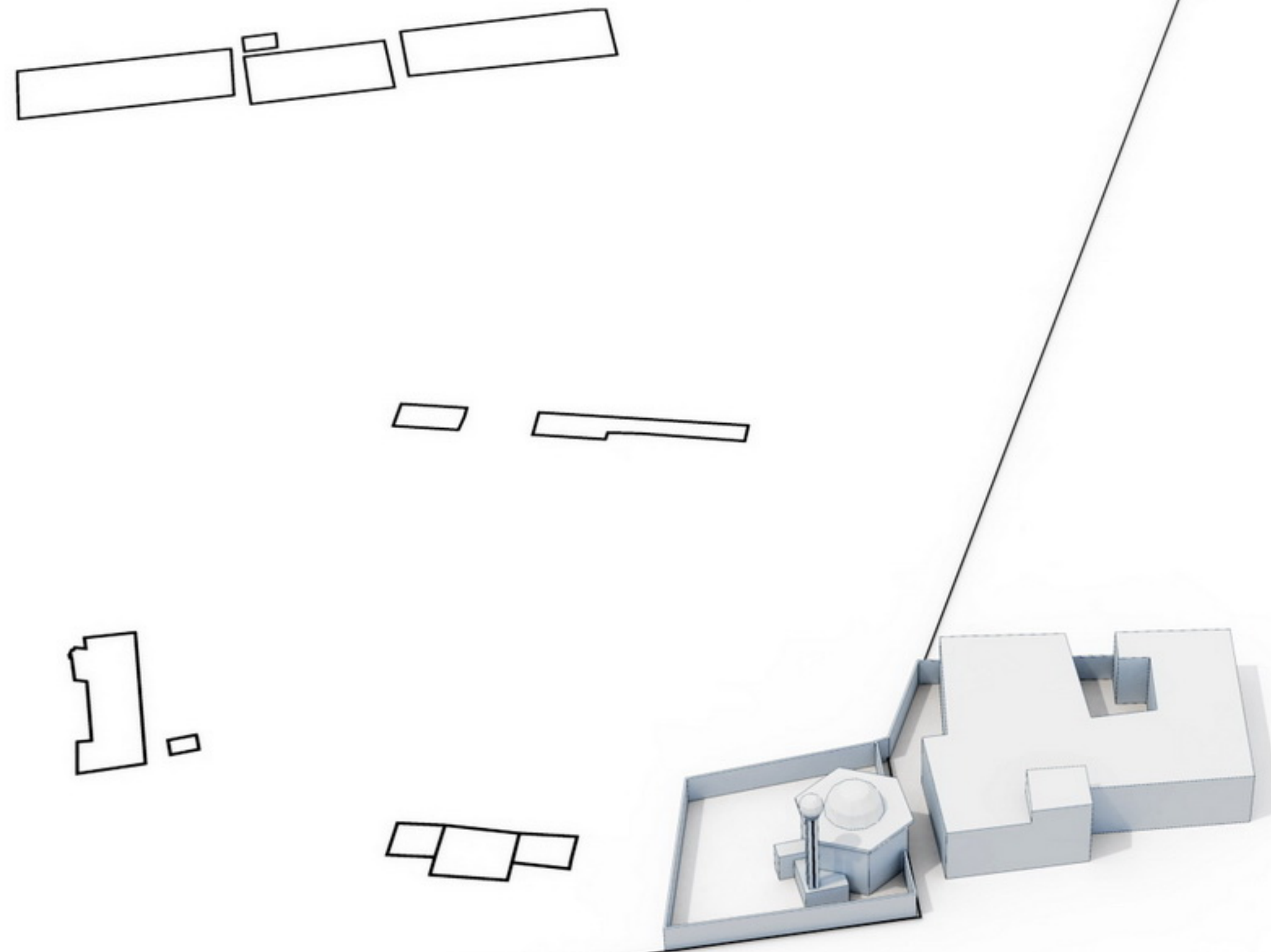


The first and only official mosque in Milano, opened in 1988 next to the Islamic cemetery which was given by the municipality to the Muslim community few years earlier.

The building is located on the outskirts of Milano, It is even considered part of Segrate municipality. It is bordered by the highway on the south, the lambrate cemetery on the west and north and by the new residential district Milano II.

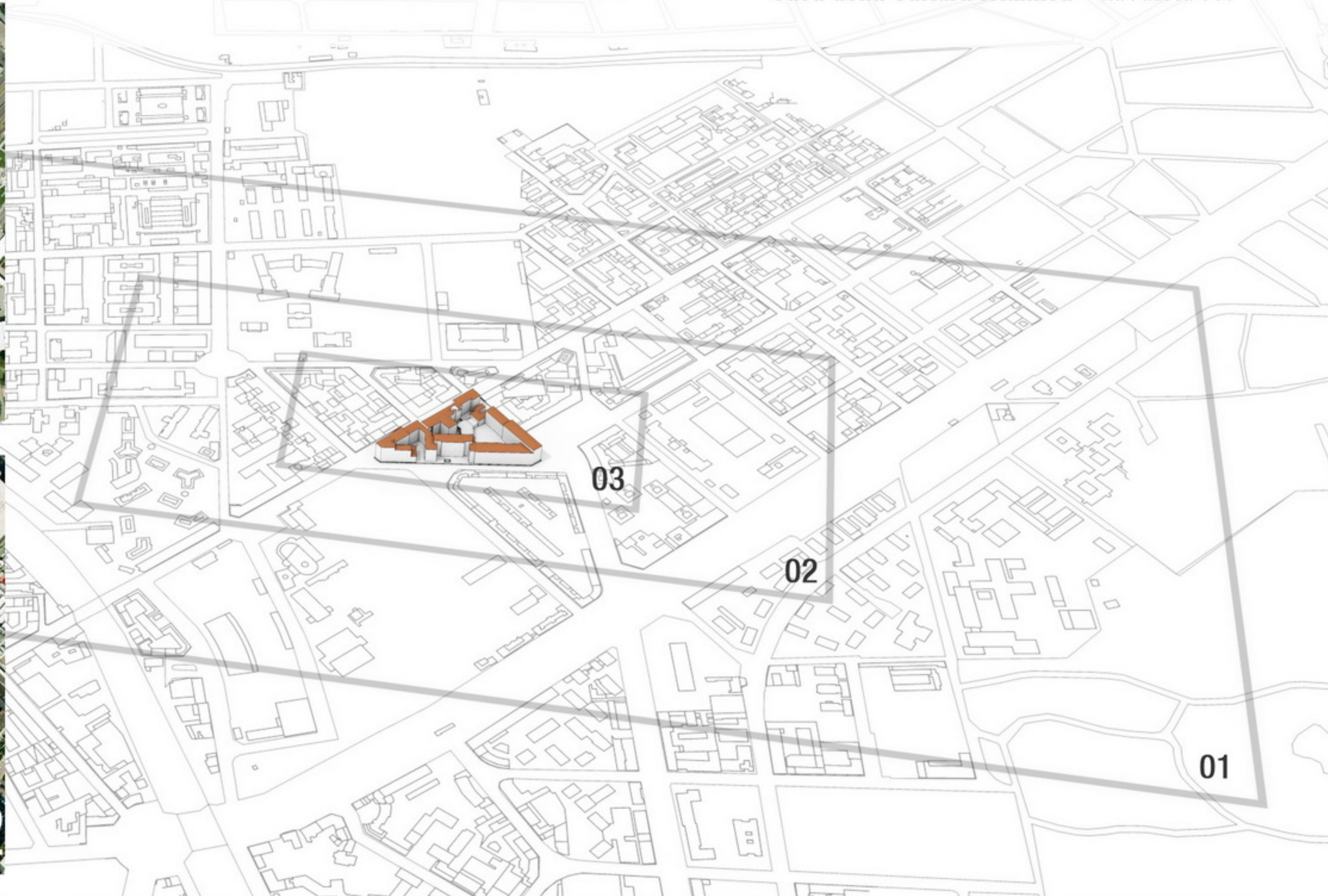
There is difficulty of arriving there without a car, because the nearest bus stop is about 500 meters away. Not only distance is the problem, but the method of arriving there, because you are to be going somewhere outside the city, so either you walk along the highway or through the cemetery where you end up usually with a closed gate.





The Center hosts various cultural and social activities, a library, a center for giving Italian and Arabic language courses, and other functions. The Center also has a cemetery on the west side.

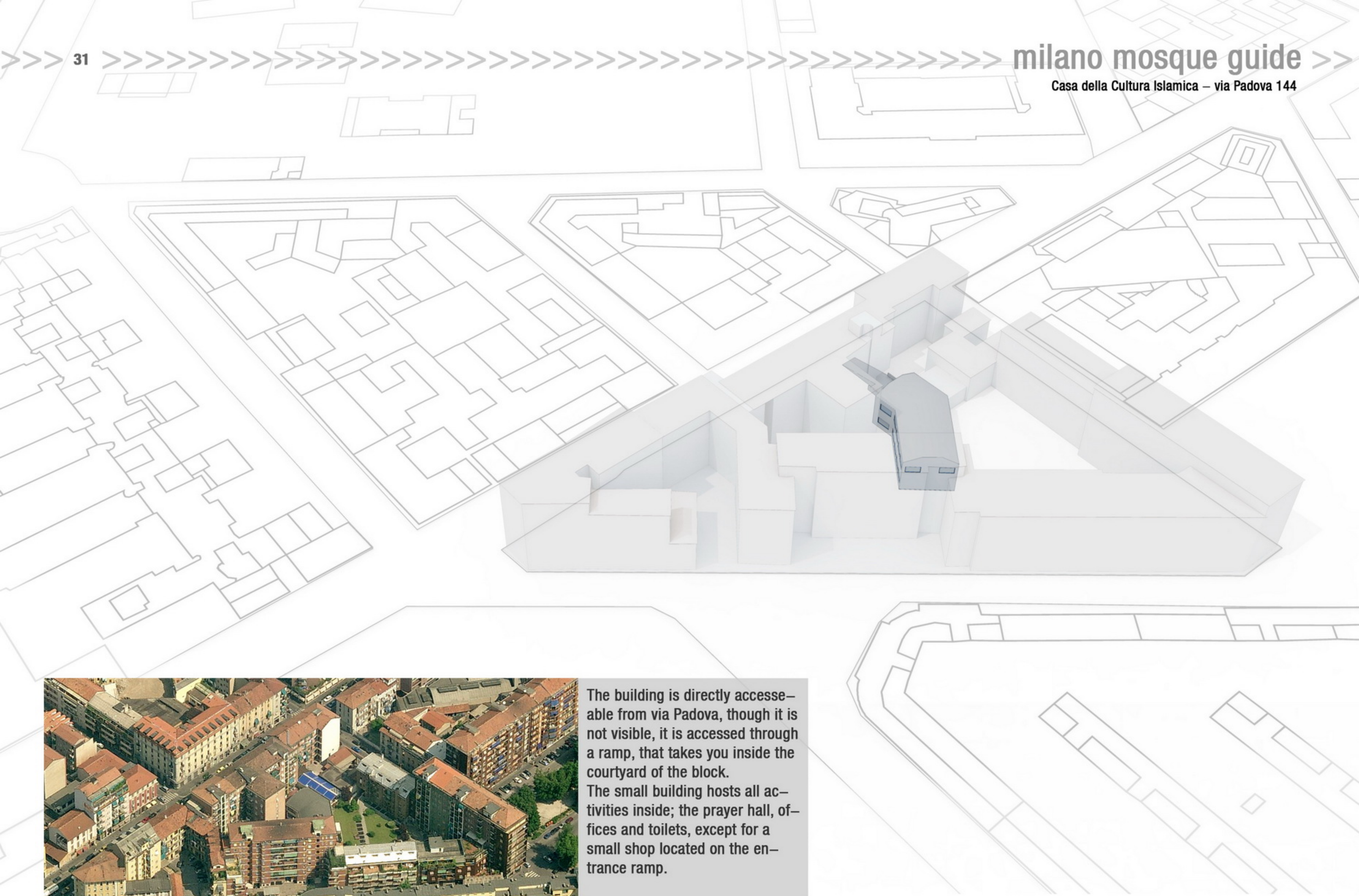
The building was first the hexagon block with a dome and a minaret, the other buildings on its east side were added later, and they currently host the main activities, such as the Friday prayer.



'Casa della Cultura Islamica' is considered to be the first 'mosque' of Milano, since it was established in the late 1970's after the aggregation point of the Muslim community was moved from the Kuwait consulate in the summer of 1977. It didn't have the same name back then, the name was given 1994 and the organization was founded by a group of students.

The organization is located in Zona 2 Milano, a zone spanning from Stazione Centrale till the north eastern border of the city at the the metro station of Cascina Gobba. The zone is characterized by a very high presence of immigrants, the area of via Padova has progressively transformed into a neighbourhood inhabited by numerous Arabs, as well as other immigrants, it was because Muslim students acted as meditors between newly Arab immigrants and apartment owners. The center constitutes a point of attraction mainly for people who come from other parts of Milan & suburbs.

The mosque is referred to as 'the garage', as it replaced a former car repair workshop, the building is located inside the courtyard of a block of apartment buildings.



The building is directly accessible from via Padova, though it is not visible, it is accessed through a ramp, that takes you inside the courtyard of the block. The small building hosts all activities inside; the prayer hall, offices and toilets, except for a small shop located on the entrance ramp.

MF: do you think Milano needs a big mosque?

MA: Milano doesn't need just one mosque, Milano needs several mosques, Milano is considered to be one of the important cities in Europe, but unfortunately there is no mosque, those places like the one where we are no are not considered mosques, like a warehouse to be converted into a mosque, or a big office space is converted into a mosque. Like other European cities there should be, like Paris, New York, Frankfurt, Washington, and all main European cities, they all have mosques. First of all the Muslim community is so big, now the number of Muslims is reaching 100,000, all with their religion, culture and history, so now the issue of building a mosque in Milano is important and vital, there is a city inside the city 'citta nella citta', the politicians and responsible, they don't agree yet, or they are just avoiding the issue, they never consider such situation, very important for the human being.

MF: they do not recognize this huge number ... or they are ignoring it ...

MA: yes, even if the number is less, 30,000 let's say, they want to pray! We as an organization, I'd like to mention what we did, we've been asking for the building of mosques for over 25 years, but all the requests and demands are always ignored by the municipality, and even the Muslim themselves don't have a strong will, now we've been communicating with the municipality for 4 years, and now the law which was issued 3 weeks ago which approved the construction of mosques, this work has been done with communicating with the municipality, among them is xxxx, I can even introduce you to him one time, I brought him here several times, I made him enter, twice, during the Friday prayer, he was shocked, he didn't know, he never knew how it is. Even us, we lake the attention, making relation with the responsible ...

MF: they are weak ...

MA: yes they are weak and even the community say more than do, showing up on TV and saying I did, but what did you do? And you could have given a bad impression as well, in general, I am not talking about someone in person, but now we made our connections, to the source of the decision makers, we brought them here twice. So Thank God after these steps, they understood the real situation, also during the Eid prayer, he realized how difficult it is, and he's to say a very good person, he's Christian and with left political orientation, and he stand aside with any person who has rights, as long as there is a community, and it contributes to the city, so they have the right to practice their religion. And he himself did the proposal, the proposal of building mosques in Milano, of course he tried to convince the council, and so I am really grateful and thankful for his work, Forza Italia, all the party, of course The Lega was against, the result was that 37 votes were pro, and 7 didn't vote, but not a single against vote, and this in my opinion, is a big big step forward for the situation of muslims in Milano, it never happened that the local municipality sit, and discuss the problems and issues of muslims.

MF: so now the community can go and propose and ask for building a mosque?

MA: yes, now if a group of people get together, and bought a piece of land and proposed building a mosque, no one can say no, but there are some conditions for building a mosque; 1) who will build the mosque, which sector, must be someone whom they know and recognize, of course they fear the issue of terrorism, extremists and fundamentalists, so they said the body that will build the mosque must be someone that we know, 2)and the funding also must be transparent, like the sources of funding must not be from suspicious sources, and this is the second condition, the third condition is that the proposed mosque must be at least 300 meters away from any other place of worship, to avoid congestion of people and tension, these are the 3 conditions that they put ...

MF: just these, there is no conditions about the architecture, the minarets for example

MA: no nothing, so for now, 25 years of asking, they met, voted and put those 3 conditions, so basically now there are no restrictions for building mosques, they must approve the sector that will project and build the mosque, transparent funding, and not close to another place of worship.

MF: of course you are here in Milano a long time now and you are more experienced with the city, do you think it is better 1 great mosque, or several scattered smaller mosques?

MA: both, there will be both, because Milano has no other choice but to make 1 symbolic mosque ...

MF: don't you think this great mosque can be something like a cultural Islamic center, because you know there is some tension nowadays of the image of the mosque, and building something that big like the one in Roma for example, don't you think it will create tension?

MA: we were thinking of a project, a mosque which is poly-functional, where there will be a public library, for students searching books, resources and information about the Muslim world, this was the project we were thinking to do, a conference center that introduces Islam and its culture, to be open for Italians, to invite them to give lectures, as they invite us now to give lectures at their centers, some place for the young, the 2nd generation, to have their place, for their activities, a place for women, a school for Arabic language, and the teaching of the holy Quran, and the Islamic culture, and a big mosque, these are ideas, but still on paper. So a big mosque they will have to build, because there is the Expo 2015, and it is a golden opportunity for Muslims living here, it will be a shame that 2015 comes and there is still no appropriate mosque in the city, and they know that, but they have a problem, who builds it, who runs it, who will be the administration, this is the 1st problem, the second problem is to make one big mosque, or several mosques, they are also confused about that, so I expect and predict, that there will be a big mosque, and also several smaller mosques, so it'll be good inshallah,

because in my opinion 1 mosque will not solve the problem of Muslims

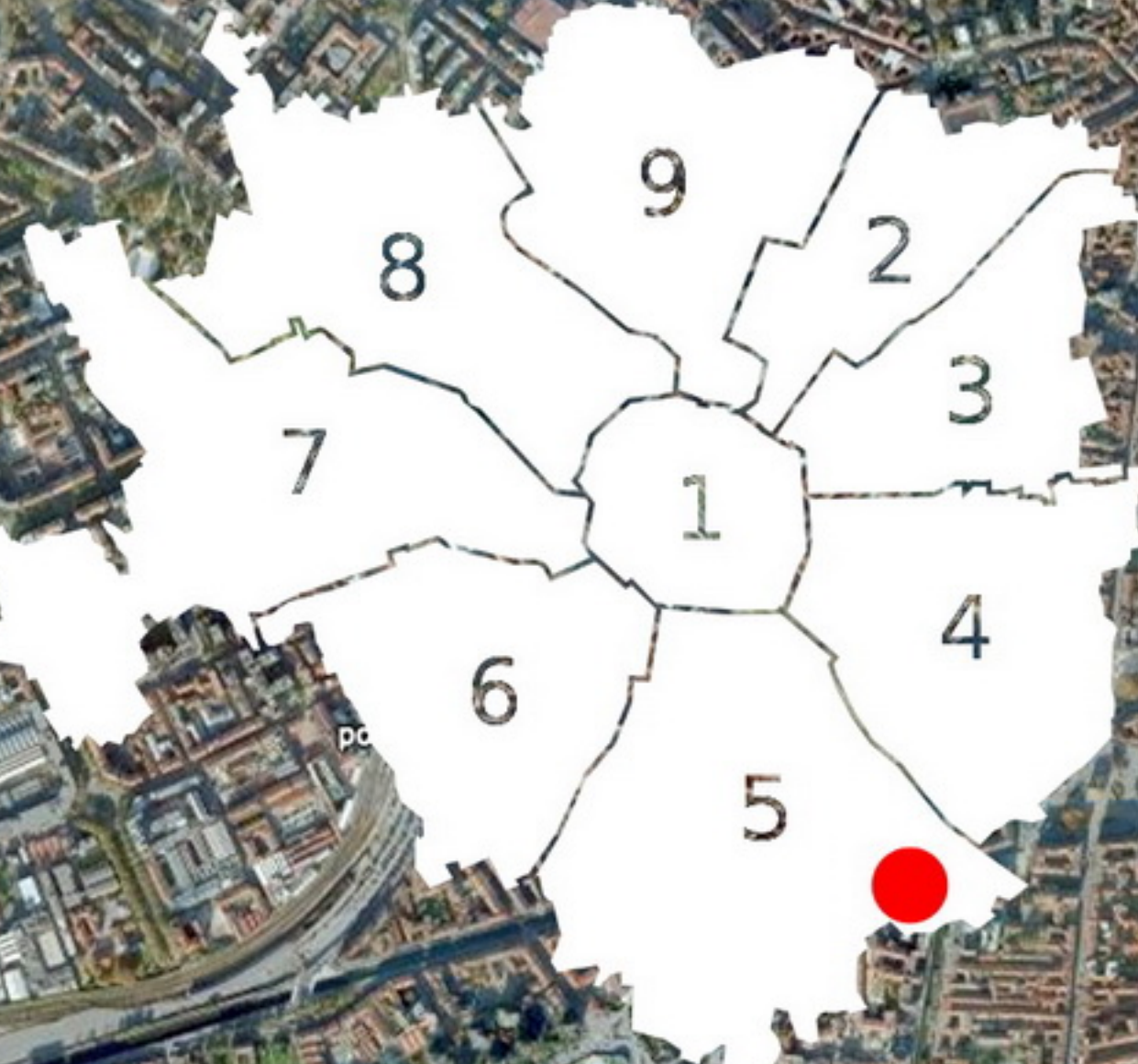
...

MF: yes I agree ...

MA: it will not be solved, because ok you build one mosque, and there are 100,000 Muslims, you know how many is 100,000, it's like a city! For example there even Arabic cities of population around 100,000 and has like 30 or 40 mosques. So 1 mosque will not be the solution, whenever there is a grouping of Muslims there will be the opportunity to build a mosque, and yes the 4th condition: 4) is that it should accommodate 500 persons ...

MF: as a minimum?

MA: no as a maximum, [interrupted by someone wanting to take something from the office] ... excuse us, the space is really small ... so yes for the Expo, it's very important, the plan of regulations of the city, there should be spaces allocated for mosques.... I'll give you a copy of the project that we were intending to do, and I'll be here if you needed any kind of help!



torre velasca
policlinico

lodi

morivione

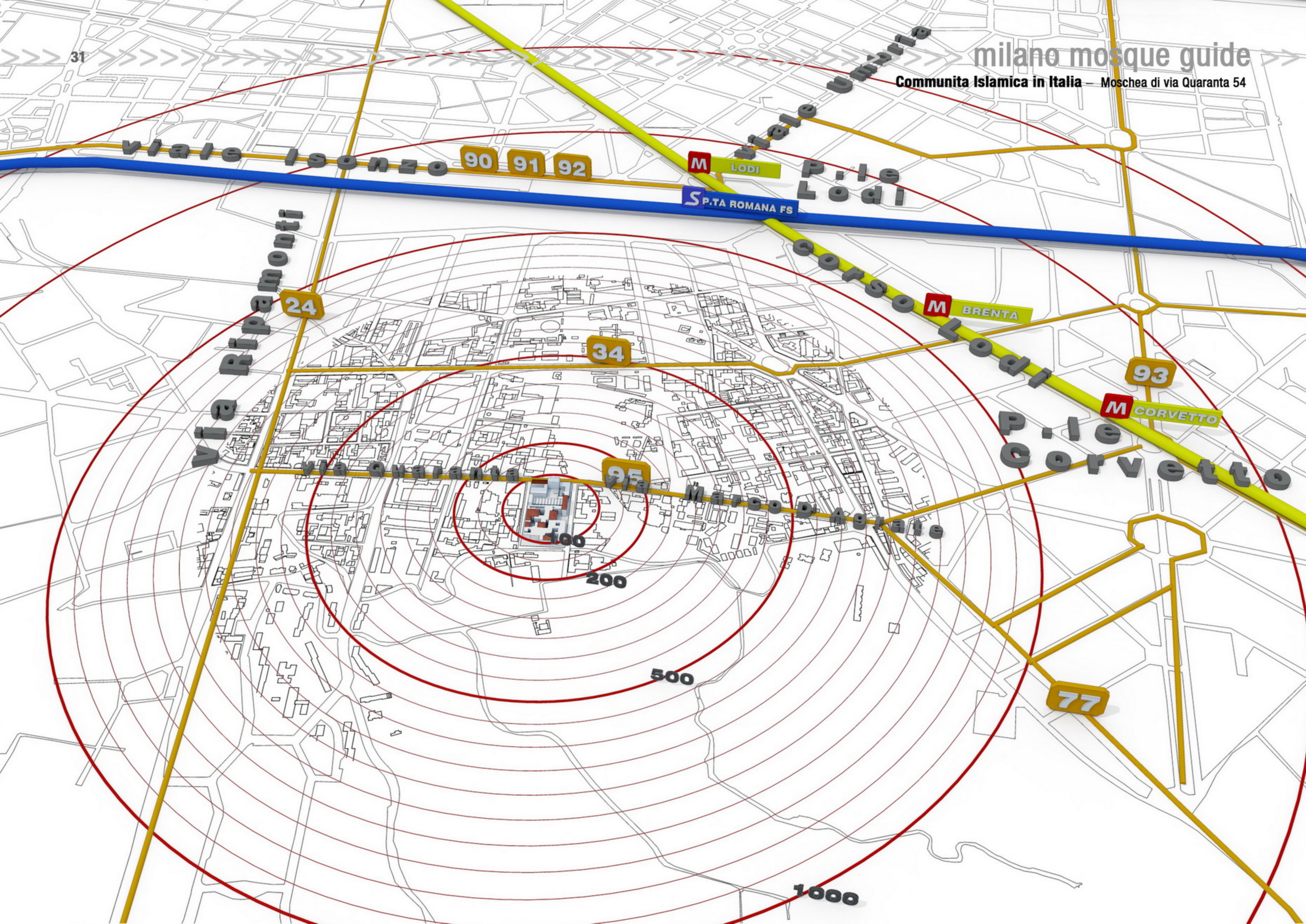
scalo romano

castagnedo



nodeo





31

Viale Isonzo 90 91 92

M Lodi
S.P.TA ROMANA FS

Via Ripanonti 24

34

M Brenta

93

M Corvetto

Via Quaranta 95

Viale Corvetto

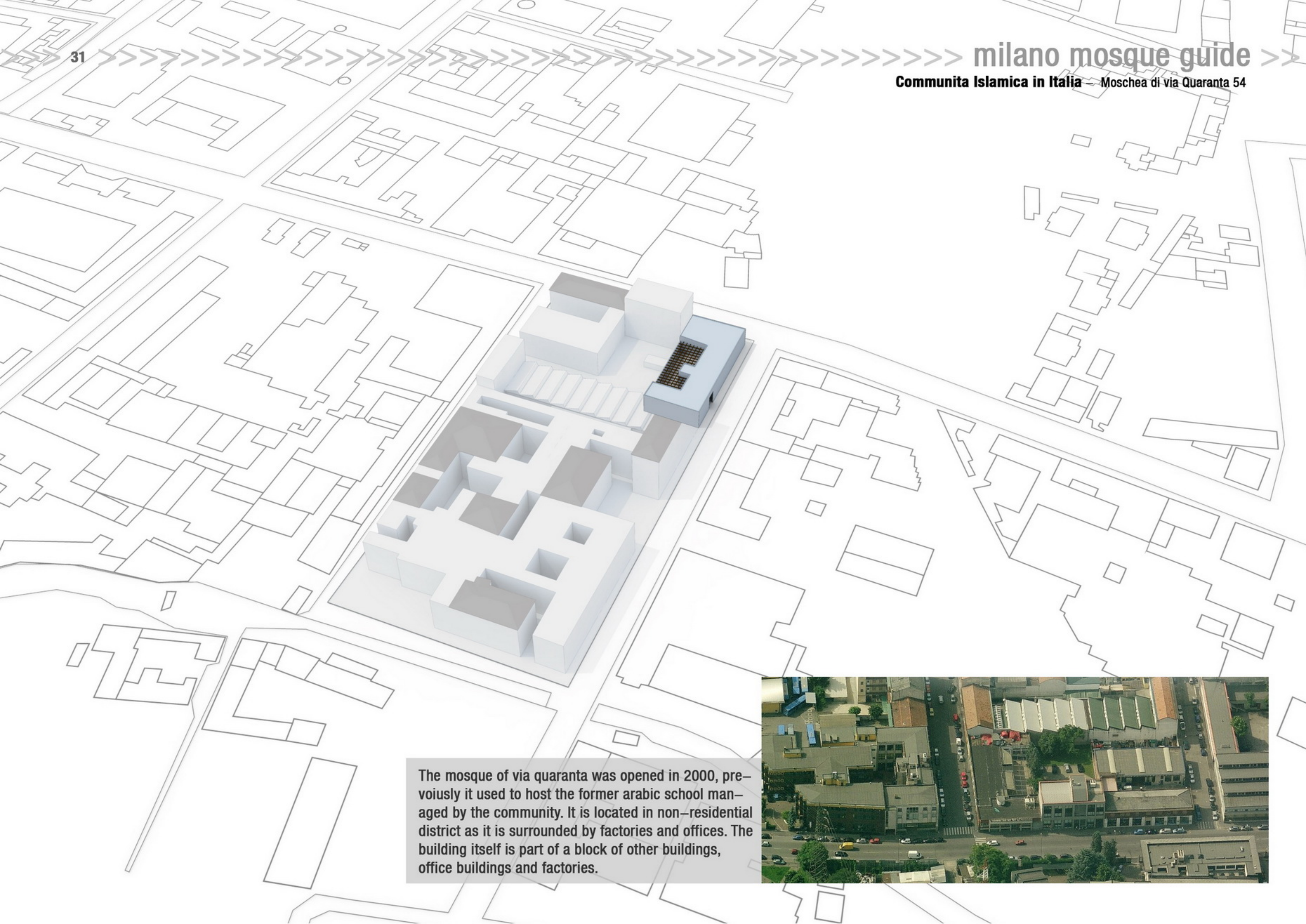
100

200

500

77

1000



The mosque of via quaranta was opened in 2000, previously it used to host the former arabic school managed by the community. It is located in non-residential district as it is surrounded by factories and offices. The building itself is part of a block of other buildings, office buildings and factories.



AS: who sent you to me?

MF: noone, i came by myself

AS: but how do you know the name?

MF: I know the people in via padova, so they told me your name, we can sit a little

AS: ah ok, yes we can sit but we can't provide you with any help, that's what i mean

MF: (laughing) no no

AS: because above all, this is not a mosque ...

MF: yes I know and that's the problem ...

AS: and there are a lot of your colleagues who are doing researches, but in something else, something else other than architecture, and by that I mean that we want to be left alone, you know what I mean? Because you know that it has been decided by the ministry of internal affairs to close the school that was working here, a school for 500 students was closed, by him personally, we accepted but in the end we asked help from the council and alhamdulillah and the still exists but transferred to another place, of course not with the same number as it was here before, so to tell you ... even they themselves they advise us to stay out of the spot lights, we are against press and media and so on ...

MF: and I am not press or media or anything, I am a brother!

AS: yes yes i know, ok then ask me then, what kind of information you are looking for?

MF: I am here in Milano for more than 2 years now, I go to Friday prayers, and I observe the conditions of muslims and their mosques in the city and I find that there's a problem, don't you see that there is a problem here in Milano? Like I am trying to understand if Milano needs more mosques ...

AS: yes of course it needs

MF: yes and that's why I am doing my research, to understand the number of muslims in relation to the spaces available for them

AS: for the number of muslims, a mosque in every street will be just enough! And tell you something about that issue, which is not by the way a very recent issue, it has been discussed since a very long time, here what is the problem of mosques, is that you are in a neighborhood, and the first problem is the congestion and overcrowding of people and cars, because if the officials are to give you a license for such kind of place like a mosque, they require the presence of a parking place, if the mosque accommodates 500 persons, then there should be a car parking for 500 cars, or at least 70% of the number of people, coming to the mosque by their cars, here in the area it's all companies and offices, you can come with your car at anytime with ease on a day like today (Saturday) or tomorrow, but if you come during the week it's always full, there's not even one parking place, you keep going back and forth searching for a place, unless we park in front of the gate here, which

is not allowed. So it's a primary issue for any mosque, because for any mosque not just 500 persons come to the prayer, much much more than that, specially on Fridays, the Friday prayer is the biggest problem in terms of numbers, but on normal days the number is not so huge, people pray quietly as you did and it's fine. Another issue is the going out after the Friday prayer, because from a relatively small place like this one, it's not a problem when 100 persons go out at the same time, it's a problem when they are 1000 ...

MF: yes I come here Fridays and I see how it is ...

AS: ... exactly, you see how the mass of people is??? So, if you look at the overall mosques of Milano, you find one on the other side of the city, one in the far north and one in Segrate, very far from each other, and they are small in number, so if there is in every street, you may find the idea bizarre or strange, but if we think about it, let's not say street, let's talk about zones and community, if there is a mosque for every concentration, even for 100 persons, it'll solve a lot of problems, first of all because it won't need a parking space, due to the small number and due to the fact that it's nearby, second there will be no such masses of people going out and stopping traffic and transportation, even though we made some sort of agreement with the ATM, we gave them our busy schedules and timing and they helpfully managed to increase the number of buses running in those hours, they understood the situation in a practical way, but still it's not enough, people are too many! We also try to let people go out and leave the area of the mosque (after the prayer) as quickly as possible, because if they started to hang out, it's trouble! One time they stopped for a while after the prayer, both people and cars, and everything just stopped, harming us and harming the neighborhood. So in every quarter or wherever there is a muslim concentration, if there is a small prayer hall for 100 – 200 persons, it'll be just great!

MF: and what do you think of a big mosque?

AS: well, i don't think there shouldn't be, of course there should be, but if you ask me to go to the central mosque, I have to go by car, I'll cause traffic, I'll pollute the air, but if the mosque is nearby, I won't be needing the car, I'll just walk to the mosque. Do you get the point? So it's a solution if you think about it, and I recommend that you focus on that aspect in your research, because the point is, Muslims will pray in any conditions! And they know that, the government is democratic and secular, they have no problems or issues towards muslims or islam, they won't stop anyone from practicing his own religion and praying as long as he's not harming anybody else. And after all it's a shame that a big country like Italy and a big city like Milano with all this number of muslims to be without a big mosque, and they'll do it insha'allah because of the Expo of 2015, so they are proposing this now, a big city with no mosque is a shame, for the government before it is for us. It should have both cultural and social aspects, social problems are very important, and such kind of

place can help solving many many problems, more than you can imagine, ethical aspect as well, manners and teaching immigrants how to behave with the natives, the people of this country, sports also, is very important, also it helps making connections with Italian institutes, to organize mutual activities like language teaching and so on, such kind of place can act as a main big and important platform for all the mentioned aspects, and of course the spiritual part, which is the main thing, which directs and orients us to all this. Also we think of something and we hope we can manage to do it, we think of reaching out for bad groups among immigrants, because after all there is the good and the bad in everything, and we can't deny that there are so many bad individuals in the community, our aim is to reach out for these persons, and try in a way to guide them to good behavior and attitude, it's difficult but we hope and we'll try to prepare ourselves as much as we can. We need support to do this, especially actors; everyone here as you know is busy and has no time for anything. So let's see.

MF: yes like the case of via Jenner, when people prayed on the sidewalk ...

AS: exactly! They prayed in the street, which is absolutely wrong, and it's something which hurt us all, we never wished that a mosque would be banned from doing the Friday prayer.

MF: and other than the spiritual practice and the praying space of the mosque, what kind of cultural or social activities a mosque in Milano needs?

AS: I'll tell you, there are many kinds of activities a mosque can offer, and above all activities for children, children are very important, tell me how long have you been here in Milano?

MF: about two years and a half

AS: here there are generations now, second or third generations, here around 80,000 muslims sending their children to the Italian schools, what happens is that they stop speaking Arabic or they can't, what we organize here is Arabic lessons for children, in order to know their language, their original language, to know where they come from and so on, here the educational system is just fine and it's even better than the one in our country (Egypt), but the problem is that they don't teach our children our culture and our traditions, so the school here tries to fill that gap [shouting after being interrupted after seeing someone going out a mosque with a cup of tea, asking him not to go out with any kind of drinks or food because the place is not authorized to make drinks or food, and tea is just for guests and people working in the mosque] ... some people photograph and send it to newspapers and they send complains, would you like to have a cup of tea?

MF: yes thank you

AS: so this language issue is important, and it has benefits not only for the muslim children but also to the country, to Italy, because it's an extra

language, isn't it? It's important for young people to know not just one language, but two and three, you will become an engineer one day right? You might be asked one day to do a project with an arab country or so on, it's possible right? So it's an advantage, the second thing is that we tell people about our religion, which urges people to do and behave right and forbid from doing the wrong, we tell people not to steal, not to rob, to take care of your neighbor, a muslim or a non muslim neighbor, good manners we talk about, so what we do is that we tell the natives here about our culture, about how a true good muslim should behave, there are so many misunderstood concepts, people bring up issues from the old times, times of war and fighting of nations, and they try to put it as a normal application or way of life of muslims, but no, it's not true, above all our religion urges us to smile to other people as a good deed, it's for us and for others, we should take care of our neighbours and our friends, the non muslims before the muslims. Another thing we do is that we give Italian courses to new immigrants or those who have bad knowledge of Italian. We also solve problems like employment; we try to be the middle man between business owners and those who are unemployed. We also give extra courses for students who want to take the exams of the original country to get a certificate from there. So many things we do, also for Italians we are about to start a new activity, we are preparing for it which is Arabic lessons for Italians. Computer courses we did and we are going to repeat the courses again insha'allah.

MF: the mosque here I can tell from what I hear, it has a very good reputation among Italians, many people told me about the activities you do and they are very happy about it.

AS: that's good to hear, who told you?

MF: silvia orazzi if you know

AS: yes silvia I know her, she came here once with her partner

MF: also I am interested to know about the spaces of the existing mosques and areas and so on ...

AS: yes here in the upper floor we have classrooms, they are closed now but as you know on Fridays every space is opened for people because they are too many, men and women.

MF: something that you would like to do but you find difficulties or you can't

AS: [laughing] so many things, like not paying the rent once! The rent here is very expensive, teachers of Italian language for example, of Arabic origins, so that they teach arab immigrants Italian.

MF: when was this mosque opened?

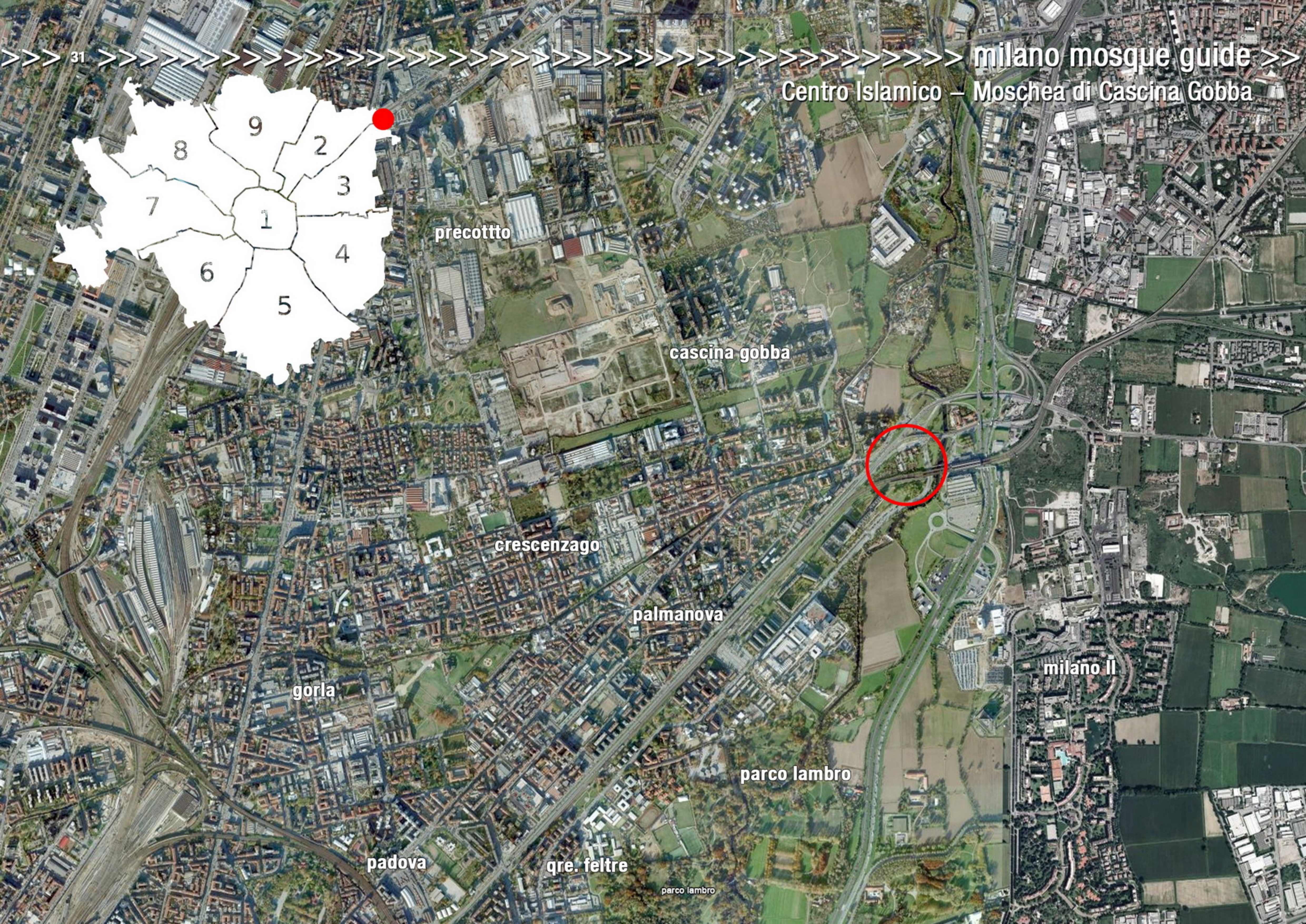
AS: the year 2000, February 2000. Since then we try to keep things in order and to respect the neighbors, we must respect where we are and who is living around us, and by that we respect ourselves as well, because our religion obligates us to respect the street manners, not to hang out not to cause chaos and congestion, not to look at women and

annoy them, so here we try to make a public space away from the street, with limit of course, above all it's a mosque and a learning place, people here are welcome to sit, read and discuss about knowledge and religion, other than that we don't welcome. So this has been our strategy since we opened.

MF: thank you for your time and for the information you gave

AS: anytime, and pass by if you forget something or if you want to review anything you do

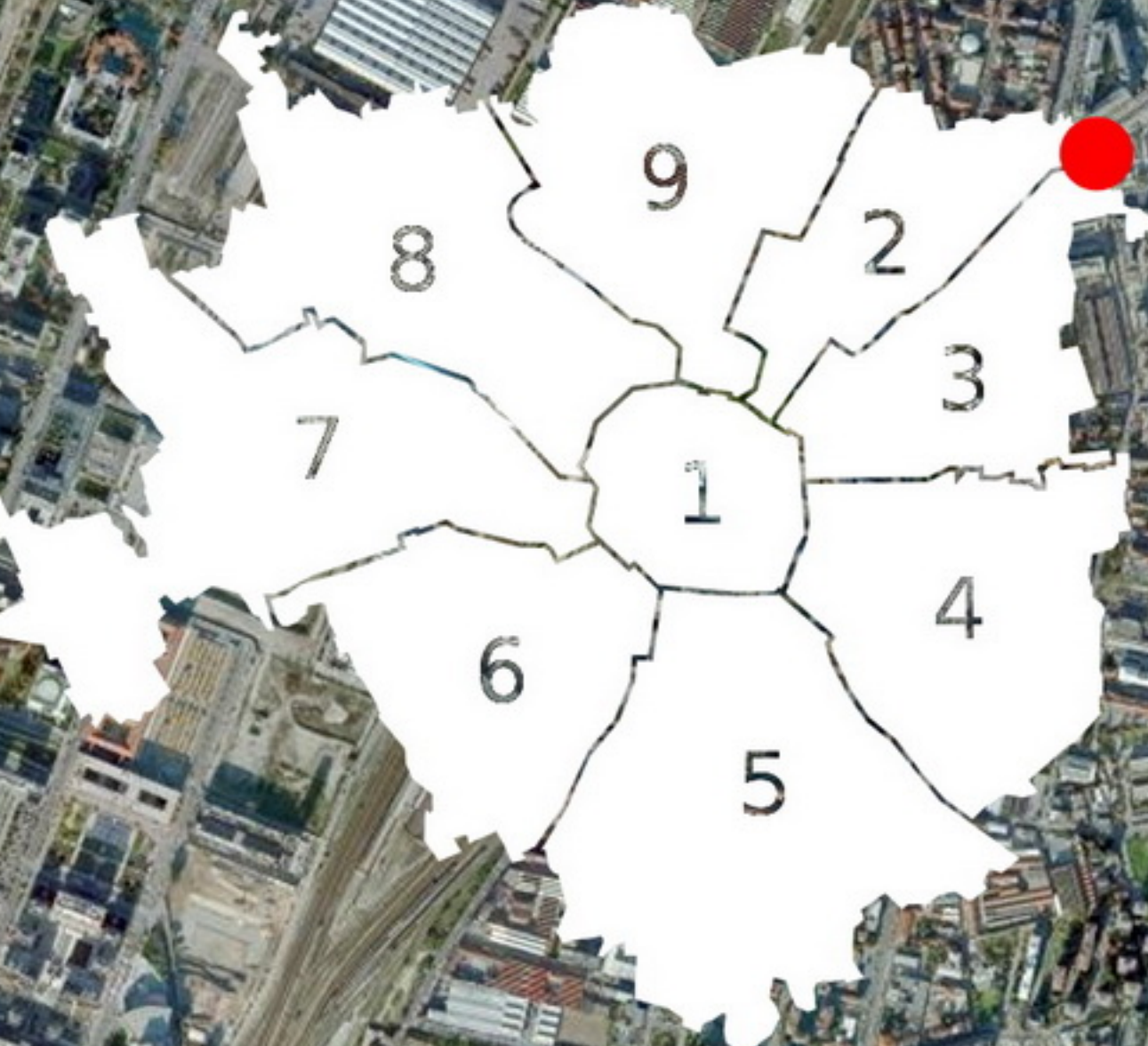
MF: I will, thanks again.



31

milano mosque guide

Centro Islamico - Moschea di Cascina Gobba



precotto

cascina gobba

crescenzago

palmanova

gorla

padova

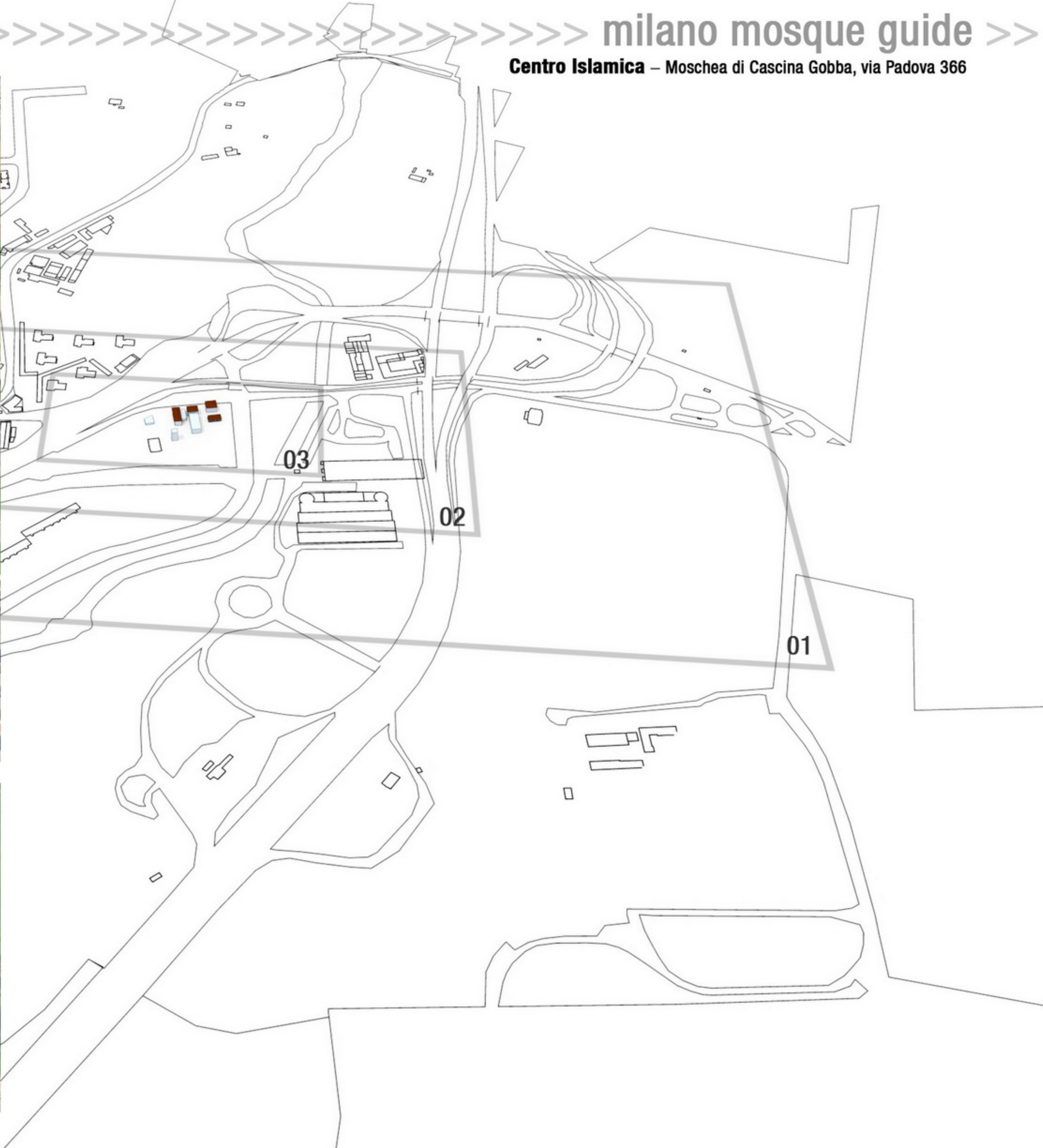
gre. feltre

parco lambro

parco lambro

milano il

Centro Islamica – Moschea di Cascina Gobba, via Padova 366



Opened in 2009, it is considered the most recent established mosque in milano, the building was bought 12 years earlier though it wasn't used until 2009 due to problems of gaining license, as it was also supposed to host a newly built building, to host the organization based in via padova 144. Then a split happened within the community and a group of the directors of the other organization decided to open the building and use it as mosque.



Women Entrance

Main Entrance

Toilets

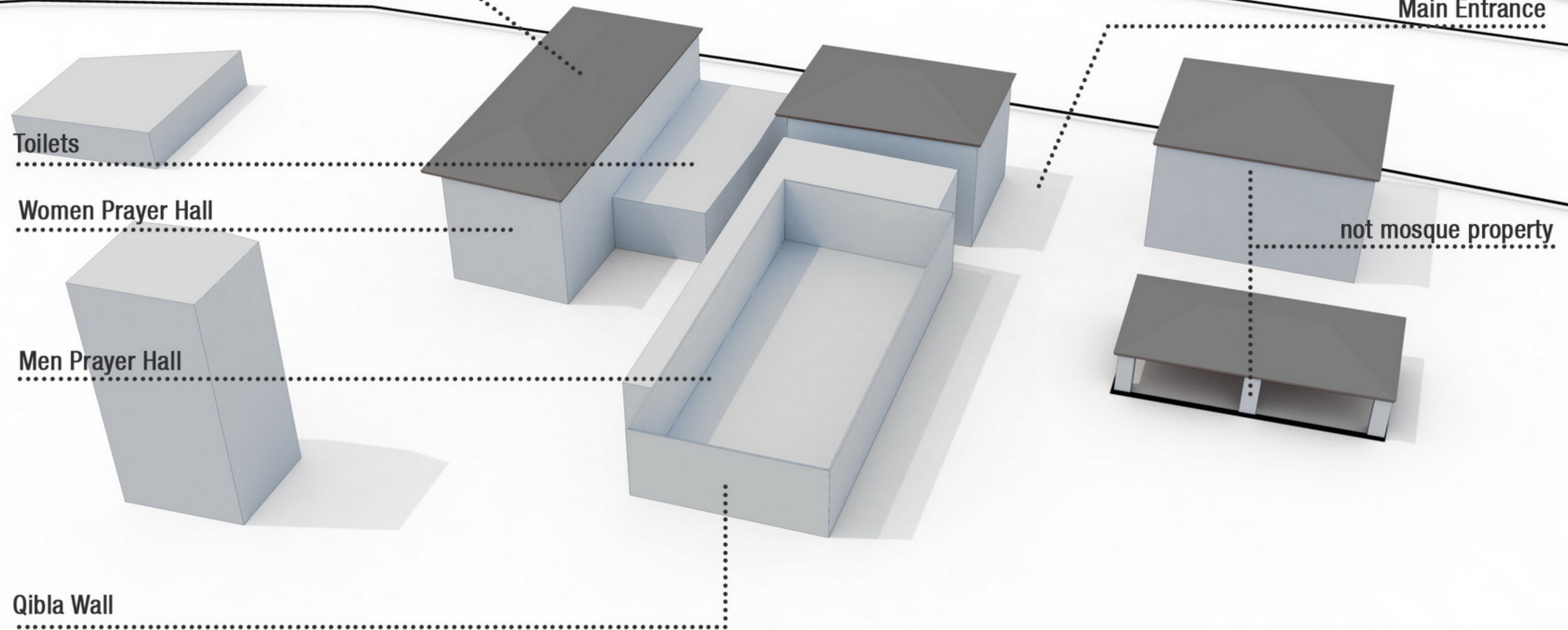
Women Prayer Hall

Men Prayer Hall

Qibla Wall

not mosque property

total area of the space = 700 m² | total praying Area = 592 m² | max capacity = 600 person



Location of Mosques with respect to immigrant population

Percentage of total population

25-100%

15-25%



Location of Mosques with respect to immigrant population – Zones and Muslim Immigrant* Population

*It is important to note that Population from mentioned countries are not necessarily all of Muslim religion, thier selection is based on the fact that the country of origin has a Muslim population majority of more than 80%



Zone 9 : all immigrants: 28,330

	4,546		340
	878		651
	860		264

Zone 2 : all immigrants: 28,468

	3,638		655
	688		1,008

Zone 8 : all immigrants: 16,503

	2,336		885
	530		344

Zone 3 : all immigrants: 16,547

	1,522		440
	472		

Zone 7 : all immigrants: 21,812

	3,250		1,246
	412		

Zone 4 : all immigrants: 20,690

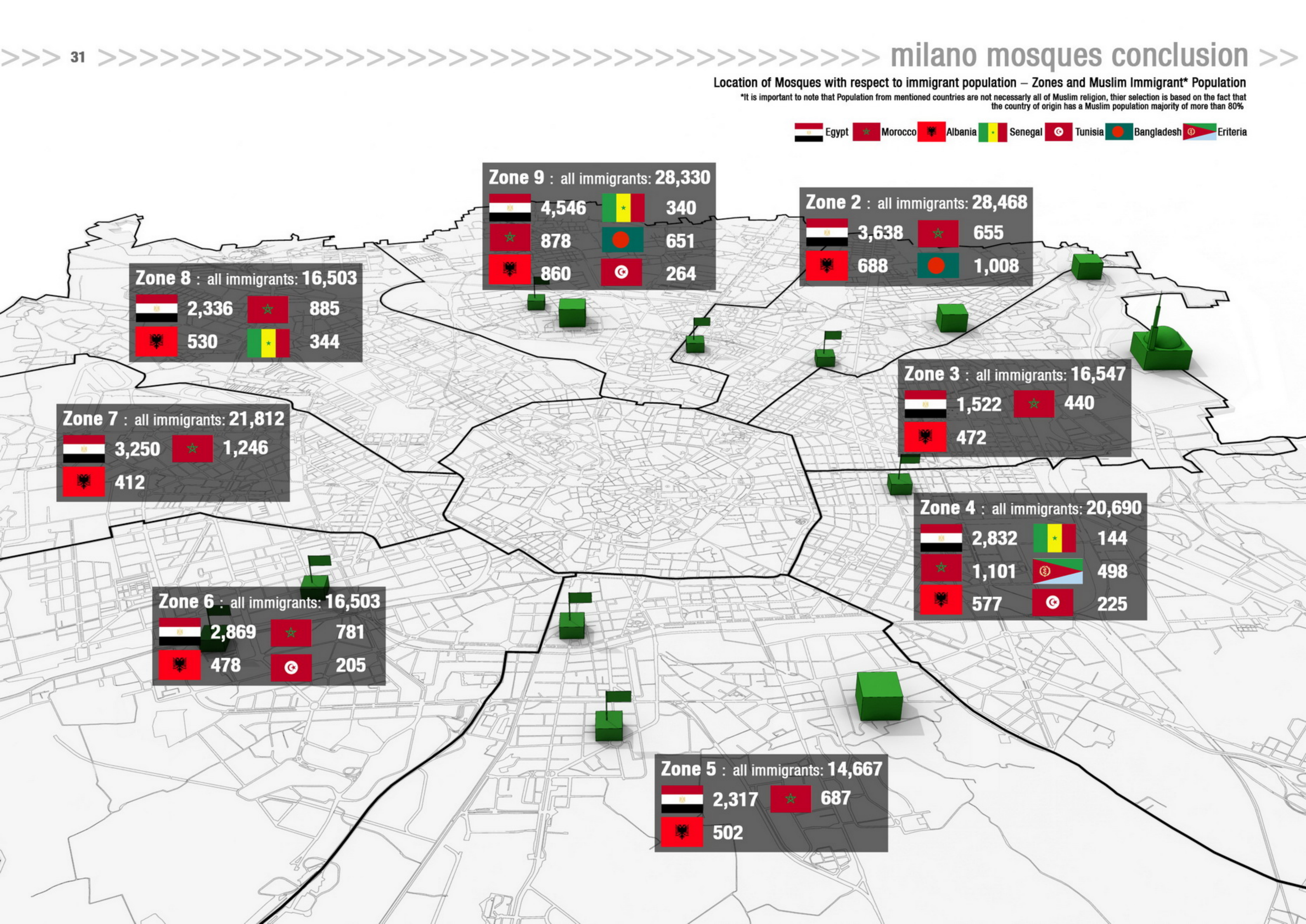
	2,832		144
	1,101		498
	577		225

Zone 6 : all immigrants: 16,503

	2,869		781
	478		205

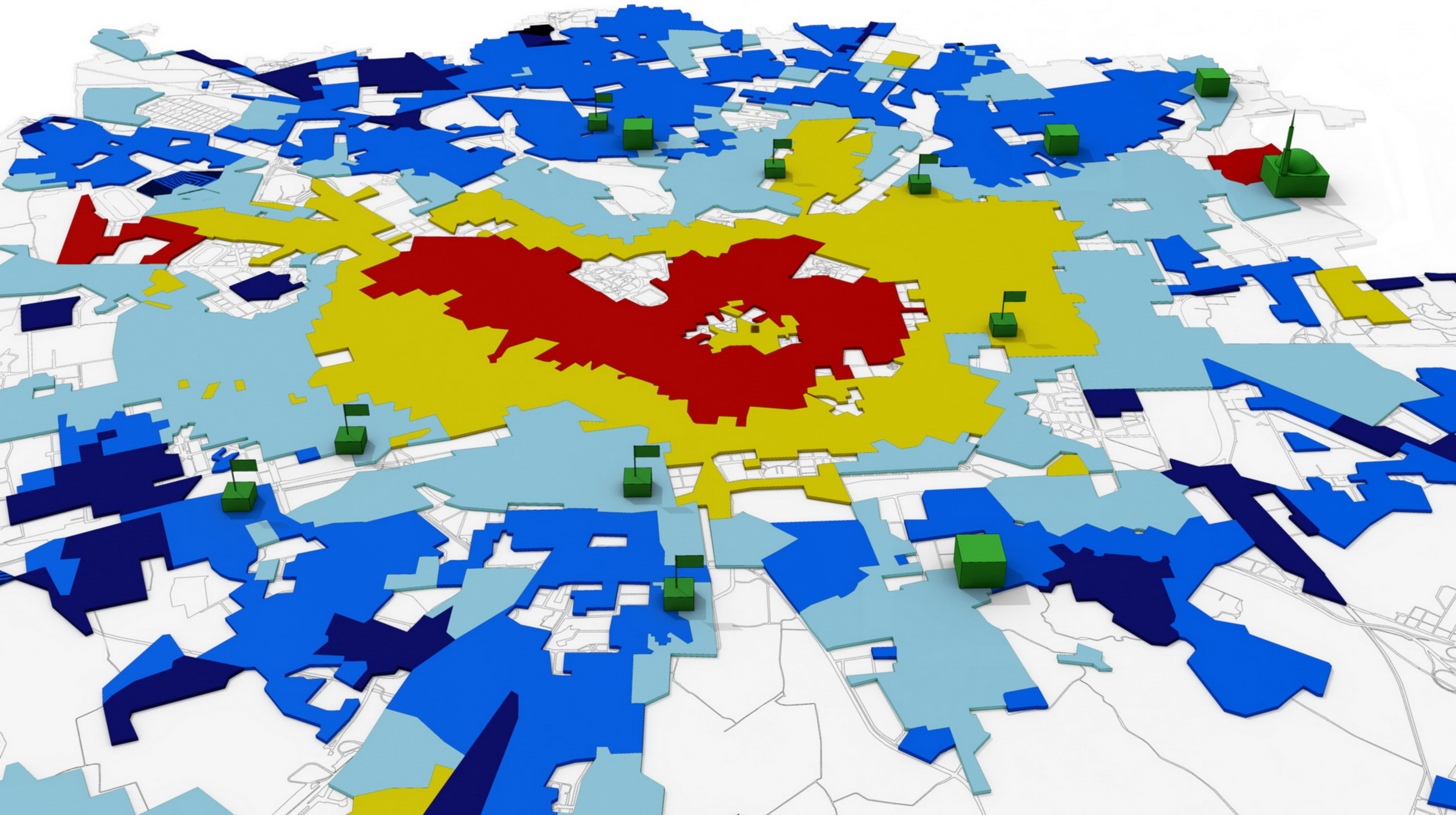
Zone 5 : all immigrants: 14,667

	2,317		687
	502		



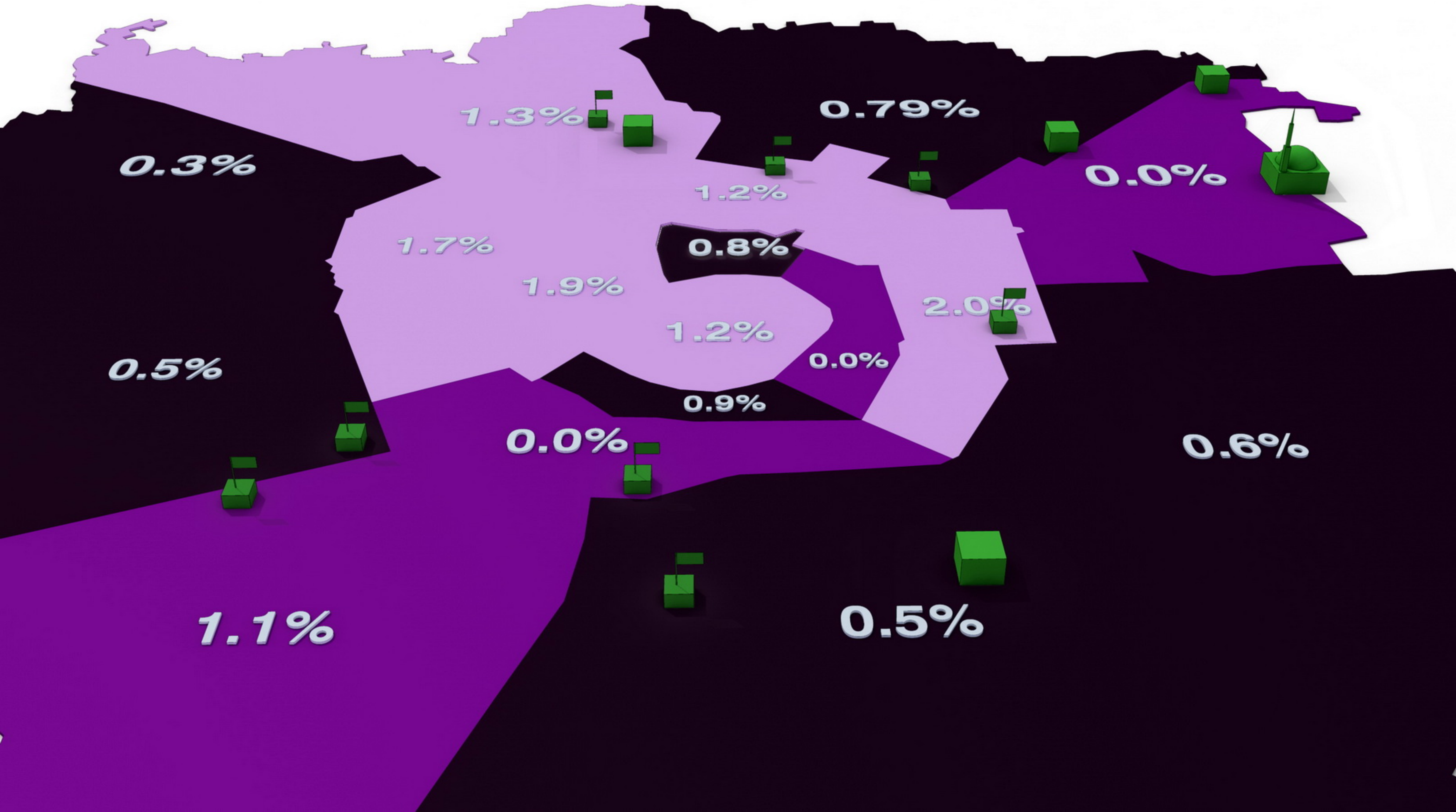
Location of Mosques with respect to Zones of Social Status

Social Status high medium high medium medium low low



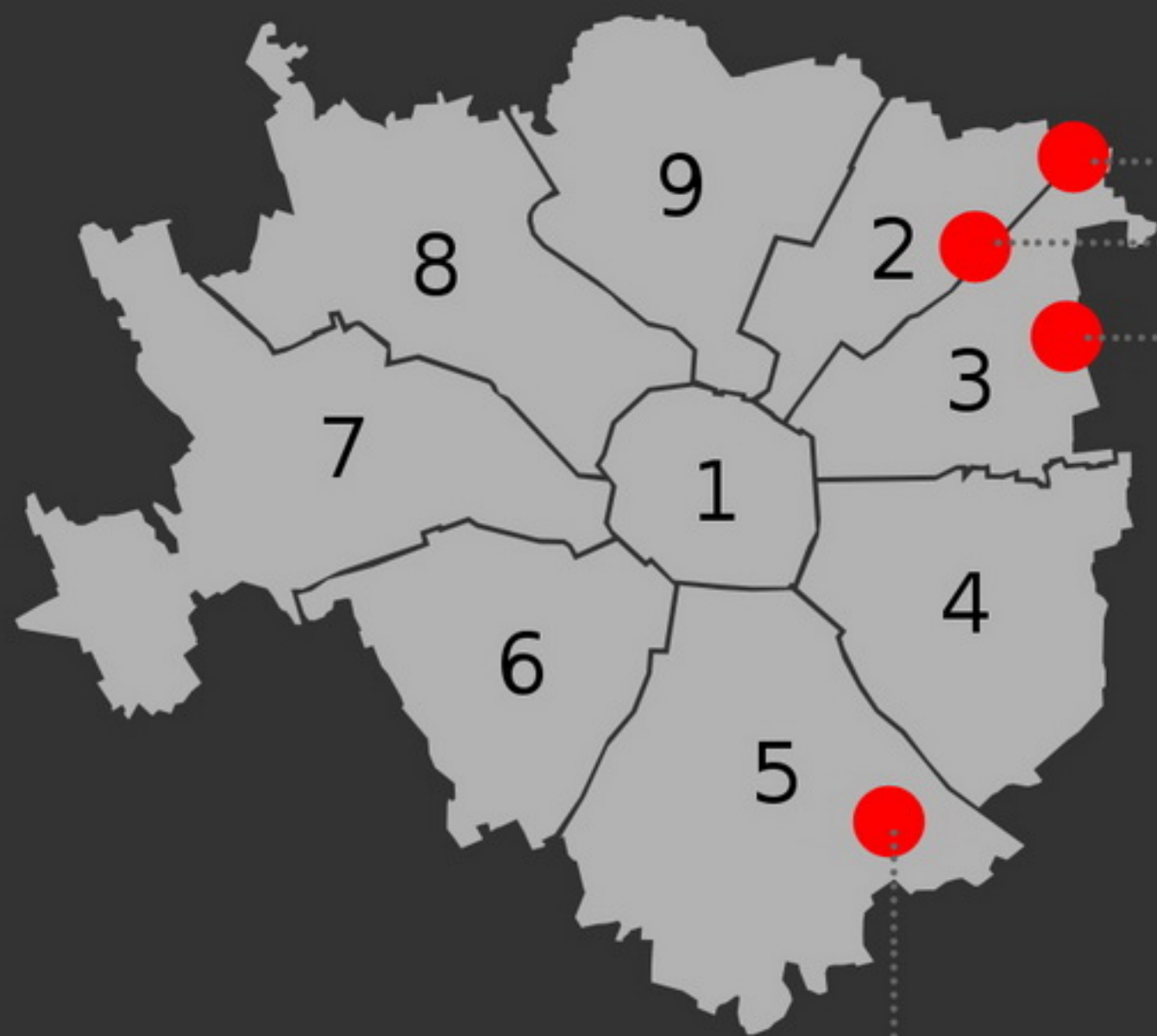
Property Value Market (2007) and location of Mosques

Property value market increase stable decrease



Temporary Mosques





Al-Waqf Al Islami
in Italia. via Padova, 360

Casa della Cultura
Islamica. via Padova, 144

Moschea Al Rahman
Segrate

Moschea di via
Quaranta. via Quaranta

distance from center

accessibility (public transportation within 1000m)

urban context

7.5 km



M CASCINA GOBBA
M CRESCENZAGO

autobus **75,44,53,56**

city limit

5.0 km



M UDINE
M CIMIANO
M TURRO

autobus **56,53,86**

center

6.5 km



autobus **55**

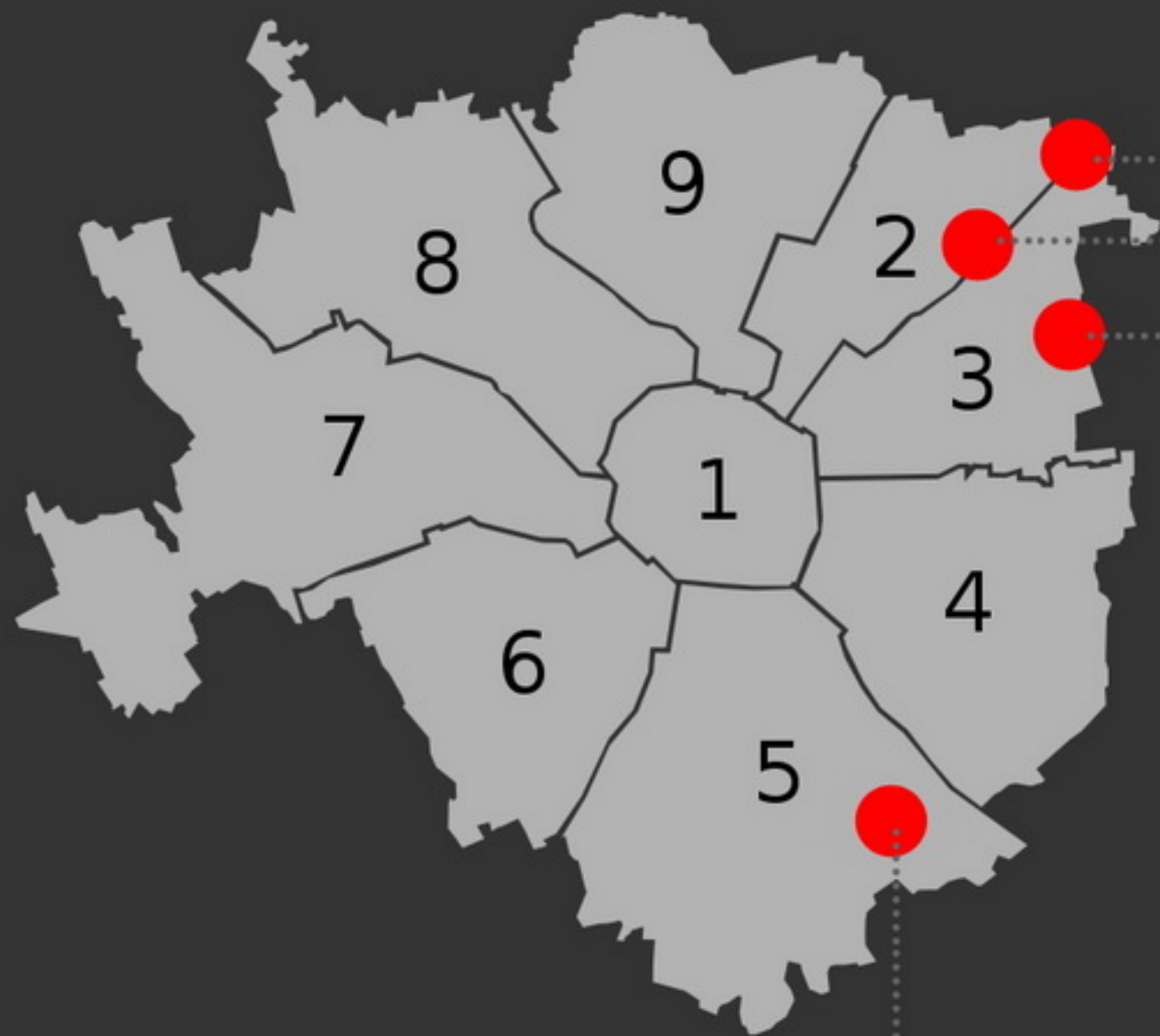
city limit

3.5 km



autobus **95,34**
tram **24**

center



Al-Waqf Al Islami
in Italia. via Padova, 360

Casa della Cultura
Islamica. via Padova, 144

Moschea Al Rahman
Segrate

Moschea di via
Quaranta. via Quaranta

	total area	max. praying area	max. capacity for praying
	700 m ²	592 m ²	600 person
	450 m ²	355 m ²	450 person
	2270 m ²	846 m ²	800 person
	1650 m ²	2100 m ²	2200 person

total space for praying in all milano's mosques:

can accomodate:

3900 m² **4050** person

Scenario: Friday Prayer

estimated muslim total population: **46,724**

 = 100 person

population of age between 20–59 (74%): **13,424**

20% find difficulty going to the mosque: **3,836**

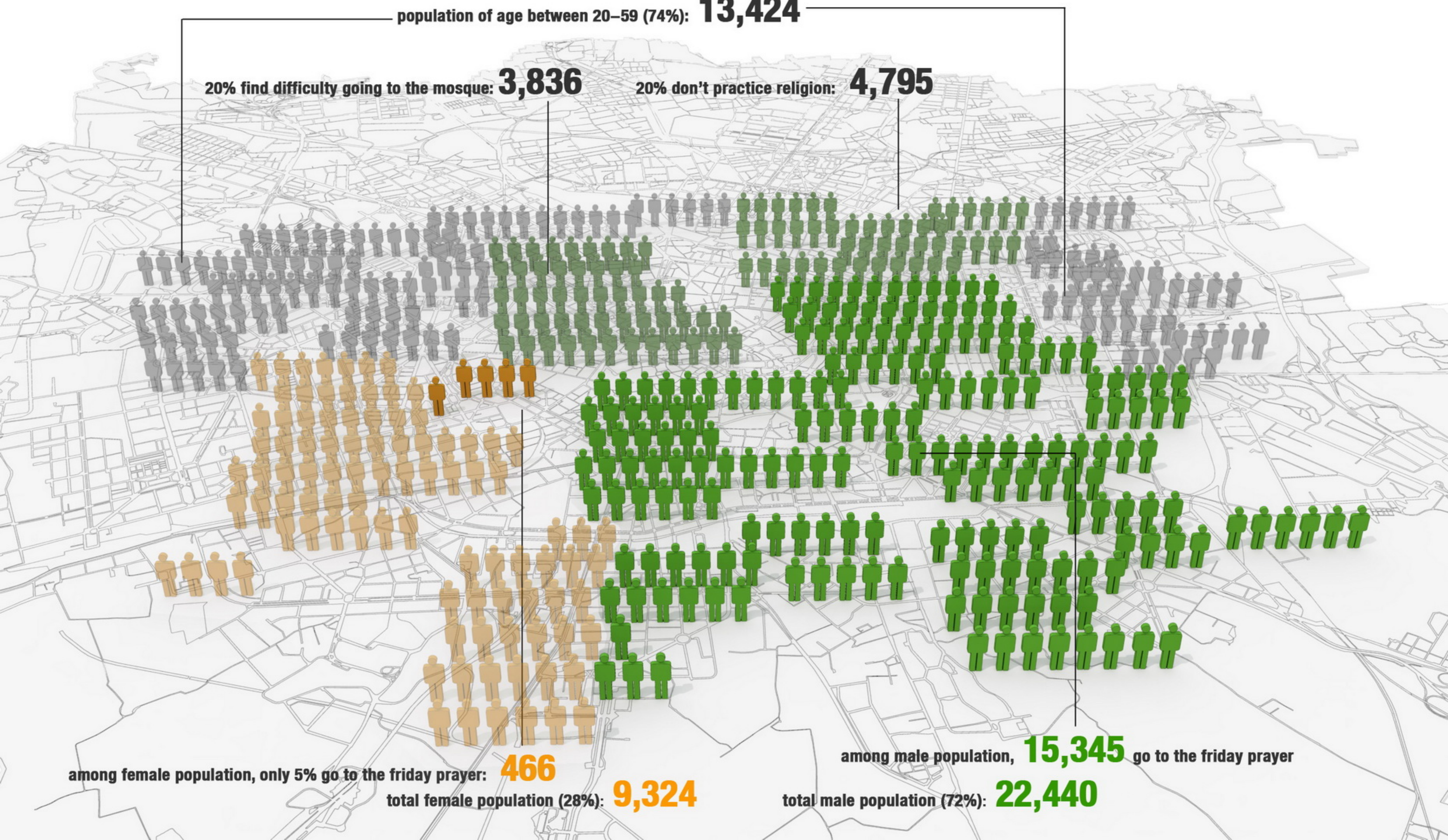
20% don't practice religion: **4,795**

among female population, only 5% go to the friday prayer: **466**

total female population (28%): **9,324**

among male population, **15,345** go to the friday prayer

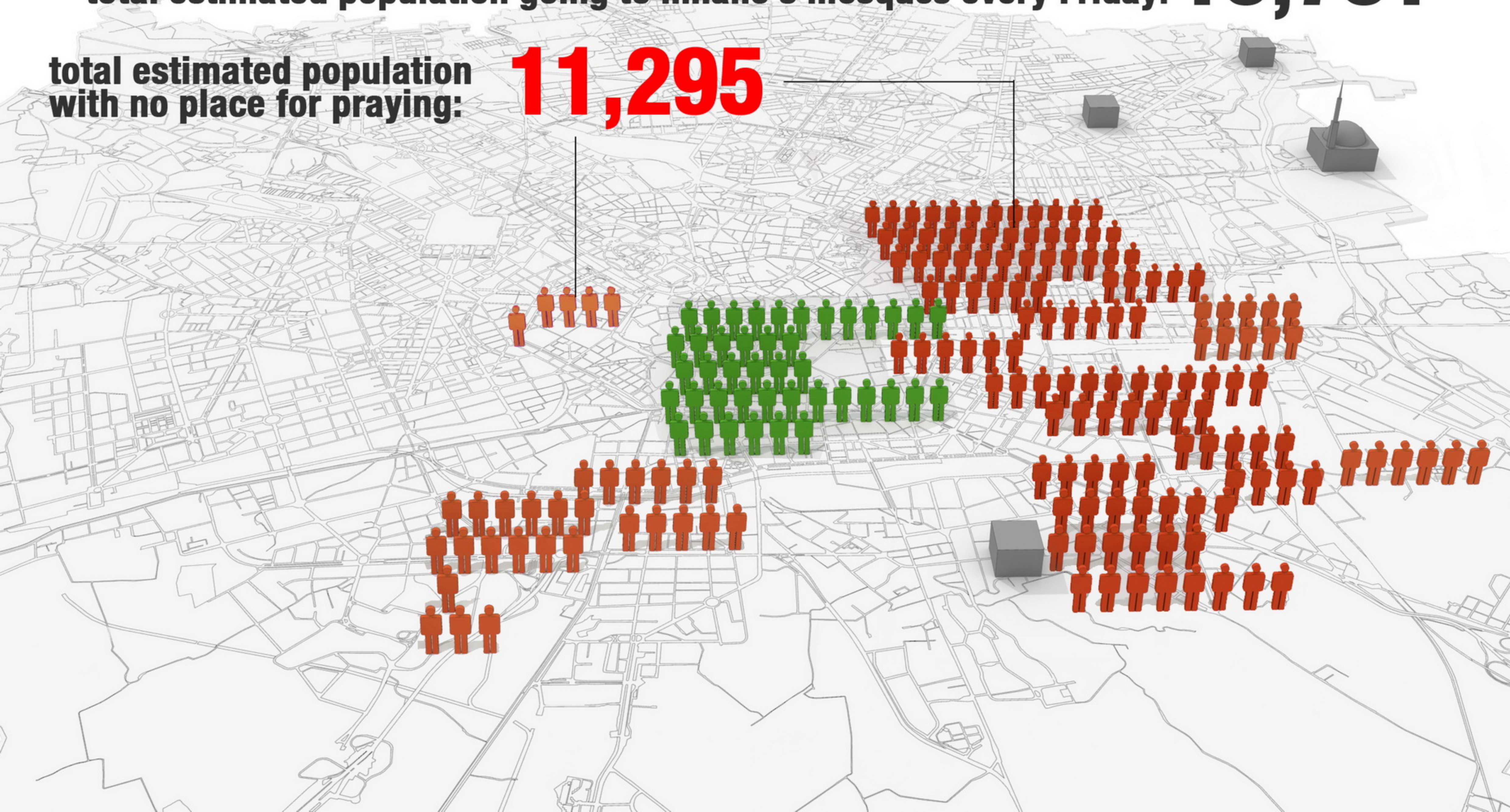
total male population (72%): **22,440**



total praying space available: **3900 m²** total max capacity: **4050**

total estimated population going to milano's mosques every Friday: **15,781**

total estimated population with no place for praying: **11,295**



total praying space available: **3900 m²** total max capacity: **4050**

total estimated population going to milano's mosques every Friday: **15,781**

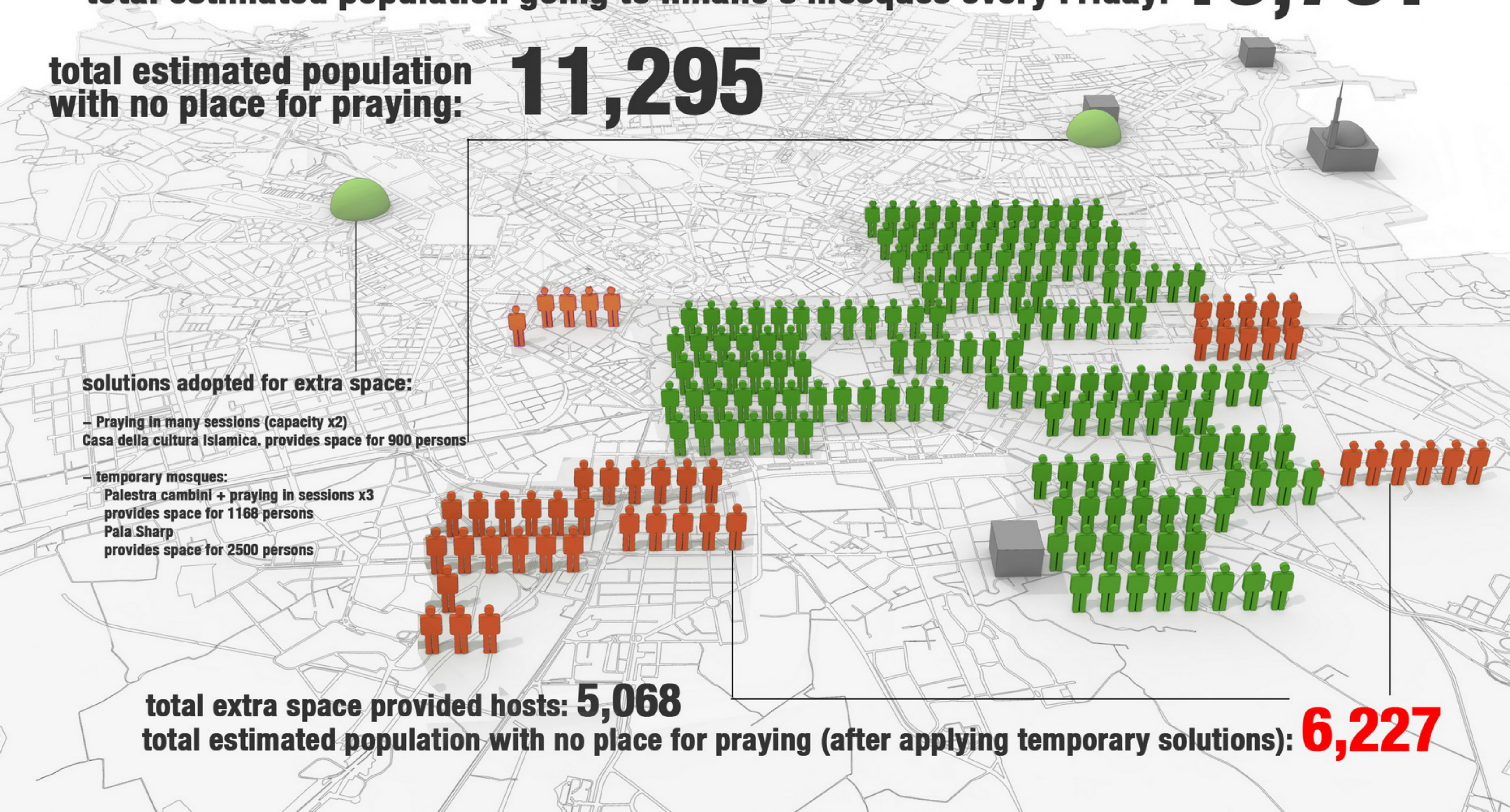
total estimated population with no place for praying: **11,295**

solutions adopted for extra space:

- Praying in many sessions (capacity x2)
Casa della cultura Islamica, provides space for 900 persons
- temporary mosques:
Palestra cambini + praying in sessions x3
provides space for 1168 persons
Pala Sharp
provides space for 2500 persons

total extra space provided hosts: **5,068**

total estimated population with no place for praying (after applying temporary solutions): **6,227**



> THE NUMBER OF MOSQUES IN MILANO AND THE SPACE PROVIDED BY THEM WITH RESPECT TO THEIR USERS OF THE MUSLIM POPULATION HAS PROVEN TO BE SCARCE AND INSUFFICIENT IN TERMS OF AREA PER PERSON RATIO.

> MILANO'S MOSQUES SUFFER FROM A VERY LOW DEGREE OF SPACE QUALITY.

- > THE CONCENTRATION OF MILANO'S MOSQUE LED TO THE 'GHETTOTIZATION' OF SOME NEIGHBOURHOODS, INCREASING THE SEGREGATION OF THE COMMUNITY & LOWERING THE POSSIBILITY OF INTEGRATION.**
- > ALSO IT DIDN'T MEET THE ACCESSIBILITY NEED BY THEIR DISTANT MUSLIM USERS DUE TO THE COMMUNITY'S HIGH DISTRIBUTION OF LIVING AND WORKING PLACES.**

> THE INVISIBILITY OF MILANO'S MOSQUES IS VIEWED POSITIVE BY MUSLIMS AS IT KEEPS THEM OUT OF FOCUS OF THE SOCIETY AND MEDIA, & NEGATIVE BY LOCALS AS IT SOLIDIFIES THE MYSTERIOUS & ALIEN CHARACTER OF MOSQUES .

> DEMANDS FOR A 'SYMBOLIC' MOSQUES EXIST, THOUGH IT IS NOT THE BEST APPROACH FOR SOLVING THE COMMUNITY'S PROBLEMS AND MEETING ITS NEEDS.

> ISLAMIC CENTERS & SMALL PRAYER HALLS ARE CONSIDERED SUITABLE TYPOLOGIES FOR MILANO, AS THEY ARE ADDRESSING CULTURAL & SOCIAL ISSUES.

> 'TRADITIONAL' OR 'SYMBOLIC' MOSQUES AREN'T THE BEST CHOICE, AS THEY PROMOTE MORE 'SYMBOLISM' & CONFLICT RATHER THAN INTEGRATION & UNDERSTANDING.

> SOCIAL NEEDS OF THE MUSLIM COMMUNITY ARE ADDRESSED MAINLY BY THE SMALL MOSQUES AND PRAYER HALLS, WHICH ACT AS 'SMALL COMMUNITY CENTERS'.

> LARGE ISLAMIC CENTERS BOND THE COMMUNITY TOGETHER NOT ONLY SPATIALLY BUT ALSO THROUGH VARIOUS CULTURAL & SOCIAL PROGRAMMES.

> THE TEMPORARY USE OF SPACE FOR MAJOR MUSLIM EVENTS AND ACTIVITIES SOLVES THE PROBLEM OF SPACE AND ENCOURAGES MEETING AND INTERACTION OF MANY DIVERSE PEOPLE.

> BUT IT IS REPRESENTING AN OBSTACLE AND BIG DIFFICULTY OF BUILDING UP A LONG-TERM COMMUNITY RELATIONSHIP.

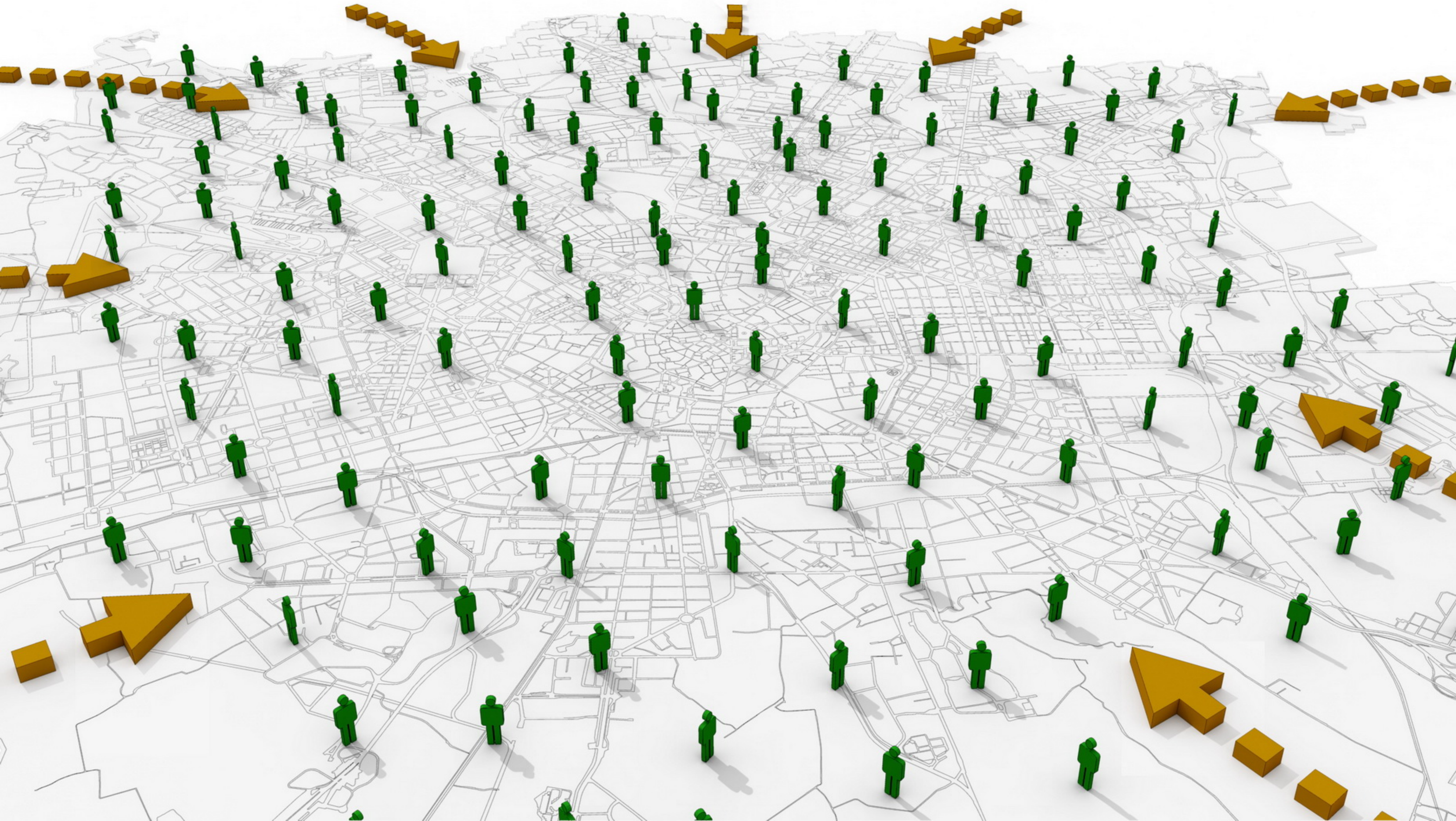
in order to accomodate the estimated existing population going to mosques in general and for the friday prayer in particular (11,295 person), Milano needs:

about **25 mosques** of the same size of that of via Padova in addition to the existing ones.

or about **15 mosques** of the same size of that of Segrate.



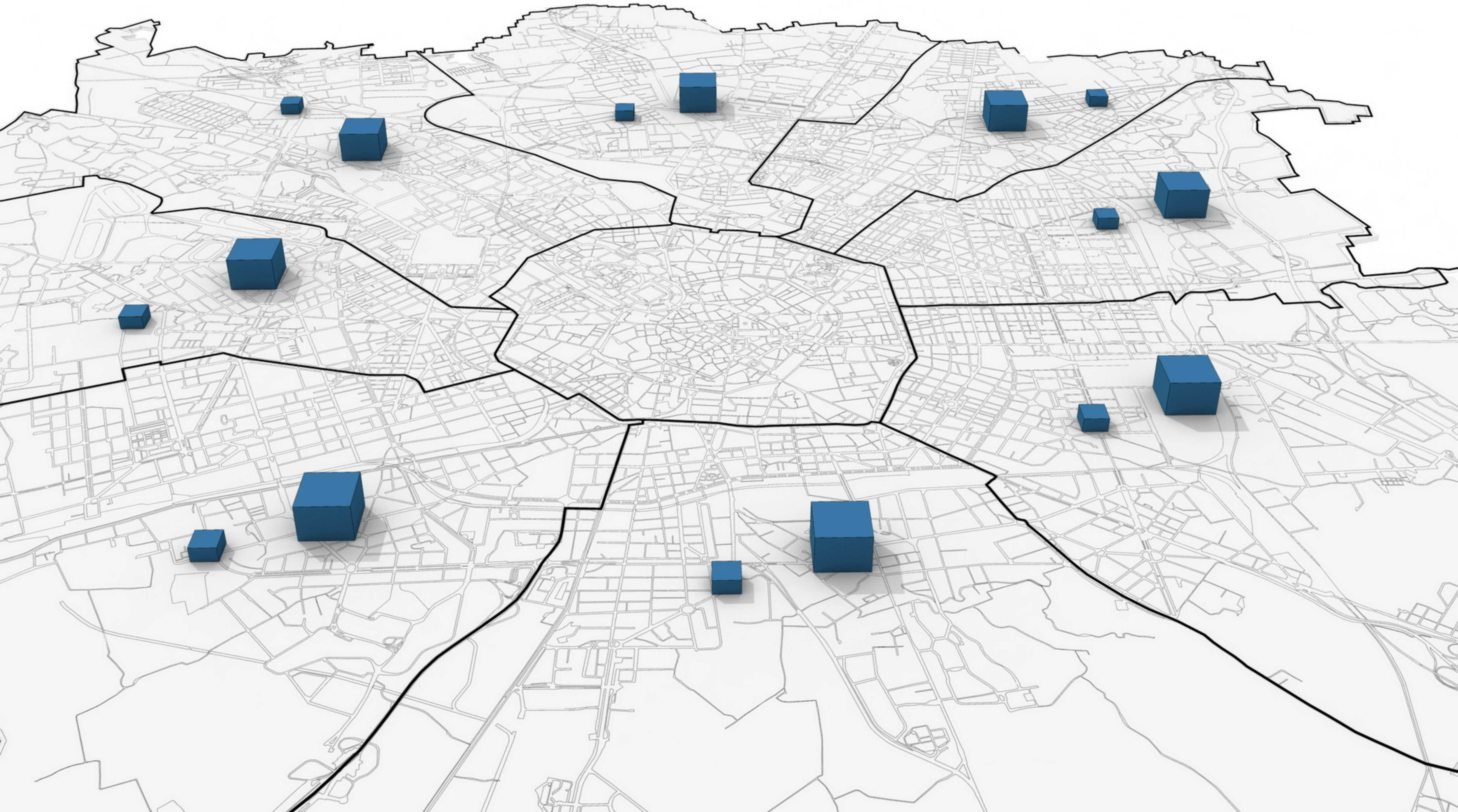
Muslims in Milano live and work almost **EVERYWHERE** in the city! thinking of the Friday prayer, Mosque goers come from every where not only from their place of living, also large numbers come **from outside** the city.



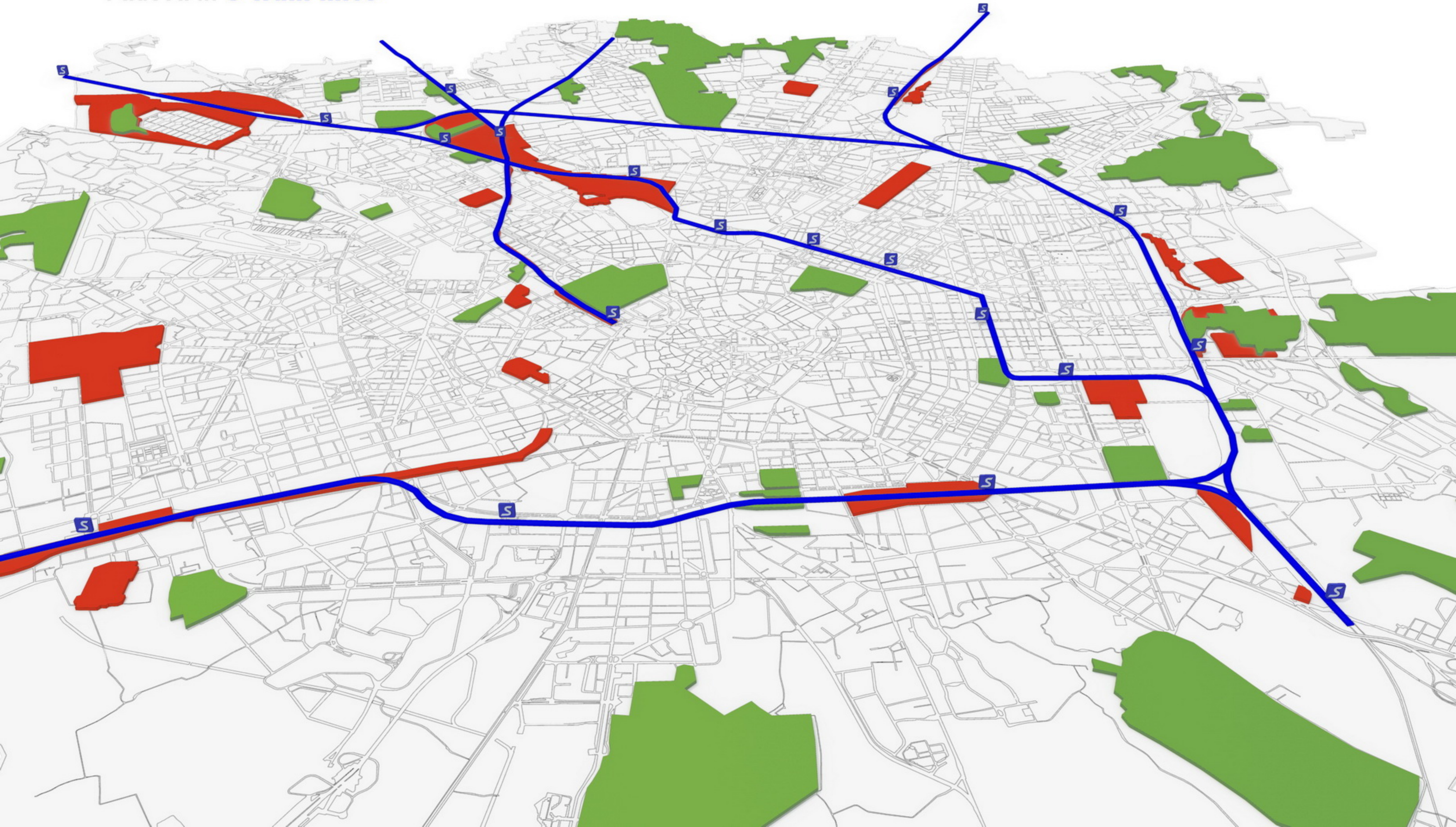
Segregation and concentration of needs about **15 mosques** of the same size of that of Segrate, or about **GHETTO** of the same size of that of via Padova in addition to the existing ones.



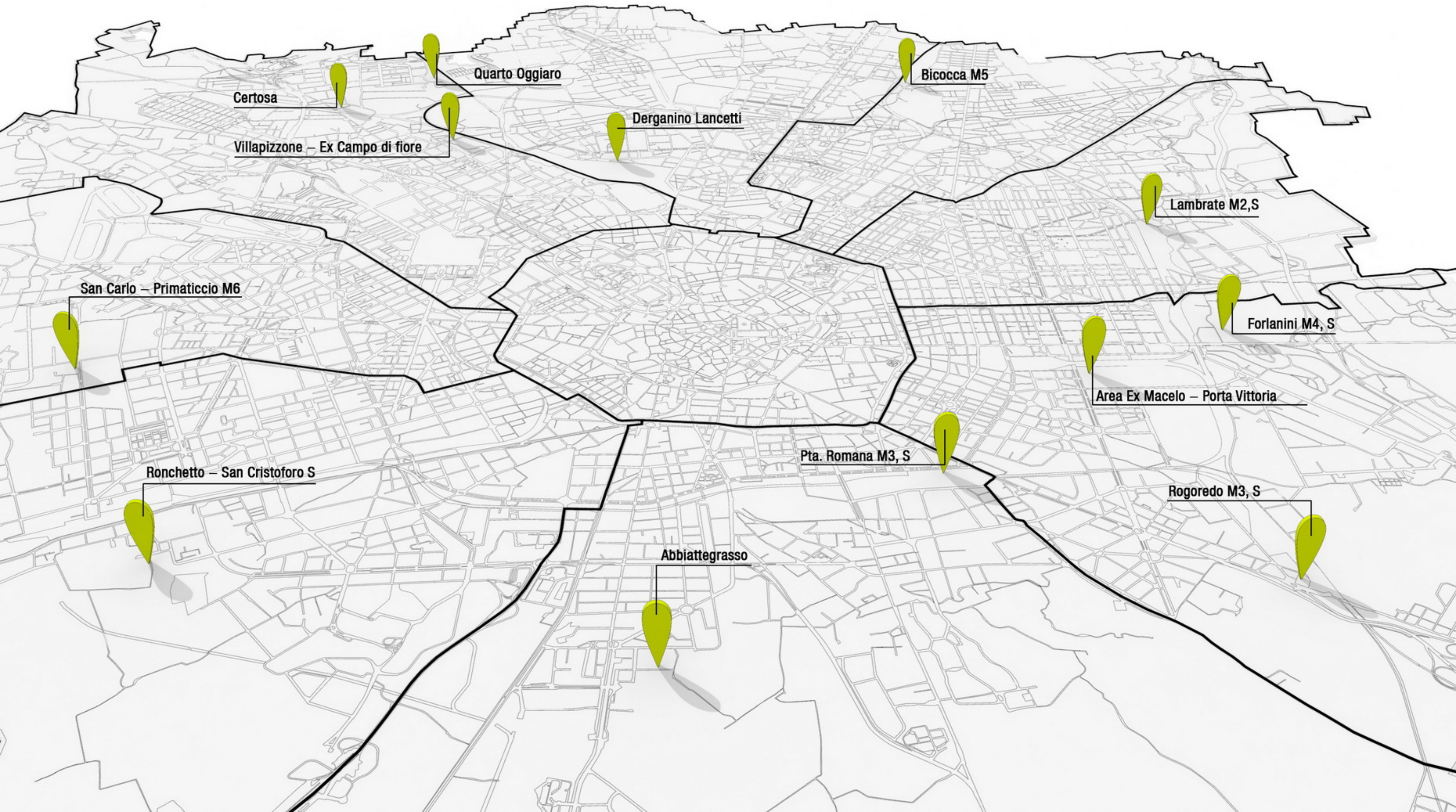
Segregation and concentration of needs about **even distribution** of the same size of that of me size of that of via Padova in addition to the existing ones.



..... and for the friday prayer in particular (11,295 person), Milano needs about **Green Areas** of the same size of that of Segrate, or about **Areas subject to Urban Transformation** of the same size of that of via Padova in **S Train lines**



these **proposed possible locations** should be meeting the previous recommendations of suitable locations across the city. Some of them are in the vicinity of future proposed metro or train line.



'SYMBOLIC' MOSQUE FOR MILANO?



Thematic 'Disney' Architecture!

Touristic Attraction

Strong Opposition and Protest

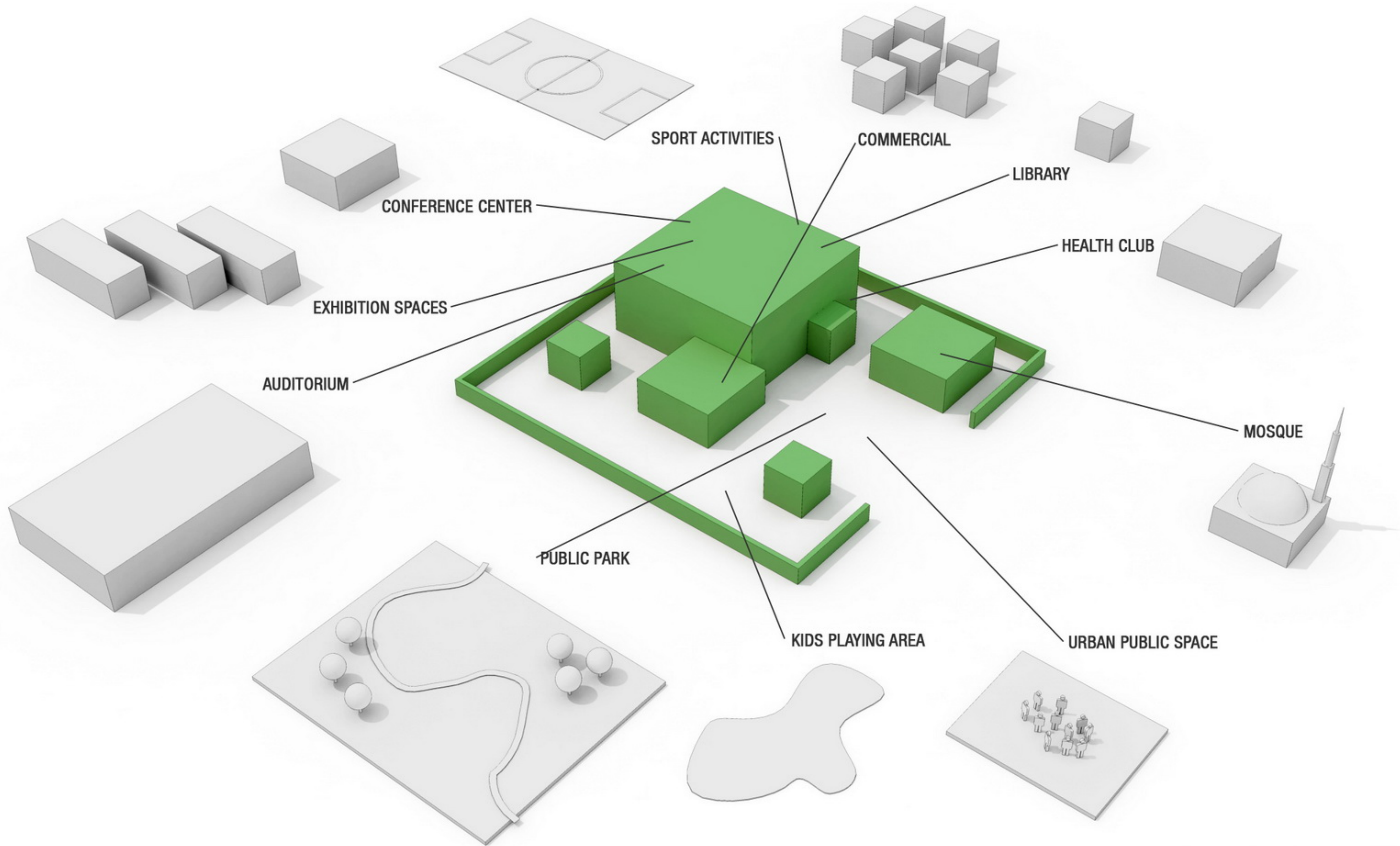
Never-ending Debates

Symbol!

Element of Fear & Phobia!

Solidifies the 'Us & Them' theory

Invasion!



ISLAMIC CENTER

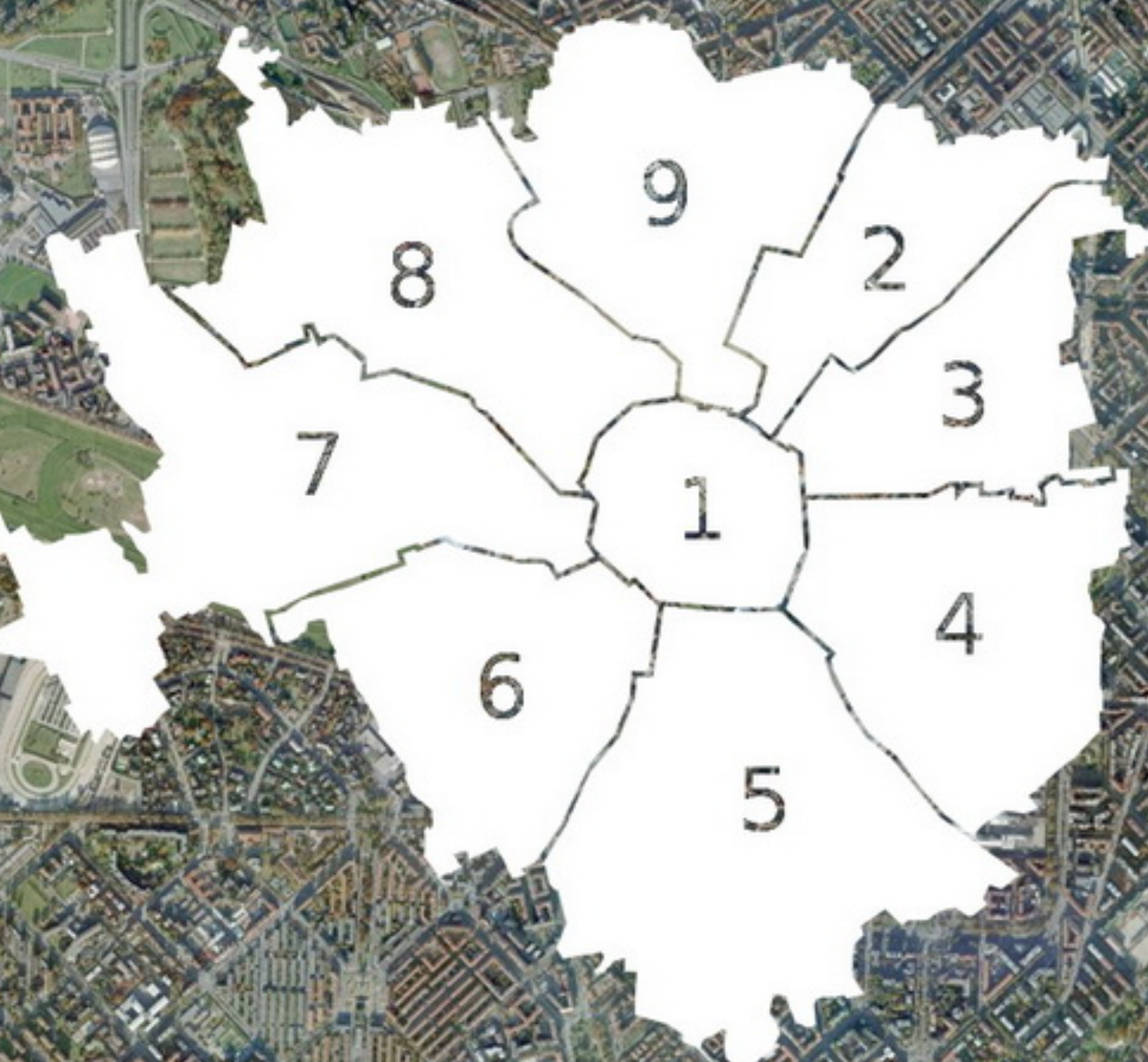
**MOSQUE =
COMMUNITY
CENTER**

- > Feeding the poor
- > Providing Guidance and Advice
- > Hosts Meetings and Activities
- > Employment Agency
- > Small Library
- > Financial Aid

TEMPORARY MOSQUES

- > Easy to assemble
- > Low cost of assembling
- > Fast Solution
- > provide meeting of diverse people

- > Doesn't build long term relation with the community
- > represent disrespect and poverty.



**small or temporary
prayer halls**
in muslim concentration
areas

1 big prayer hall
for each zone


islamic culture center
for the city



In areas of high muslim population concentration, temporary finds it way by the people themselves, it is better if the city provide them with temporary solutions to facilitate the use of these spaces in crowding times and to avoid many kinds of problems.

Will fullfil the community's distribution and spreading all over the city, using the administral division of Milano's zones, it is an appozimate even distribution of prayer halls all over the city.

Will be a central, representational and official point of reference to the Muslim community of Milano, will also host major events and conferences, can accomodate major religious events and can offer services to bothe Muslims and Non-Muslims population of Milano.



**small or temporary
prayer halls**
in high muslim
concentrations



1 prayer hall
for each zone

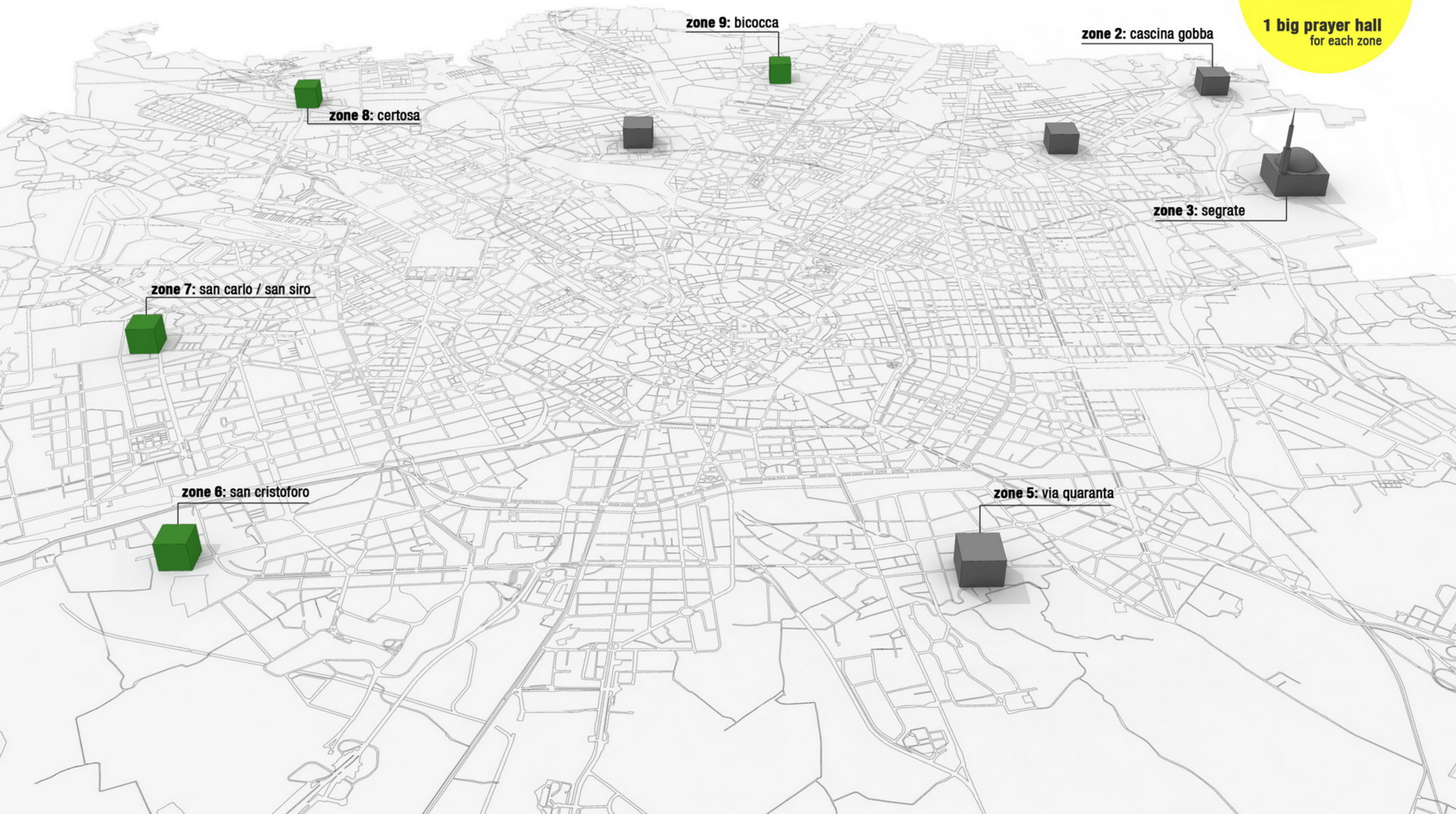


1 islamic cultural center
for the city

Proposed areas for intervention

proposed

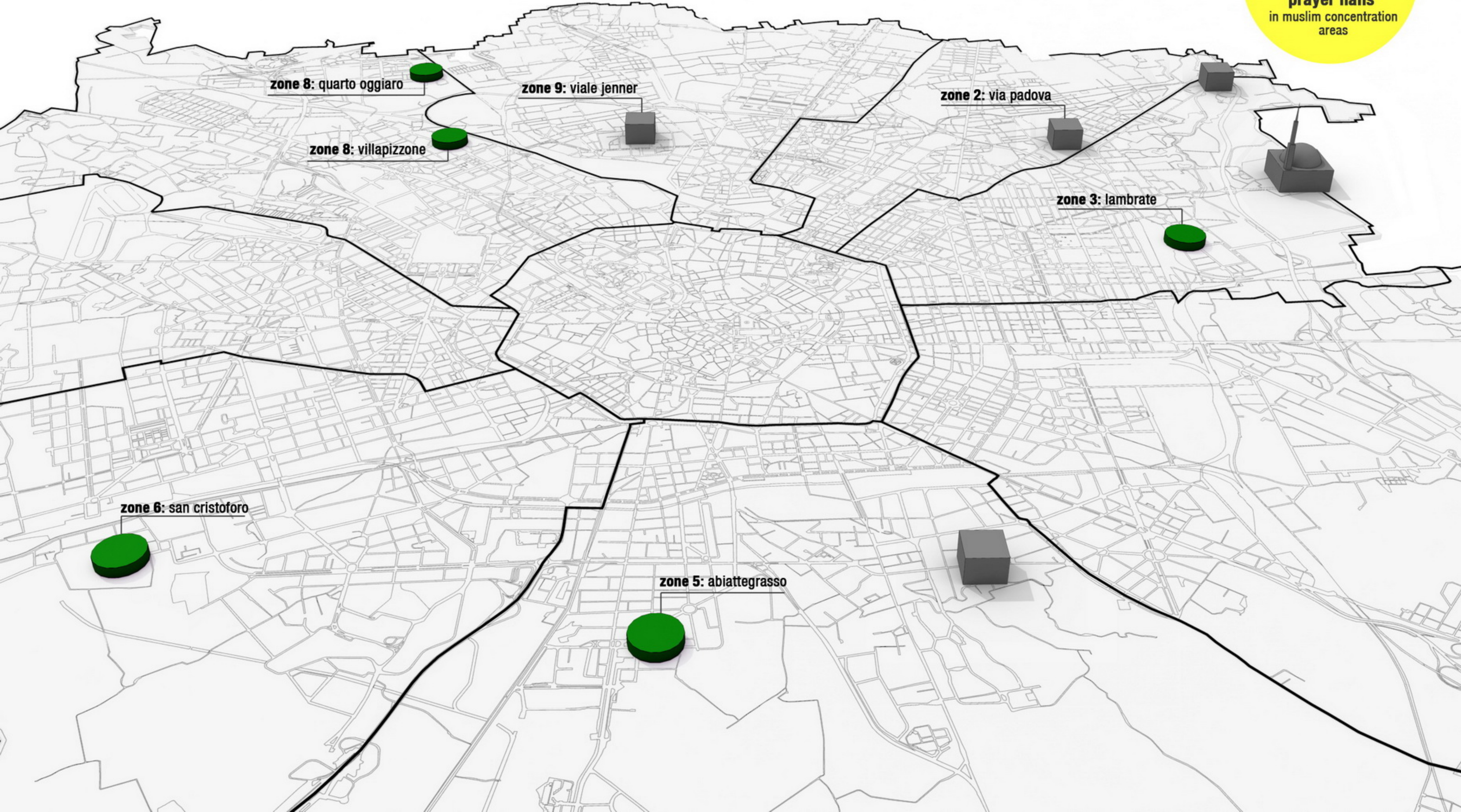
existing



Proposed areas for intervention

proposed

existing





31

architectural proposal
Islamic Center of viale Molise



31

Centro

architectural proposal

Conext

Area di Porta Vittoria

 Largo Marini d'Italia

Project: BEIC

Biblioteca Europea di Informazione e Cultura
State: approved with problems of cost (construction not started)
Architect: Peter Wilson, Julia B. Bolles
Year: 2013



Project: Residenze Vittoria

State: Under Construction



Forlanini

Mercato Ittico

 Parco G.Galli

Ortomercato

 Parco Alessandrini

Mercato dei Firore

S DATEO

90

91

S P.TA VITTORIA

Viale Molise

100

200

500

1000



corso XXII Marzo viale Corsica

Viale Puglie

Viale



**ABANDONED AREA
CITY OWNED LAND
MIXED USES FOR VARIOUS USERS
CULTURAL ENHANCEMENT
CITY OVERLAY
SOCIAL IMPROVMENT
PUBLIC SERVICES
MORE GREEN SPACE
EDUCATIONAL SERVICES
MEETS DEMANDS**

DEMOLISHED BUILDINGS

a study of the re-use of some of the buildings components can be done.

PUBLIC PARK

Open Green Areas, Bicycle Path
Connection to other Parks

ISLAMIC CENTER

Commercial Center
Mosque
Learning Center
Conference Center

BUILDINGS TO BE RESTORED

Governmental or Municipality
dedicated activities can be
located in those buildings to
increase diversity of users.

PARK EXTENSION / OR PRIVATE INVESTMENTS (RESIDENTIAL AREA)

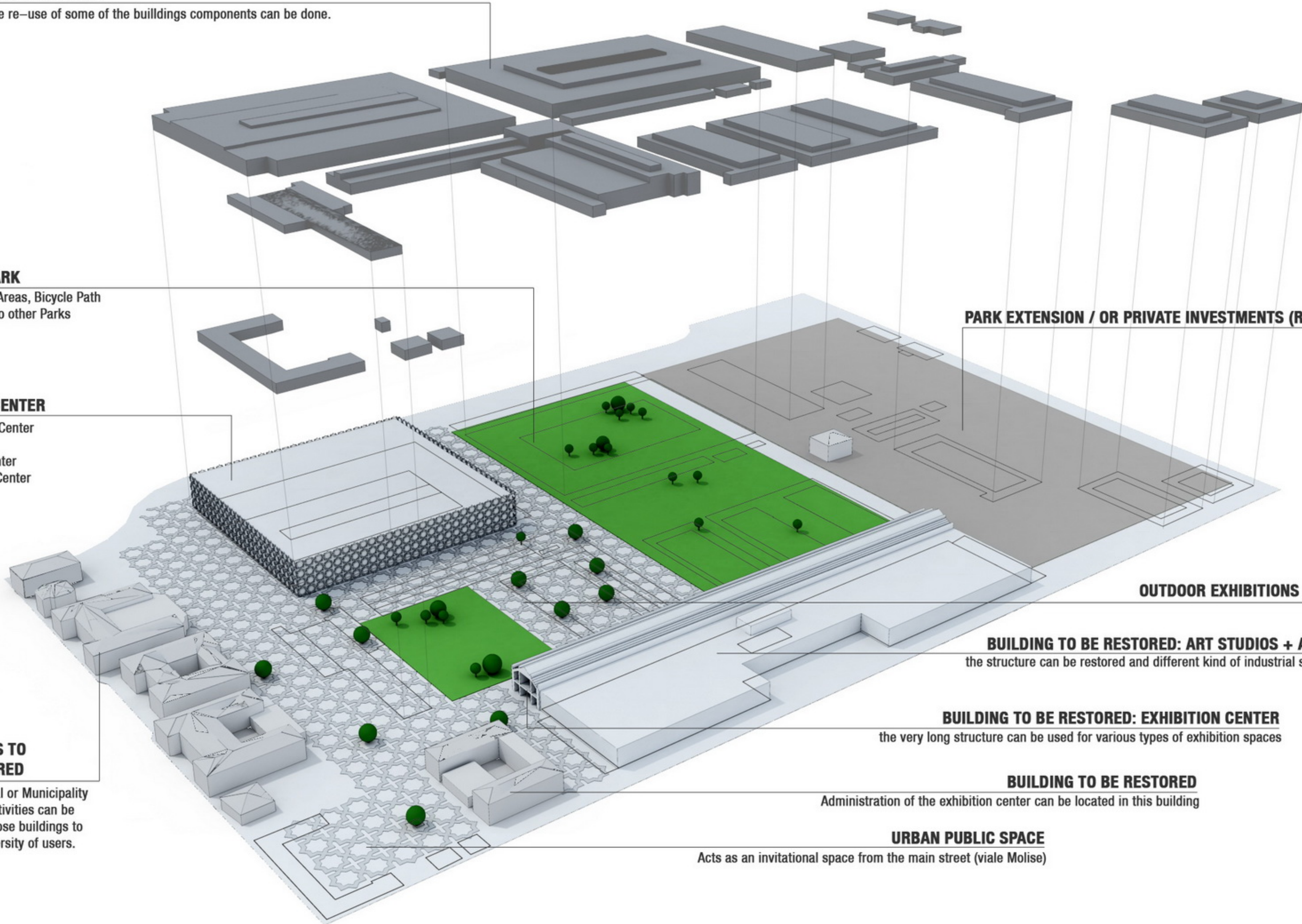
OUTDOOR EXHIBITIONS AND GREEN AREAS

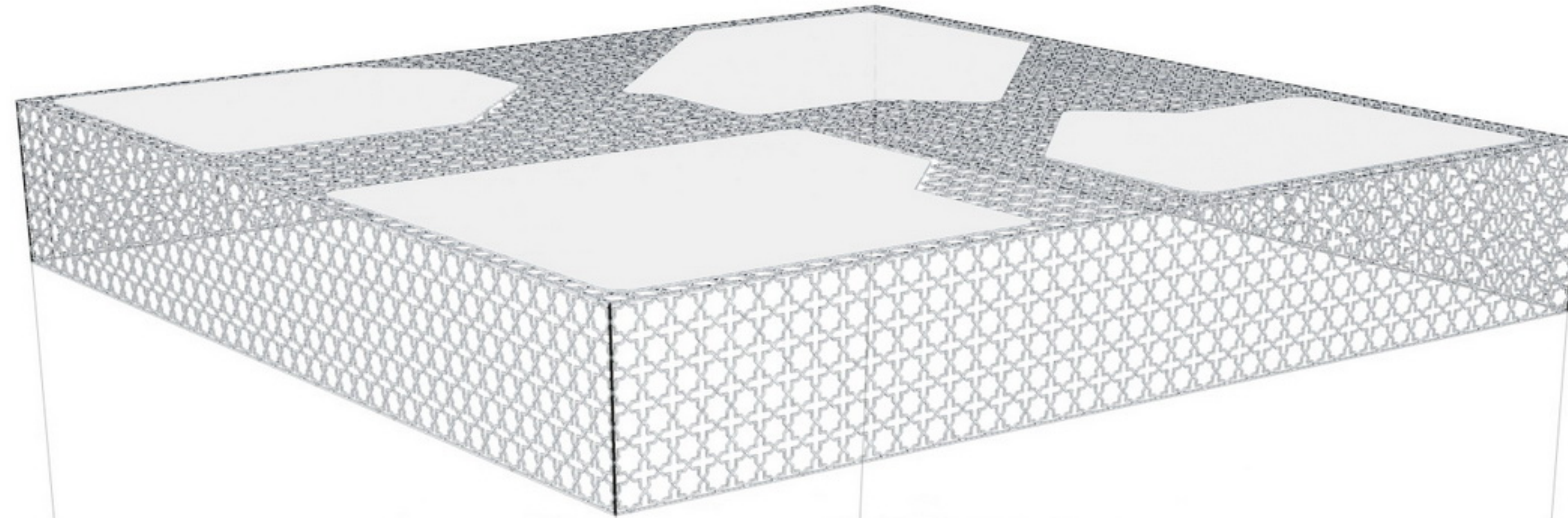
BUILDING TO BE RESTORED: ART STUDIOS + ARTISTS RESIDENCE
the structure can be restored and different kind of industrial spaces can be introduced

BUILDING TO BE RESTORED: EXHIBITION CENTER
the very long structure can be used for various types of exhibition spaces

BUILDING TO BE RESTORED
Administration of the exhibition center can be located in this building

URBAN PUBLIC SPACE
Acts as an invitational space from the main street (viale Molise)





COMMERCIAL CENTER

- Shops
- Bazar
- Restaurants
- Bars
- Tea Room
- Health Center

MOSQUE

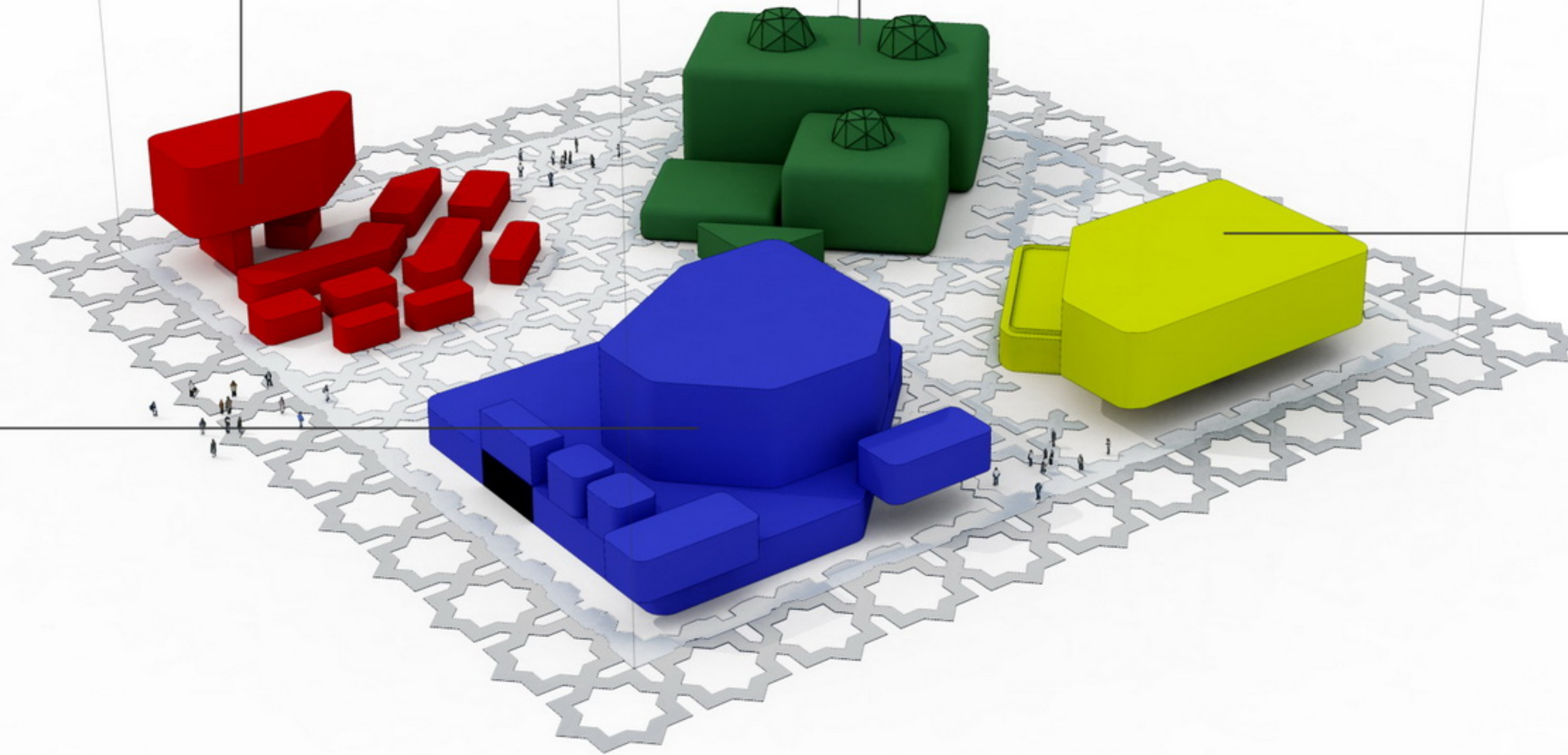
- Men Prayer Hall
- Women Prayer Hall
- Washing Areas
- Storage Rooms
- Administration

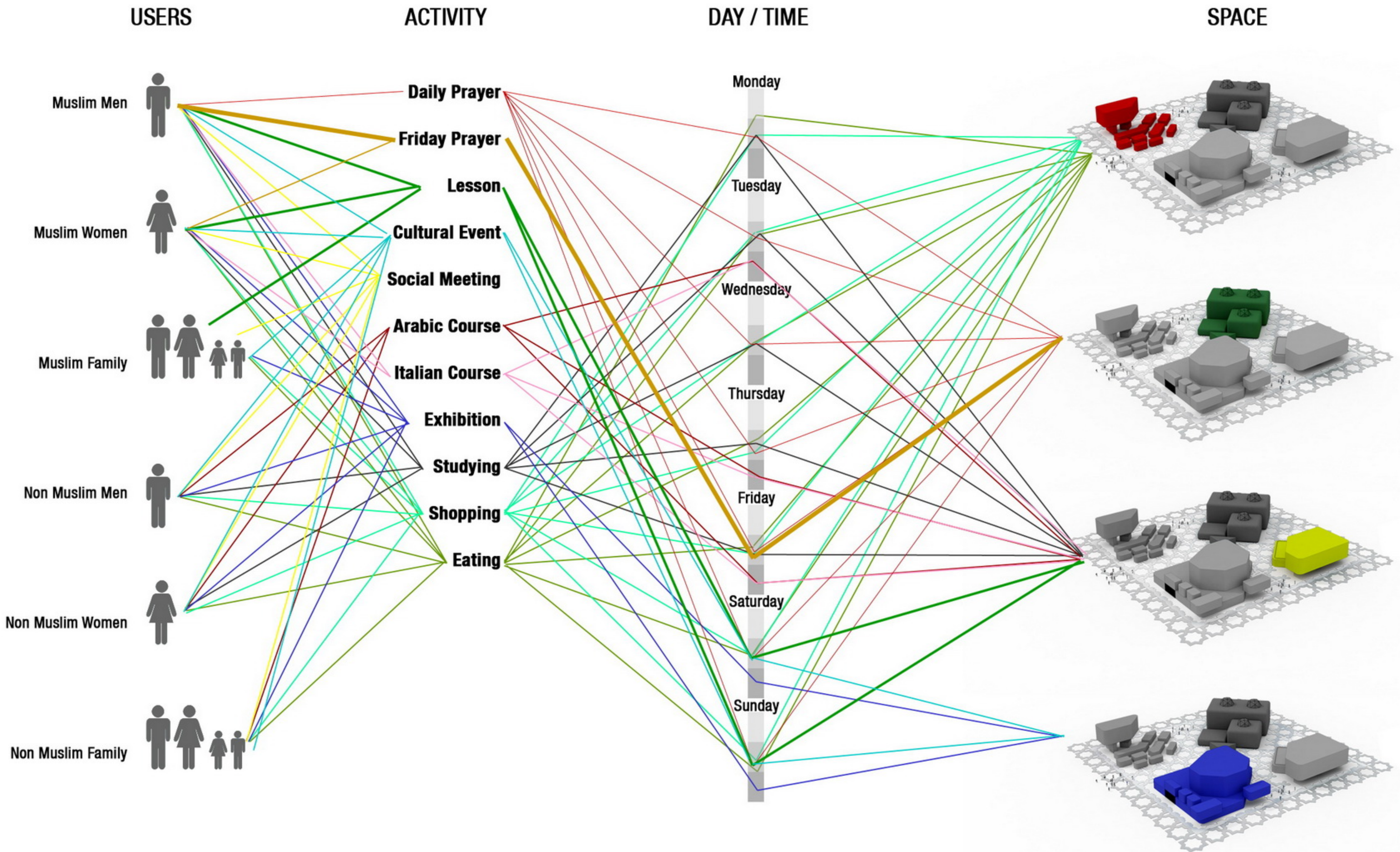
LEARNING CENTER

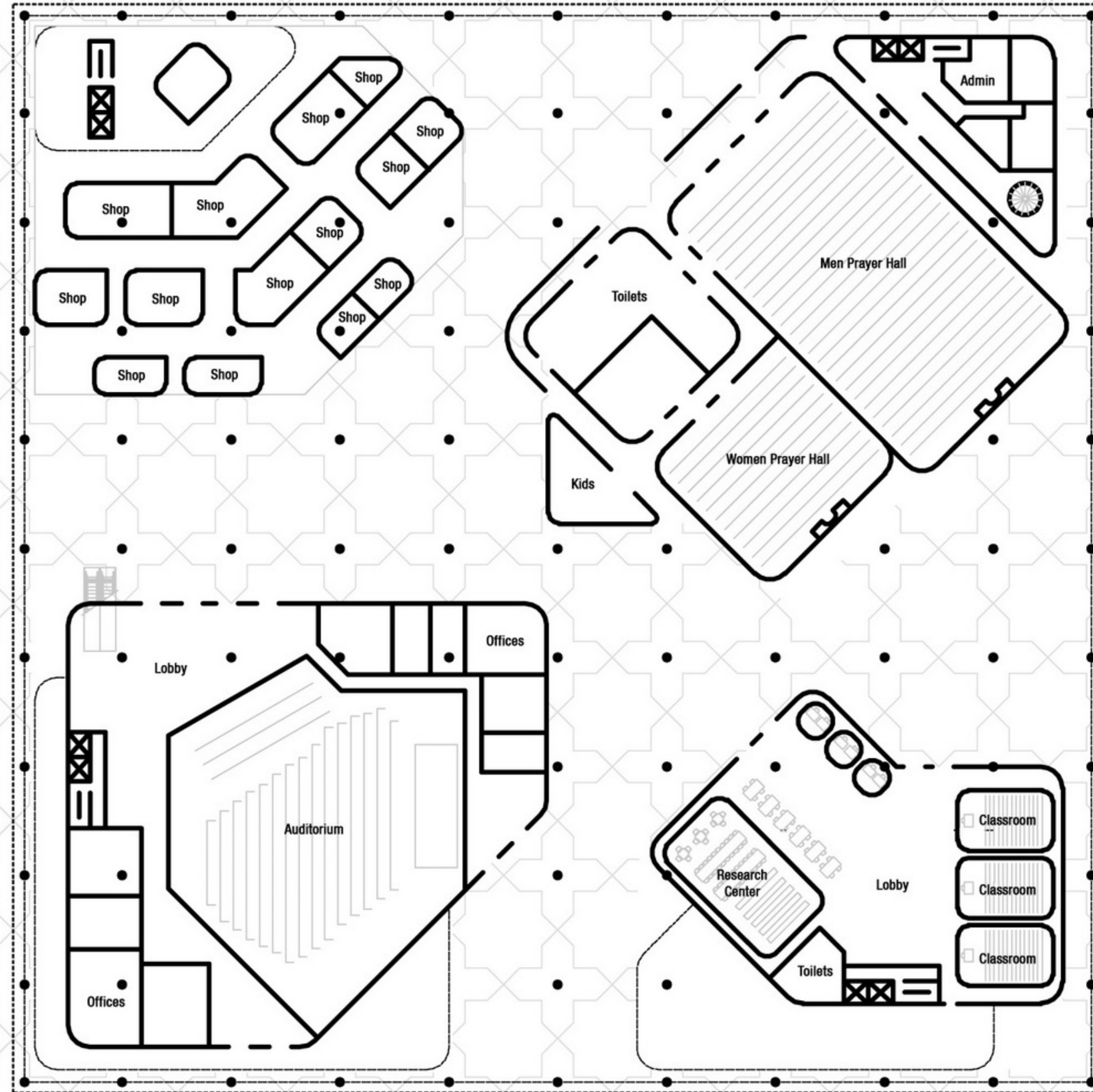
- Library
- Study Rooms
- Classrooms
- Conference Halls
- Research Center
- Meeting Rooms

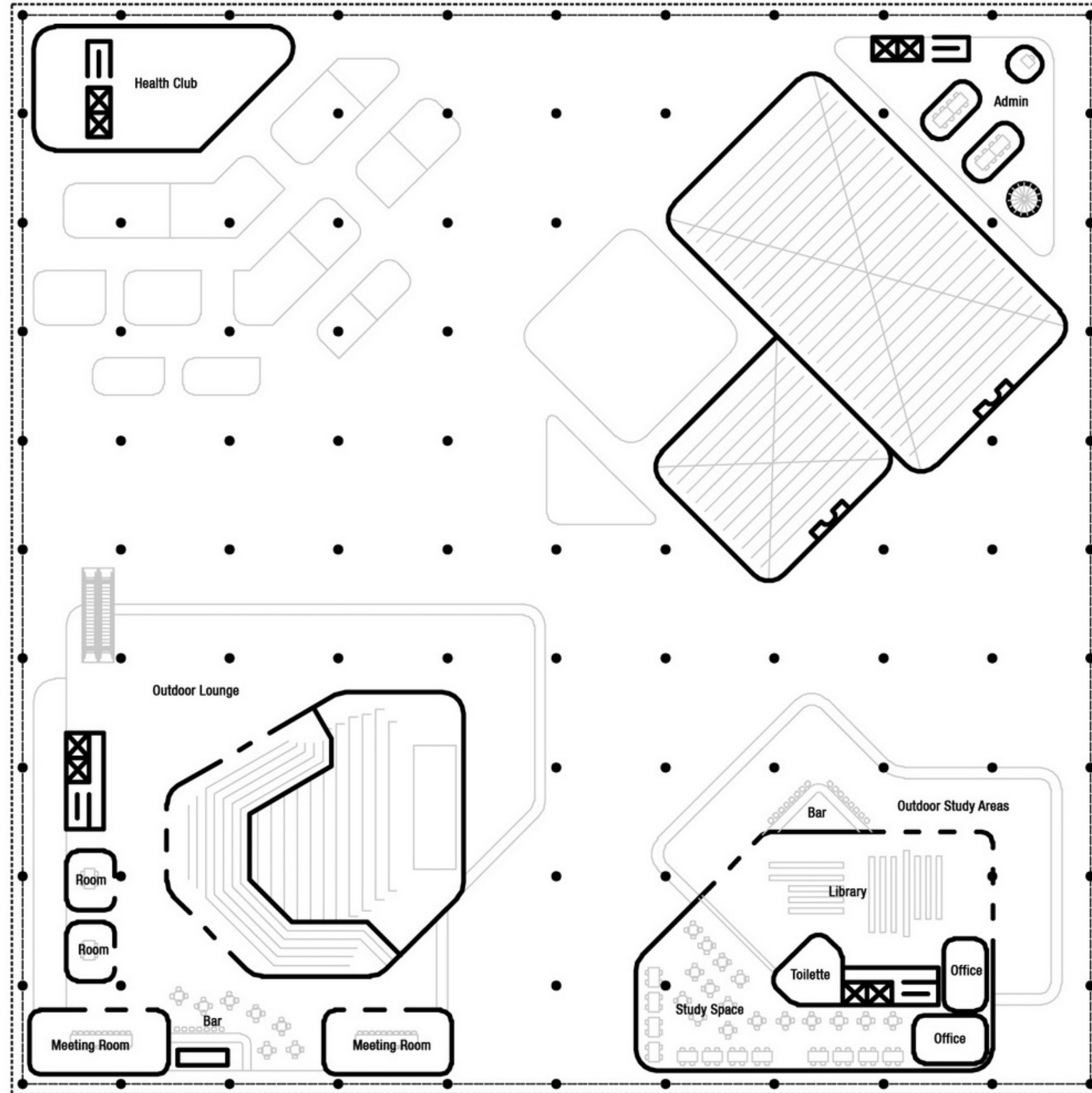
CONFERENCE CENTER

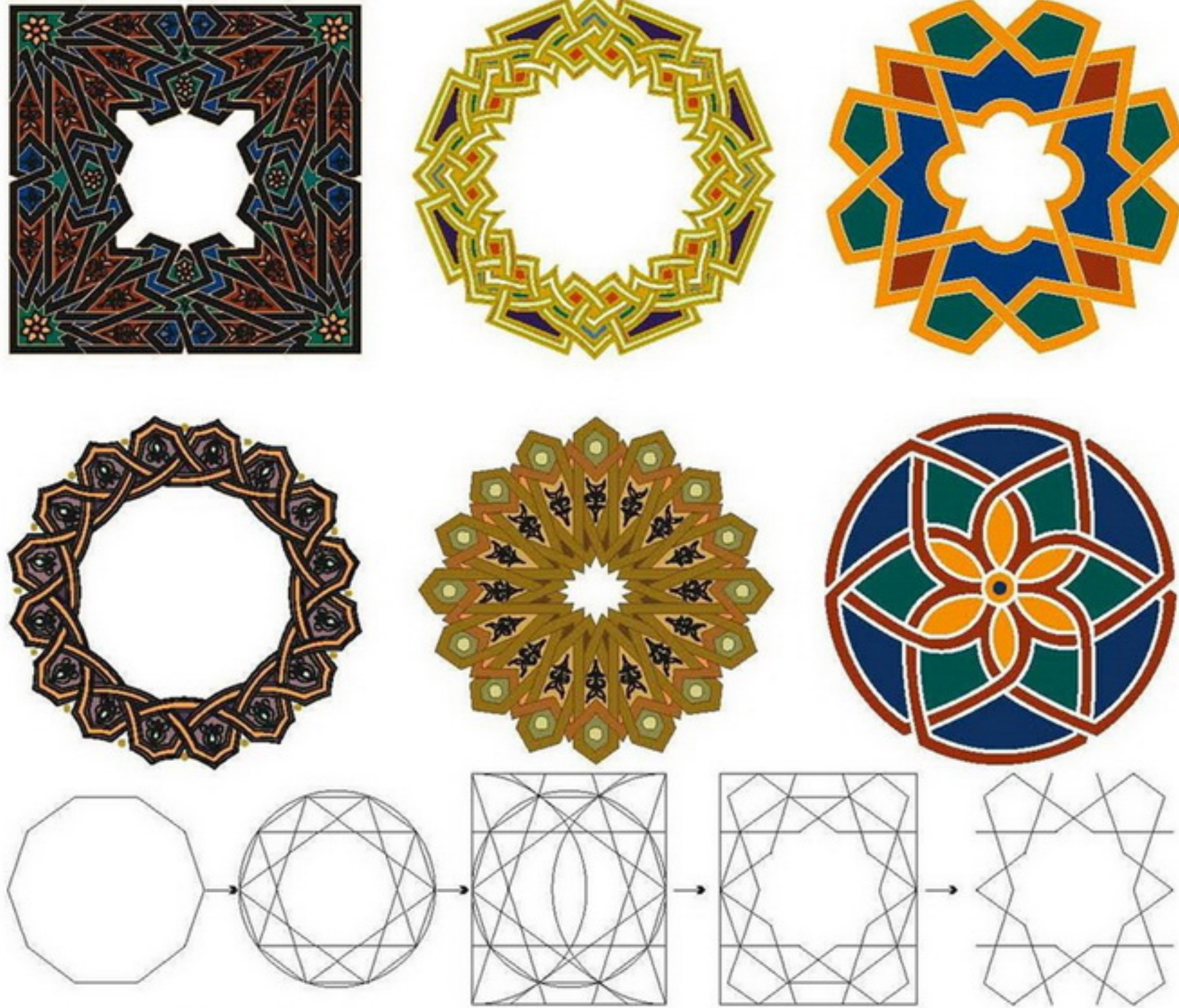
- Grand Auditorium / Cinema
- Meeting Rooms
- Conference Rooms



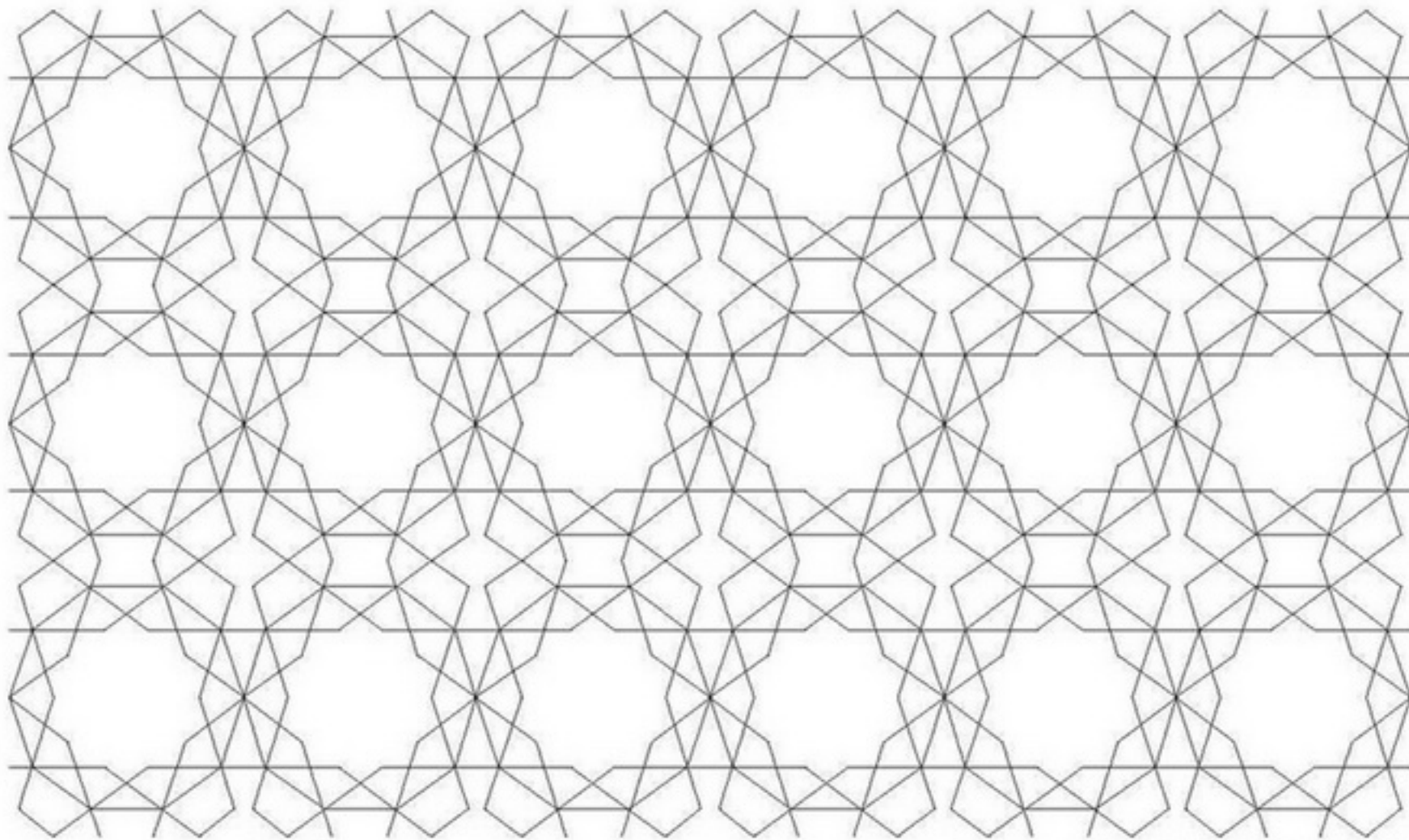








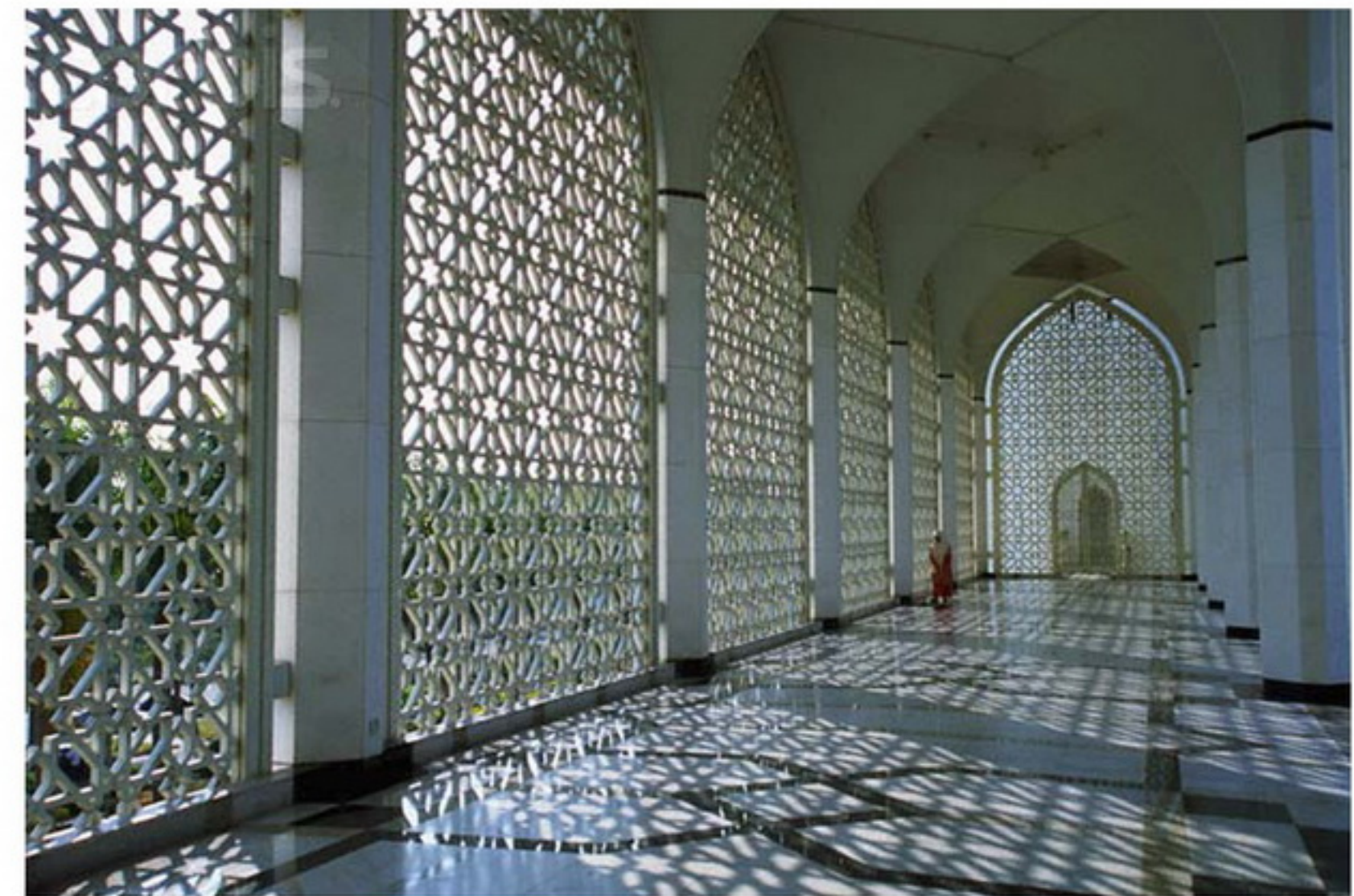
Islamic Pattern - girih tile decagonal patterns



Source of research: www.sciencemag.org SCIENCE VOL 315 23 FEBRUARY 2007



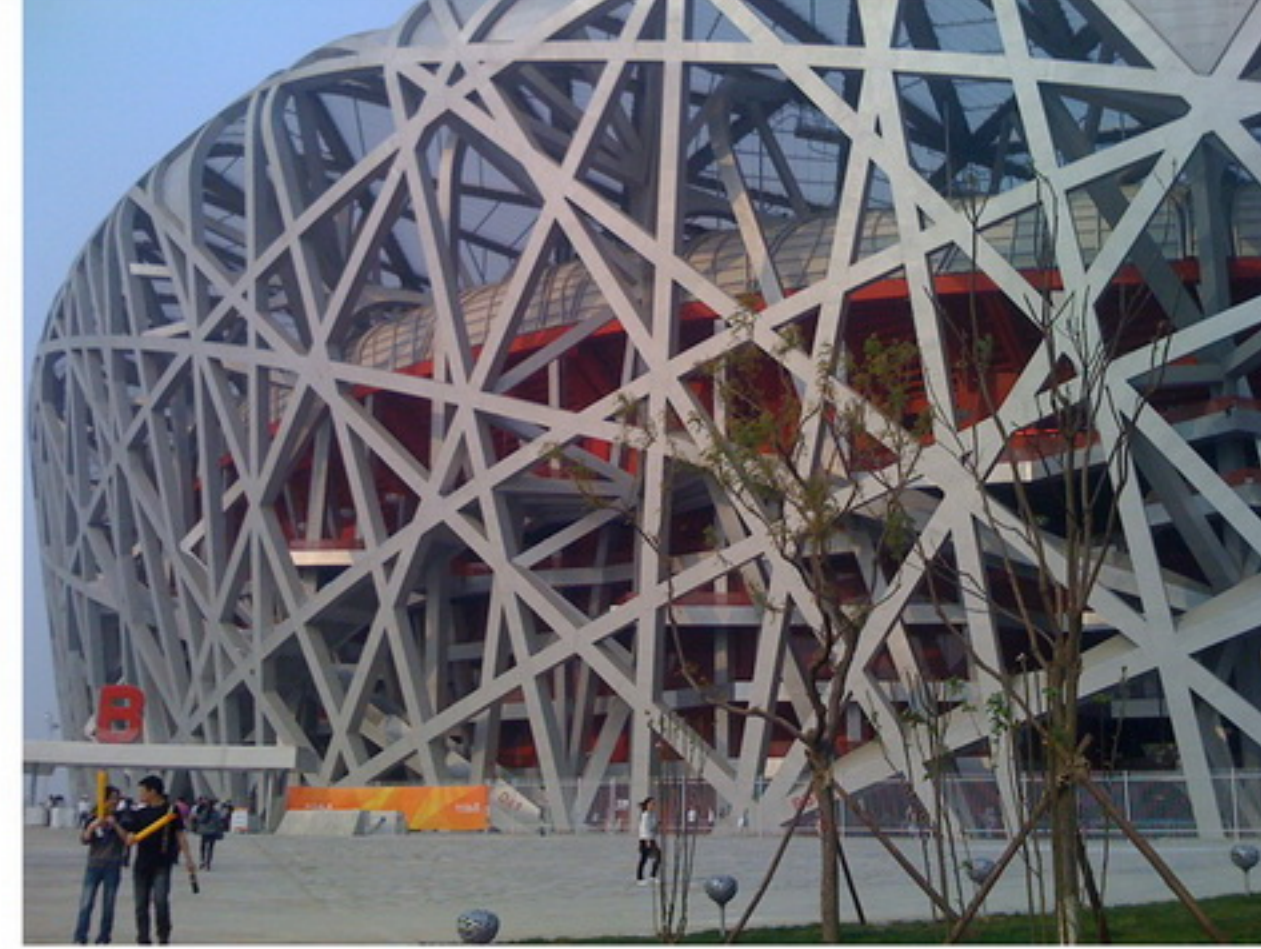
Courtyard garden of house in Fez madina
Photo: H-U Khan/Aga Khan Awards



House of the Sea Pavillion. La Maddalena, Italy. **Stefano Boeri**



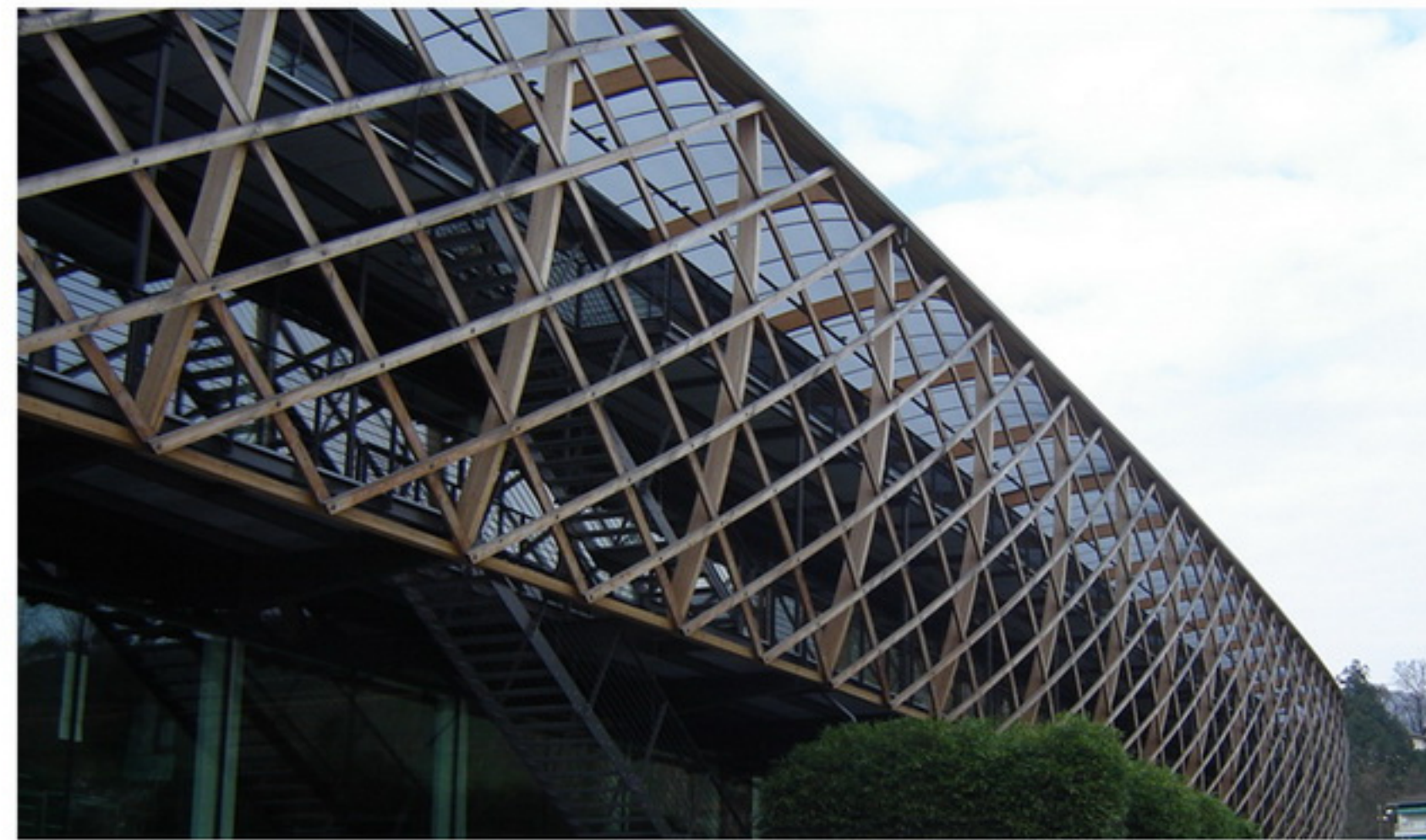
Beijing Olympic Stadium. Beijing, China. **Herzog & de Meuron**



Wageningen University and Research Centre, Atlas Building. Wageningen, Netherlands. **Rafael Viñoly**



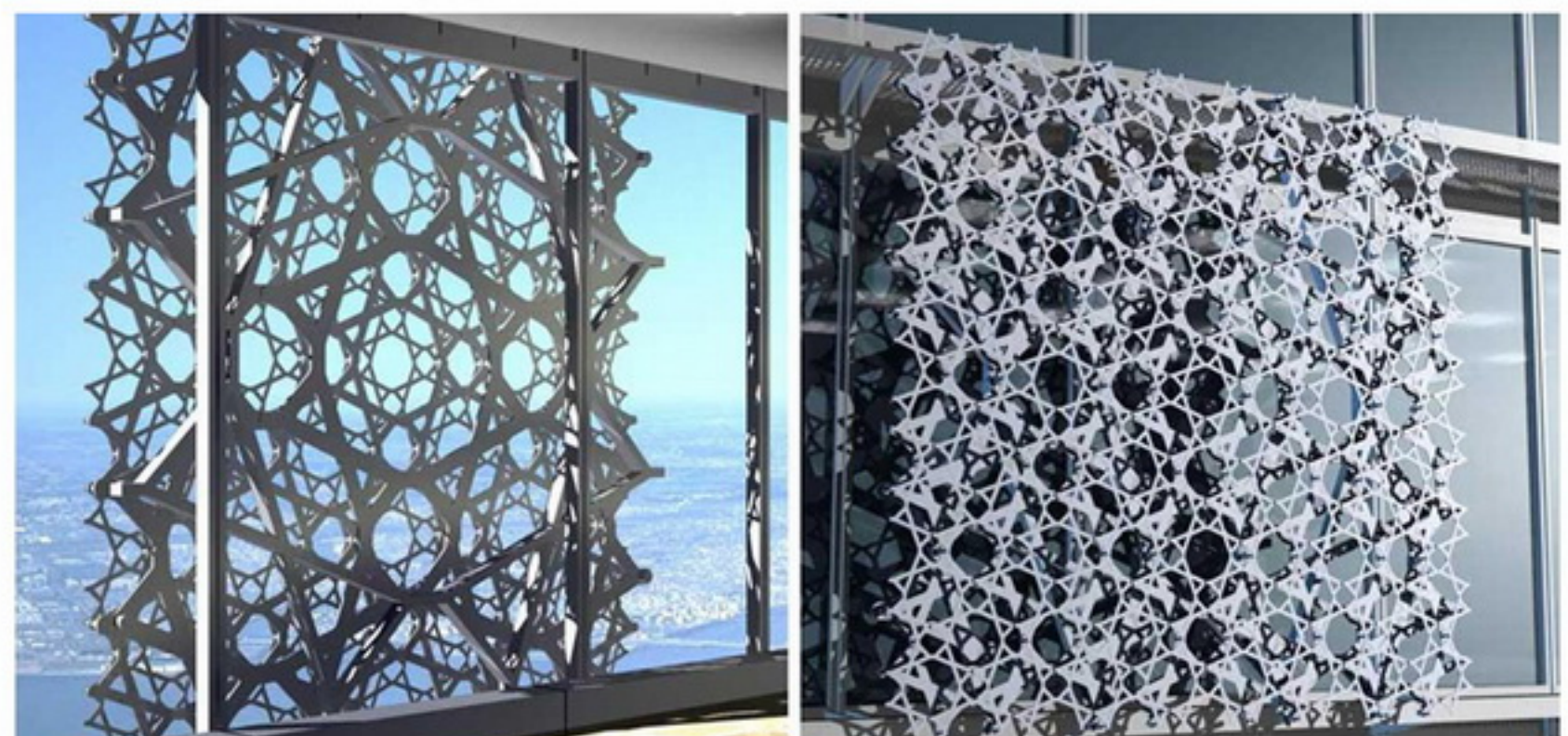
Hugo Boss Headquarters. Lugano, Switzerland. **Matteo Thun**

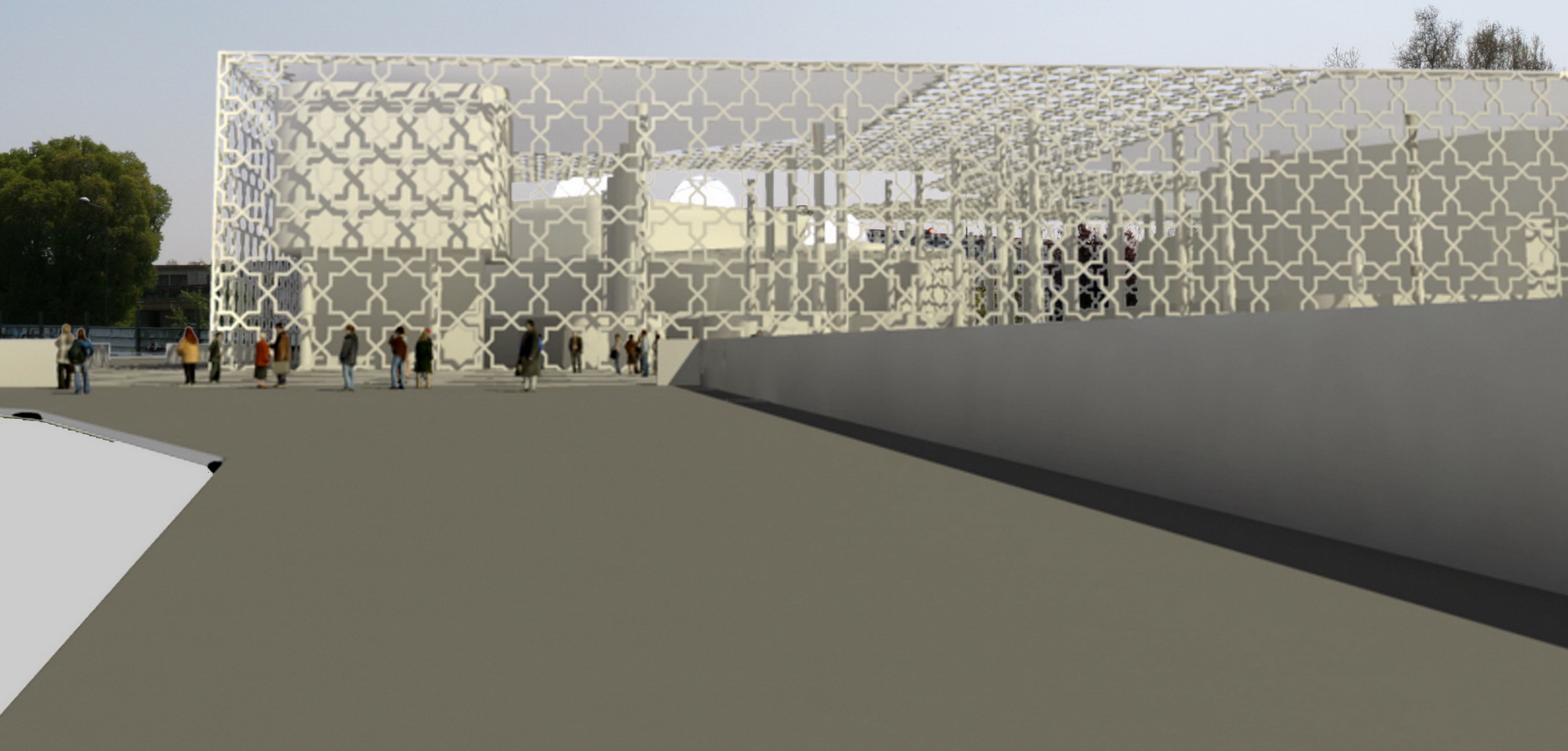


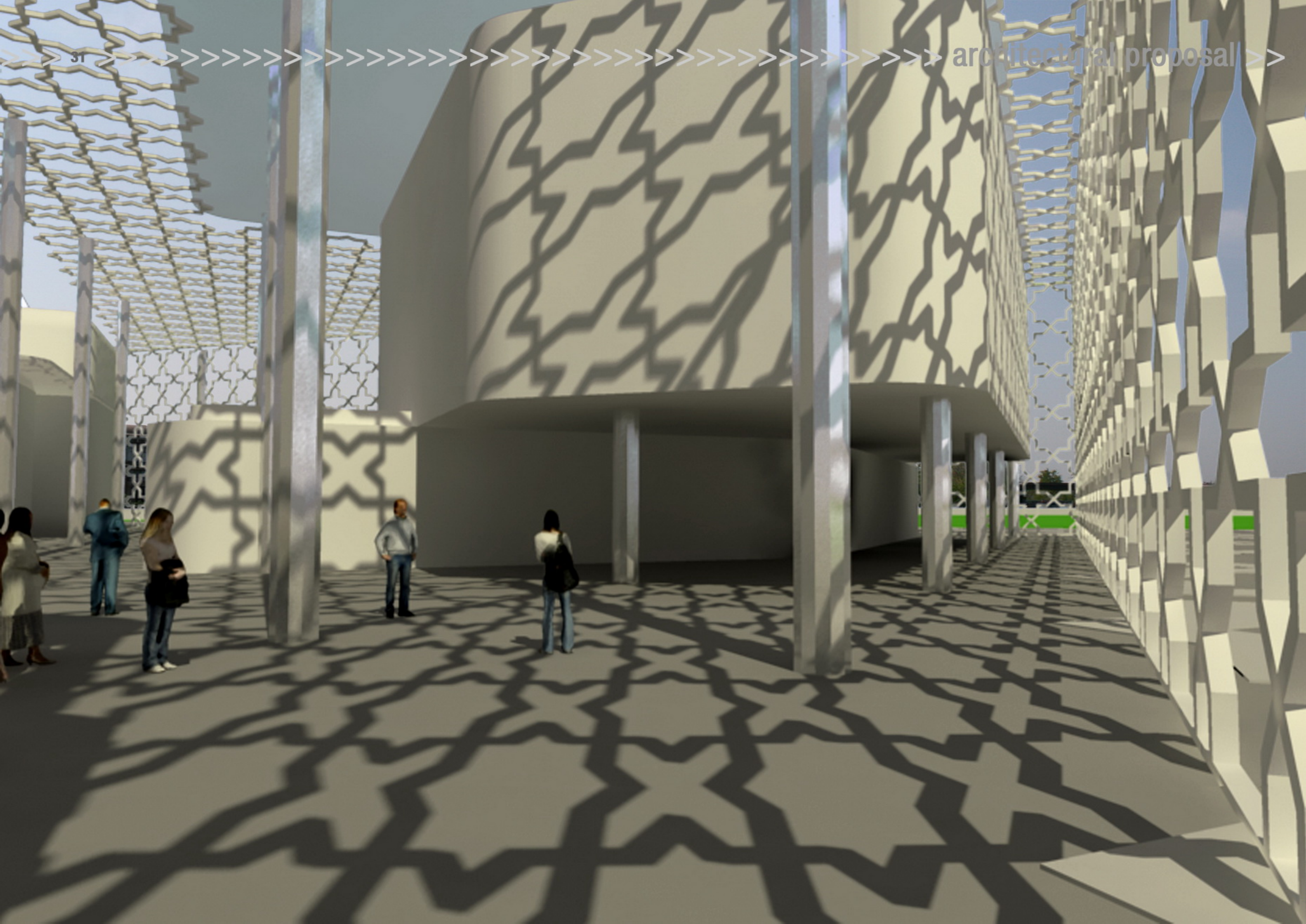
Institut de Monde Arabe. Paris, France. **Jean Nouvel**



Tower Proposal. Doha, Qatar. **Jean Nouvel**







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I'd like to thank the architects and planners in Boeri Studio, with their questions, inquiries and recommendation, above all Corrado Longa for his interest in the issue and his help and support, Pietro Chiodi for his critiques and guidance, and Daniele Barillari for his support.

I'd like to thank my senior and university colleague Tamer El Khouly for the long conversation and discussions.

I'd like to thank Rassmea Salah & Silvia Orazzi for providing me with unlimited resources and information about Milano and the Muslim community.

I'd like to thank my friends and colleagues Kareem El Wishy, Mohammed Ashour, Ammer AbdulRahman, Hazem Fouad & Hossam El Kady for their support and help, and to Vera Djurdjevic and Magda Piotrowska for their ideas and critique.